

Paul On The Road to Damascus

Or Destruction

Setting The Stage

Part 1 Week 2

*The more
a lie is loved,
the more
horrific
the damage
is in
the long run.*

Before we start we must address the book of Acts and set the stage of what was going on and who the players are. There are questions among "the scholars" of who wrote the book and the discrepancies that lie therein. That of course is never spoken of from the pulpit. However, for the purposes of this study we are not seeking confirmation of it's "inspired" validity, we have already proven it is not inspired by Yahuah. The fact is Christians and those who believe in Yahuah alike accept it as a valid book of history. Our study will be to use it as such, but noting there is much sifting and digging that needs to be done.



The Acts *of* Apostles



Without it, we know nothing of the Yahrushalom council, Stephen, the picking of the 12th apostle or the Ruach ha Qodesh at Shabua to name a few things so there is a need for a much deeper study to determine it as fable or fact or a combo. We are aware of some striking issues and will point them out as we go along.



THE ACTS OF THE APOSTLES

Lets look at the name “Luke”...

**luke** (adj.)

obsolete except in *lukewarm* (late 14c.), from Middle English *leuk* "tepid" (c. 1200), of unknown origin; perhaps from Middle Dutch or Old Frisian *leuk* "tepid, weak," or from Old English *hleowe* (adv.) "warm," all from Proto-Germanic **khlewaz* (see *lee*).

Luke

masc. proper name, from Latin *Lucas* (Greek *Loukas*), contraction of *Lucanus* literally "of *Lucania*," district in Lower Italy, home of the *Lucani*, a branch of the Sabelline race.

λευξος

The Greek adjective *λευκος* (*leukos*) primarily means to be white, and secondarily to shine or glitter. In the Bible it's used for clothing ("white as light," Matthew 17:2; Acts 1:10), hair (Matthew 5:36, Revelation 1:14, "white like wool, like snow"), of a stone (Revelation 2:17), of a horse (Revelation 6:2), of a cloud (Revelation 14:4), and of God's throne (Revelation 20:11). White is also the color of a crop ready to be harvested (John 4:35).

From this adjective comes the verb *λευκαινω* (*leukaino*), meaning to whiten or make white. It's used twice in the New Testament: Mark 9:3, "his garments became radiant and exceedingly white" and Revelation 7:14, "garments made white in the blood of the Lamb."

In texts other than the Bible, the root of these words shows up in an enormous array of words, from having white blossoms to having white arms or to be with white horses. The noun *λυξμος* (*luchmos*) denotes a portable lamp, and the very fair word *αμφιλυκη* (*amphiluke*) denotes the morning twilight. In our times this Greek root survives in the word leukemia.

Luceo

Our root also exists in Latin, where it appears to predominantly mean to shine and only secondarily to be white. The verb *luceo*, means to be light, be clear, shine, beam, glow, glitter (say Charlton T. Lewis and Charles Short, *A Latin Dictionary*). Other words that contain this verb are *luce*, meaning by day(-light); *lucerna*, meaning oil lamp. And words that are related to the verb *lucere* are the familiar nouns *lux*, meaning light or day(-time), and *lumen*, meaning light or brightness, which survive in English in words like luminous and illuminate, and even *luna*, meaning moon.

Note that in Hebrew these words are covered by the root *לבן* (*laben*), meaning to be or become white (see the name Laban), except that *לבן* (*laben*) never means to be light. This is really quite clever since there's nothing inherently light-related to whiteness. A white surface will even reject light (because of which it looks white), but a black surface will absorb light and is as such much closer related to it.

The very next name is
Lucifer.

Associated Biblical names

♂	Lucifer	Εωσφορος
♂	Lucius	Λουκιος
♂	Luke	Λουκας



The Book of Acts

Focus	Foundation of the Church					Founder of Churches															
Divisions	Spirit of the Holy Spirit message 1-4		Growth of the Holy Spirit message 5-7		Persecution of the Holy Spirit 8	Followers of the Way 9-10		Expansion of the Holy Spirit message 11-12		First Journey of Paul 13-15		Second Journey of Paul 16-18		Third Journey of Paul 19-20		Arrest of Paul 21-23		Trials of Paul 24-26		Imprisonment of Paul 27-28	
Topics	Peter		Philip			Paul															
	To the Jews		To the Samaritans			To the Gentiles															
Place	Jerusalem		Judea & Samaria			Uttermost Parts															
Time	2 Years (A.D. 33-35)		14 Years (A.D. 35-48)			14 Years (A.D. 48-62)															
Author	Luke the Doctor																				

ACTS

The question of who wrote Acts is up for debate. For the purpose of this study we do not find issue with the author being Luke. But please keep in mind he is writing a lot of the time not as an eyewitness. We will use **Lamsa's Aramaic translation** as well as the Greek.



He opens the book with:

Act 1:1-2 **The first book I have written**, O **Theophilus**, concerning all which our teacher Yahusha began both to do and teach, Until the day when he ascended, after he, through the Ruach ha Qodesh had given instructions to the apostles whom he had chosen: **LAT**

Acts 1:1

Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ᾧ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν | **LEB NT RI**

I produced the former account, O Theophilus, about all *that* Jesus began to do and to teach, | **LEB**

Acts 1:2

ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὕς ἐξελέξατο ἀνελήμφθη· | **LEB NT RI**

until the day he was taken up, after he had given orders through the Holy Spirit **to the apostles whom he had chosen**, | **LEB**

So we would expect Luke to some how address some other writing to Theophilus. Let's look at the intro to the book of Luke.

Luke 1:1-4 Since many have desired to have in writing the story of those works with which they are familiar, 2 **According to what was handed down to us, by those from the beginning were eyewitnesses, and ministers of that very word; (this would be the Apostles)** 3 And since these were seen by me also because I was near and considered them all very carefully; I will therefore write to you everything in its order, **most honorable Theophilus,** 4 **So you may know the truth of the words by which you were made a convert.**
LAT



Luke 1:1

Ἐπειδήπερ πολλοὶ ἐπεχείρησαν
ἀνατάξασθαι διήγησιν περὶ τῶν
πεπληροφορημένων ἐν ἡμῖν πραγμάτων, |
LEB NT RI

Since many have attempted to compile an account concerning the events that have been fulfilled among us, | LEB

Luke 1:2

καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς
αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ
λόγου, | LEB NT RI

just as those who were eyewitnesses and servants of the word from the beginning passed on to us, | LEB

Luke 1:3

ἔδοξε κάμοι παρηκολουθηκότι ἄνωθεν
πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι,
κράτιστε Θεόφιλε, | LEB NT RI

it seemed best to me also— because I have followed all things carefully from the beginning— to write them down in orderly sequence for you, most excellent Theophilus, | LEB

Luke 1:4

ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν
ἀσφάλειαν. | LEB NT RI

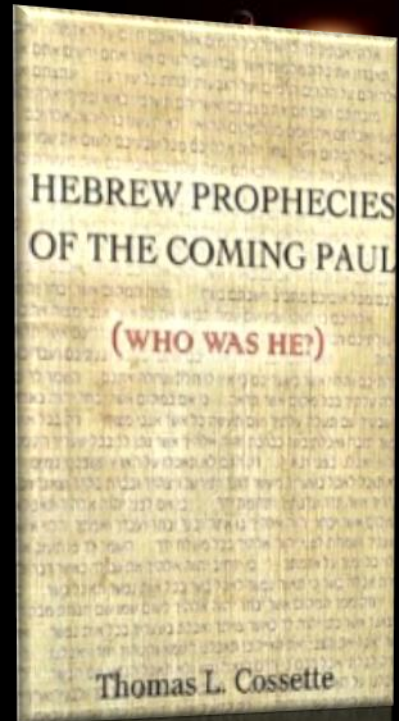
so that you may know the certainty concerning the things about which you were taught. | LEB



ACTS

Notice as well that the **Aramaic** says this High Priest was "converted"- however the Greek points to being taught or informed. He could be none other than Theophilus, the son of Ananus, the high priest. Josephus mentions no other high official named Theophilus who governed in the 1st century CE.

From the book Hebrew Prophecies of the Coming Paul
by Thomas L Cossette
Page 29-30



“It is most probable that the Gospel of Luke and Acts which were originally one single book were written at this same time to Theophilus when Theophilus still held the title ‘Most Excellent’.

So Theophilus was a Hellenized Jew with a Greek name acting as High Priest (Sadducee) in Jerusalem.



Behind the Name



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Theophilus



Name

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Given Name THEOPHILUS

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GENDER: Masculine

USAGE: Biblical, Ancient Greek (Latinized)

OTHER SCRIPTS: Θεοφιλος (Ancient Greek)

PRONOUNCED: thee-AHF-ə-ləs (English) [\[key\]](#)

Meaning & History

Latinized form of the Greek name Θεοφιλος (*Theophilos*) which meant "friend of god", derived from θεος (*theos*) "god" and φιλος (*philos*) "friend". In the New Testament the evangelist Luke addresses his gospel and the Book of Acts to a man named Theophilus.

Related Names

VARIANT: Theophilos (Ancient Greek)

FEMININE FORM: Theophila (Ancient Greek)

OTHER LANGUAGES: Theo, Theofilus (Dutch), Théophile (French), Theophil (German), Teofilo (Italian), Teofil (Polish), Teófilo, Téo (Portuguese), Feofil (Russian), Teófilo (Spanish)

▶ See All Relations
▶ Show Family Tree



ACTS

http://www.bible-history.com/HighPriests/NTHIG_HPRIESTSList_of_Jewish_High_Priests.htm

The Jewish High Priests from Herod the Great to the Destruction of Jerusalem

15. Ananel, 37-36 B.C. (Appointed by Herod the Great)
16. Aristobulus III, 35 B.C.
17. Jesus, son of Phiabi, ? -22 B.C.
18. Simon, son of Boethus, 22-5 B.C.
19. Matthias, son of Theophilus, 5-4 B.C.
20. Joseph, son of Elam, 5 B.C.
21. Joezer, son of Boethus, 4 B.C.
22. Eleazar, son of Boethus, 4-1 B.C. - (Appointed by Herod Archelaus)
23. Jesus, son of Sie, 1 - 6 A.D.
24. Annas, 6-15 A.D. (Appointed by Quirinius)
25. Ishmael, son of Phiabi I, 15-16 A.D. (Appointed by Valerius Gratus)
26. Eleazar, son of Annas, 16-17 A.D.
27. Simon, son of Kamithos, 17-18 A.D.
28. Joseph Caiaphas, 18-37 AD.
29. Jonathan, son of Annas, 37 A.D. (Appointed by Vitellius)
30. Theophilus, son of Annas, 37-41 A.D.
31. Simon Kantheras, son of Boethus, 41-43 A.D. (Appointed by Herod Agrippa I)
32. Matthias, son of Annas, 43-44 A.D.
33. Elionaius, son of Kantheras, 44-45 A.D.
34. Joseph, son of Kami, 45-47 A.D. (Appointed by Herod of Chalcis)
35. Ananias, son of Nebedaius, 47-55 A.D.
36. Ishmael, son of Phiabi III, 55-61 A.D. (Appointed by Herod Agrippa II)
37. Joseph Qabi, son of Simon, 61-62 A.D.
38. Ananus, son of Ananus, 62 A.D.
39. Jesus, son of Damnaius, 62-65 A.D.
40. Joshua, son of Gamal iel, 63-65 A.D.
41. Matthias, son of Theophilus, 65-67 A.D.
42. Phinnias, son of Samuel, 67-70 A.D. (Appointed by The People)

Theophilus ben Ananus

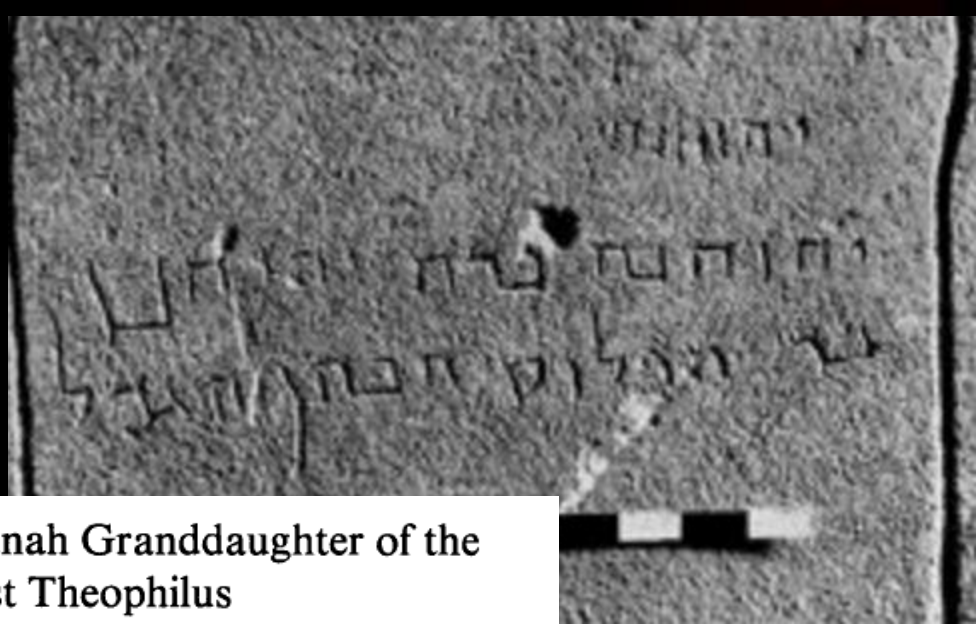


From Wikipedia

Theophilus was the High Priest in the Second Temple in Jerusalem from AD 37 to 41

Archeological evidence confirming the existence of Theophilus, as an ossuary has been discovered bearing the inscription, "Johanna granddaughter of Theophilus, the High Priest".^[3] The details of this ossuary have been published in the *Israel Exploration Journal*.

Therefore Theophilus had at least one other son named Jonathan, father to Johanna. The name Johanna appears twice in the NT in the Gospel of Luke. First as one of women healed by Yahusha who travels with Yahusha and the disciples to Jerusalem. Her second appearance also in the Gospel of Luke is on the first day when she and other women visit the empty tomb. It is uncertain, however, whether the Johanna in the Gospel of Luke is the same Johanna as the one mentioned on the ossuary.



The Ossuary of Yehoḥanah Granddaughter of the High Priest Theophilus

DAN BARAG and DAVID FLUSSER

The Hebrew University of Jerusalem

THE Department of Antiquities and Museums acquired in 1984 an inscribed ossuary of outstanding interest (Pl. 8:A).¹ The ossuary is made of limestone and is 50 cm. long, 21 cm. wide and 26 cm. high. About half of the flat lid is also preserved.² On the front of the ossuary is engraved an arcade of three arches composed of vertical lines and pointed leaves inside a rectangular frame. The decoration was executed with a rule and compasses; the craftsmanship is rather poor.³ In the central arch is engraved an Aramaic inscription in three lines (Fig. 1; Pl. 8:B).⁴ The inscription reads as follows:

- | | |
|---|--------------------|
| 1. <i>Yehoḥanah</i> | יהוחנה |
| 2. <i>Yehoḥanah daughter of Yehoḥanan</i> | יהוחנה ברת יהוחנן |
| 3. <i>son of Theophilus the high priest</i> | בר תפלוס הכהן הגדל |

At first only the name of the deceased, Yehoḥanah, was engraved. Subsequently two more lines were engraved in beautiful formal style, mentioning her father and grandfather.

New Advent

February 4, 2013

In search of Theophilus



By Father George Rutler

Who was Theophilus? The Copts, who know Egyptian history, are certain that he was a Jew of Alexandria. If he was the Sadducean high priest Theophilus ben Ananus, brother-in-law of the high priest Caiaphas, co-conspirator in the Crucifixion, this would explain some of Luke's emphases on the temple rites, the Master's dialogues with the Sadducees, and Luke's emphasis on angels and resurrection of the dead which the Sadducees denied. This Theophilus had a granddaughter who may have be the Joanna whom Luke mentions (Luke 8:3) and who saw the risen **Yahusha** (Luke 24:10). Luke refers to "those who from the beginning were eyewitnesses" and intends to explain for Theophilus "the things of which you have been informed." (Luke 1:4)



Who are Johanna and Theophilus?: The Irony of... (Kindle Edition)

by [Richard Anderson](#)

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Beginning

The commentators have assumed that Theophilus was a Hellenistic name. The assumption is correct but it does not follow that the bearer of the name could not be the High Priest, who as the appointee of the Roman procurator, is in fact a Roman government official, who happens to be a Palestinian Jew. Thus Luke has properly addressed him as “Most Excellent Theophilus.”

In the time of the Second Temple, the High Priest was not only the religious leader of Israel and of the Temple, he came to be considered the head of the theocracy and the official representative of the nation to its Persian and later to its Roman rulers.^[59] “Even after removal from office the high priest kept his title and retained his authority.”^[60] His death still had its atoning power.^[61] Thus even the former High Priest could be addressed as ‘Most Excellent.’

Palestinian Judaism was affected by Hellenism throughout the late Hasmonean period. It is generally accepted that even the predominantly Aramaic-speaking rural communities of Palestine were in touch with Hellenistic ideas and contained Greek-speaking members. Several studies have shown the appearance of Greek names among the later Hasmoneans and the priesthood. For instance, Jason, the High Priest, changed his name from Jesus.^[62] The mere fact that Luke addressed his gospel to Theophilus is evidence of the influence of Hellenism.

The reason we are spending time to establish Theophilus and his status will become very clear in the upcoming studies but also to shed some light on some preconceived notions about the system of Pharisees and Sadducees during this time and the up coming testimony of Paul in relation to his authority to even go to Damascus with papers from the High Priest.

Tuesday, March 05, 2013

Age of Theophilus and date of publication of Luke

posted by Richard H. Anderson

There are several undisputed facts. Bauckham said: **“It is noteworthy that in every known case action against the Jerusalem church or its leaders was taken when the reigning high priest was one of those who belonged to the powerful Sadducean family of Annas (Ananus).”**

26. Eleazar, son of Annas, 16-17 A.D.
27. Simon, son of Kamithos, 17-18 A.D.
28. Joseph Caiaphas, 18-37 AD.
29. Jonathan, son of Annas, 37 A.D. (Appointed by Vitellius)
30. Theophilus, son of Annas, 37-41 A.D.
31. Simon Kantheras, son of Boethus, 41-43 A.D. (Appointed by Herod Agrippa I)
32. Matthias, son of Annas, 43-44 A.D.
33. Elionaius, son of Kantheras, 44-45 A.D.
34. Joseph, son of Kami, 45-47 A.D. (Appointed by Herod of Chalcis)
35. Ananias, son of Nebedaius, 47-55 A.D.
36. Ishmael, son of Phiabi III, 55-61 A.D. (Appointed by Herod Agrippa II)
37. Joseph Qabi, son of Simon, 61-62 A.D.
38. Ananus, son of Ananus, 62 A.D.
39. Jesus, son of Damnaius, 62-65 A.D.
40. Joshua, son of Gamal iel, 63-65 A.D.
41. Matthias, son of Theophilus, 65-67 A.D.

Josephus records the death of Jonathan (#29) by Sicarii (AJ 20:162–66) and notes just prior to the incident when Yac'cob was killed during the time when Ananus, (#38) son of Ananus, was High Priest that Annas, the H.P. was a remarkable man having five sons who served as High Priest, AJ 20.197. Thus Annas the father of Theophilus was alive in 62 C.E. and Theophilus was still alive when his son served as High Priest in 65-67. Josephus provides the details of the family of Annas but did not normally report the death of a high priest unless he died in office. Josephus mentions the tomb of Annas (Bellum 5.506) suggesting Ananus died shortly before the beginning of the war with Rome.

24. Annas, 6-15 A.D. (Appointed by Quirinius)
25. Ishmael, son of Phiabi I, 15-16 A.D. (Appointed by Valerius Gratus)
26. Eleazar, son of Annas, 16-17 A.D.
27. Simon, son of Kamithos, 17-18 A.D.
28. Joseph Caiaphas, 18-37 AD.
29. Jonathan, son of Annas, 37 A.D. (Appointed by Vitellius)
30. Theophilus, son of Annas, 37-41 A.D.
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35. Ananias, son of Nebedaius, 47-55 A.D.
36. Ishmael, son of Phiabi III, 55-61 A.D. (Appointed by Herod Agrippa II)
37. Joseph Qabi, son of Simon, 61-62 A.D.
38. Ananus, son of Ananus, 62 A.D.

Wealthy people lived longer in the first century than the average peasants as illustrated by the family of Annas. **The marriages in the family of Herod were arranged for political convenience and this was also true for the high priestly families.** Herod the Great, who is the son of a Nabatean princess, (At its peak, the Nabataean Empire stretched from modern-day Yemen to Damascus and from western Iraq into the Sinai Desert ... at least, according to some historians. No one is really sure how large their empire really was. That is how illusive and mysterious the Nabataeans were. While their caravans traveled widely, it is hard to be certain of the borders of their kingdom, or the extent of their travel.) arranged the marriage of Herod Antipas to Phasaelis, a Nabathean princess, daughter of Aretas IV. [Herod arranged marriages, see AJ. 17.14-18] **Annas or Caiaphas probably arranged the marriage of Joanna to Chuza, steward of Herod Antipas. This places a member of the most important high priestly family in the court of Herod Antipas.** Since Chuza is a documented Nabatean name, Chuza was probably the person in the Nabatean court responsible for the personal safety and well being of the Nabatean princess and the princess, or more likely her father, arranged for Chuza to be the chief steward of her husband's estate as part of the marriage arrangement. Chuza and the Princess returned home to Nabatea when the Princess discovered she was about to be divorced [26 C.E.). Herod Antipas divorced his wife and married one of his relatives. **John the Baptist lost his head for criticizing the remarriage [AJ. 18.109-124; see also Lk. 3:19-20; 9:7] but the year of the death of John is unknown.** Josephus reports that the King Aretas IV (reigned 9 BCE to 40 CE) of Nabatea successfully waged war (date not clear from Josephus) against Herod Antipas. AJ 18.116-119. Aretas probably waited for an opportune time to attack Antipas. The followers of John claimed the war was retribution against Herod Antipas for killing John the Baptist.

<http://nabataea.net/who.html>

<http://kratistostheophilos.blogspot.com/2013/03/age-of-theophilus-and-date-of.html>

Against this complicated background, Joanna becomes a follower of **Yahusha**. As part of the arranged marriage a ketubbah had been provided for double the normal value ensuring only a well to do person would marry the daughter of a high priestly family. The ketubbah was the personal property of Johanna and provided insurance in event of divorce or death.

The marriage of Joanna was probably arranged when she was 12 years old or even earlier. The marriages of the sons of the high priest were probably arranged before they were 14 years of age. By the time Theophilus is 28 years old, he is a grandfather. If Joanna is 18 when she becomes a follower of **Yahusha**, Theophilus would be 46 and about 53 years old when he becomes High Priest.

These estimates of age are based upon information about Jewish marriage practices contained in the writings of Tal Ilan. All ages of Johanna and Theophilus are estimates, in this proposal designed solely to demonstrate the plausibility of Johanna being the granddaughter of Theophilus.

Who was Shaul/Paulos?

GRECO/
ROMAN?

HEBREW?

ALL?

PHARASEE?

SADUCEE?

BOTH?

REJECTS THE TORAH?

DEFENDER OF THE TORAH?

BOTH?



1Co 9:20-21 And to the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to Gd, but under the law to C,) that I might gain them that are without law.

Psalms 12:2 Vanity, futility, worthless-absolutely no value, falseness, a content that is not true and worthless for ascertaining the truth (H7723 שוא) they speak (H1696 ידברו) individuals את with their fellow countryman, (רעהו) את H7453 & H1931-32). Lips and speech (H8193 שפת) smooth and flattering and slippery to divide and distribute (H2505-2509 חלקות) with leb and leb (H3820 לב) a double heart mind soul and spirit they speak (H1696 ירברו).



Tarsus



- Capital of Cilicia.
- Strategically located between Mediterranean Sea and the "Cilician Gates."
- Important commercial and intellectual center.

PAUL was born in Tarsus in AD 4. (Acts 21:39; 22:3). Tarsus is in the modern day Turkey. The province of Cilicia became a Roman province in 64 B.C. after it was conquered by Pompey. Tarsus was a Hellenized city, famous for its university, gymnasium, theatre and art school. It became the capital of the province of Cilicia during Pompey's reorganization of Roman Asia Minor in 66 BC. Later on, Mark Antony - granted freedom and Roman citizenship to the people of Tarsus. In an age when most of the people living within the boundaries of the Pax Romana were slaves, Paul was born a free citizen of the Empire.

Paul: A Citizen of Two Cities By Phillip. J Long

September 6, 2011

readingacts.com



When John Polhill calls Paul a “citizen of two cities” he is referring to Tarsus and Jerusalem (*Paul and His Letters*, 5). He has in mind Acts 21:39 where Paul claims both Greco-Roman and Jewish heritage. In the first chapter of N. T. Wright’s *Paul: A Fresh Perspective* Paul is described as living in three worlds, Greek, Roman and Jewish. As a Roman citizen Paul was certainly part of the Greco-Roman world, but he was also educated in Jerusalem and “zealous for the Law.” These two worlds seem incompatible, part of the “secular” world of Rome and yet also a conservative, traditional Jew.

Paul is a representative of Diaspora Judaism. Diaspora is a term applied to Jews who were living outside of Palestine, they were dispersed throughout the world, Babylon and Egypt from the captivity, but nearly every major city had a colony of Jews living in it. Because they lived far from Jerusalem, the temple as no longer the center of their religion, the synagogue was. It was in the synagogue that they studied the Torah and worshiped on the Sabbath. The synagogue was the educational center for young Jews and a social support system for the Jewish community in a town.

Jews living in the Second Temple Period struggled with just how far they should go in assimilating into Greek culture. This process of Hellenization varied from community to community, perhaps even family to family. There is a difference between speaking Greek in order to do business with Gentiles and eating with them, ignoring food traditions.

All Jews were in some ways Hellenized, even those living in Jerusalem. John Barclay studied Jewish documents from Diaspora communities developed three areas of Hellenization found in the Diaspora:



- **Assimilation.** How successfully has a Jew become integrated into the dominant culture? On the low end, someone who stays within a Jewish neighborhood and has no contact with gentiles, in the middle, someone who has daily business contact with gentiles but maintains the “boundary markers”, at the high end Jews who have abandon those markers. There are relatively few Jews at the high end, although some reversed circumcision or became a part of a pagan cult.
- **Acculturation.** To what degree does a Jew internalize the dominant culture? At the low end, a Jew might have no knowledge of Greek, while in the middle of the scale there is a use of Greek and basic familiarity with Greco-Roman ethics and culture. At the high end, a Jew who understands and uses the literature and rhetoric of the Greco-Roman world and has a mastery of the Greek language.
- **Accommodation.** This measures the extent to which a Jew puts to use their acculturation. At the low end, a Jew might reject Gentile culture entirely, while in the middle of the scale, a Jew might use the culture to express their own tradition, still maintaining the core values of Judaism. At the high end, the Greco-Roman culture asserts itself over the Jewish way of life.

The issues raised here resonate throughout Paul's letters. The earliest Gentile believers who were completely Greco-Roman struggled to integrate their new status of "in Christ" into their ethical and moral decisions. On the other extreme, Jewish converts struggle with Paul's broadly Hellenized Gospel which did not require the Law for Gentile converts.

Since Paul claimed to be both a Roman citizen and a Jewish Pharisee in Acts 21, where does he fit into this scale? How "Hellenized" was his gospel? Or did he remain in some ways faithful to Jerusalem?

Bibliography: John Barclay, *Jews in the Mediterranean Diaspora from Alexander to Trajan*. Edinburgh: T&T Clark, 1996; John Polhill, *Paul and His Letters*. Nashville: Broadman & Holman, 1999.



In order to "set the stage" to get a fair as possible understanding of what Paul's beliefs were and what might have driven him to do the things he did, we have to start with some historic background of who the political/rabbinical parties were that controlled not only the Temple and Synagogues (two different things) but also the people.



At first we wanted to just gloss over this bit and get to the main part of our trial, but if we do that, we won't be presenting a evenhanded study but also, we will continue to look at the Eyewitness Accounts in a "christian" perspective as to what the role of the Pharisees ,Sadducees, Sanhedrin and Herodian rulers. And that has some errors.



It is good that we have already looked at the Talmud in our study on "The New Towers of Babel" and the Noachide laws. We saw first hand the brutality of the judgements for transgressing what the Sanhedrin ruled. As we researched we almost came to a popular but what we now think is a faulty conclusion about the Pharisees because of what we saw in the Talmud. I personally hate dumpster diving but unfortunately at times we must. As in any history the victor is the one writing or rewriting history to their favor so we proceed with caution. We can tell for sure though that once again there is no perfect choice. Both sides had major issues. The only one that is true and perfect is Yah and His word and Yahusha quoting Him and His prophets.

What does Pharisee mean? It is Greek. Strong's G5330 - and according to historical sources they and the Sadducees were formed **after the return from Babylon during Ezra and Nehemiah's time!** There were not any Pharisee or Sadducees before this. The temple was run by the Leui Priests - Line of Aaron. So not a ringing endorsement from Yahuah on either group as we will see. They would be considered in line with the scribes.



☞ ΦΑΡΙΣΑΙΩΣ, ε, δ.—*A Pharisee.*
The *Pharisaical* was, in the time of our Saviour, the principal and most numerous of the Jewish sects. Its leaders had their appellation from the Heb. פֶּרֶשׁ, either in the sense of *expounding*, as setting up for eminent *expounders* of the law, or rather from the same V. as denoting *to separate*:

“Whence,” says Mintert, “Φαρισαῖος is the same as ἀφωρισμένος *separated*, (comp. Rom. i. 1, and under Ἀφορίζω III.) *for they separated themselves from the common conversation of men, 1. to the study of the law, to which they applied continually; 2. in holiness of life and ceremonial purity they were separated from the vulgar*” (the עַם הָאָרֶץ *people of the earth*, as they contemptuously called them): “*for they thought themselves much more holy than the common people.*” See Luke xviii. 11, 12.

“3. their garments, for they wore *peculiar ones*, to distinguish themselves from the vulgar.”—In 1 Mac. ii. 42, among the persons who joined Mattathias against Antiochus Epiphanes, about 167 years before Christ, are named the *Asideans* (MS. Alexand. Ἀσιδαῖων, edit. Complut. & Ald.

They would be considered the more liberal of sects. They added to the Torah. Just like the liberals today however, they talk of being more open to ideas, however they were vicious in the Talmudic judgements that were handed out. Flogging was a favorite.

Ἄσιδαίλων), who are there described as ἐκθροιαζόμενοι τῷ νόμῳ, *voluntarily devoted to the law*: "For, after the settling of the Jewish church again in Judea, on their return from the Babylonish captivity," says Prideaux, "there were two sorts of men among the members of it: the one, who contented themselves with that only which was written in the law of Moses, and these were called *Zadikim* (צדיקים) *the righteous*; and the other, who, over and above the law, superadded the constitutions and traditions of the Elders, and other rigorous observances, which, by way of supererogation, they *voluntarily devoted* themselves to: and these, being reckoned in a degree of *holiness* above the others, were called *Chasidim* (חסידים) *the pious*: from the former of them were derived the sects of the —Sadducees and Karaites, and from the latter, the *Pharisees* and the *Essenes*." Connex. 1st edit. 8vo. vol. ii. p. 181, 2. an. 167*.



Sadducees and Karaites

Pharisees, Essenes,
Hasidim

* The **Asideans** are mentioned also 1 Mac. ii. 42. (Alexandr.) vii. 13. 2 Mac. xiv. 6. **The principal tenets of the Pharisees were as follows:**

1. In opposition to the Sadducees, they maintained the existence of angels and spirits, and the doctrine of the resurrection. (See Acts xxiii. 8.) According to Josephus †, indeed, one should suppose that the *resurrection* they taught was only a kind of Pythagorean *transmigration of souls* from one body to another, and that, too, limited to the

† He says, De Bel. lib. ii. cap. 8. § 14, that the Pharisees taught, “that all souls were immortal, but that those of the good only passed into another body, but those of the wicked were tormented with everlasting punishment.” Comp. Ant. lib. xviii. cap. 1. § 3, and De Bel. lib. iii. cap. 7. § 5. p. 1145, edit. Hudson.

The Pharisees added to the Torah but they were more accessible to the people. Lay people who voluntarily decided to study the law. People would go to them in the synagogue (another Greek word) to get advice. But they were also in the Sanhedrin the ruling court.

souls of the righteous. But it is certain that the *resurrection of the same body* was, long before this, the popular tenet of the Jews; (see 2 Mac. vii. 9, 10, 11, 14, 23, 29, 36. xii. 43, 44. comp. Heb. xi. 35. *) and St. Luke says absolutely that the *Pharisees confess the resurrection*, Acts xxiii. 8. Comp. ch. xxiv. 15. xxvi. 6. xxviii. 20. And therefore I cannot help thinking that Josephus, in the above instance, as in *some others* †, was guilty of prevarication, and accommodated his account to the taste of the Heathen, the unbelieving part of whom, it is well known, treated *the resurrection of the body*, when plainly preached to them by the disciples of Christ, with the utmost contempt and scurrility ‡.—As for the traces of the *Pharisaical transmigration*, which are supposed to be found in the gospels, they are far too weak to be set in opposition to the positive evidence above produced. The learned and elegant Rotheram, in his Essay on Faith, Note, p. 72, 73, has shown that even John ix. 2. may much better be referred to the notion the Jews had, that “all their sufferings descended upon them from the crimes of their fathers, and were wholly unmerited on their part.” Comp. ver. 34, and see Ezek. xviii. and Bp. Pearce’s Note on John ix. 2.

2. With regard to the *Pharisaical* doctrine concerning *Fate* and *Free-will*, Josephus says §, “The *Pharisees* imputed *all things* to *Fate* ;” but adds, that “ they did not hereby deprive the human will of its freedom.” Our learned Bp. Bull ||, however, seems to have proved that they attributed *ALL* to *Fate*, or, as some of them expressed it, to the *heavens*, i. e. to that chain of *natural causes* of which the *heavens* were the chief, and to which, according

Interesting that “fate” would be part of their teaching as that would also have come in from the Greek perspective. They allowed Greek teaching as we will see as they were hungry for ‘enlightenment’. That was the liberal part.

Very interesting the comparison to the Stoics.. Lets check that out to see what they mean.

to them, the Creator had, at the beginning, subjected *all things*, even the *virtues* and *vices* of men.

3. “ But the main distinguishing character of this sect,” says Prideaux, “ was their zeal for the traditions of the Elders, which they derived from the same fountain as the written word itself, pretending both to have been delivered to Moses from Mount Sinai.” See Mark vii. 3—5. Mat. xv. 1—6, and comp. under Παράδοσις.

4. As Mons. Bayle * observes that the Stoics might be called the *Pharisees* of Paganism, so Josephus, on the other hand, in his *Life*, § 2, had said, that the *Pharisaical* sect “ greatly resembles that of the Greek Stoics, παραπλήσις ἐστὶ τῇ παρ’ Ἑλλήσι Στωικῇ λεγομένῃ.” And for a fuller account of the *Pharisees* I refer to Josephus, *Ant. lib. xiii. cap. 10. § 5, 6.* and *lib. xviii. cap. 1. § 3, Life, § 2,* and *De Bel. lib. ii. cap. 8. § 14.* to Prideaux’s *Connex. pt. ii. book 5,* towards the end, p. 340. 1st edit. 8vo; to the *Universal History, vol. x. p. 469, &c. 8vo;* and to Lardner’s *Credibility of Gospel Hist. vol. i. book 1. cap. 4. § 1.* See also Wetstein on Mat. iii. 7.



Stoicism

Stoicism was one of the most important and influential traditions in the philosophy of the Hellenistic world. It claimed the adherence of a large portion of the educated persons in the Graeco-Roman world. It had considerable influence on the development of early Christianity. The Roman Stoics, Epictetus, Seneca, and Marcus Aurelius were widely read and absorbed by the Western cultural tradition. Indeed, the very word 'stoic' has, in the popular sense, become synonymous with 'philosophical' and has come to represent that courage and calmness in the face of adverse and trying circumstances which was the hallmark of the ancient Stoics.



CAESAR



MARCUS AURELIUS



CICERO



SENECA

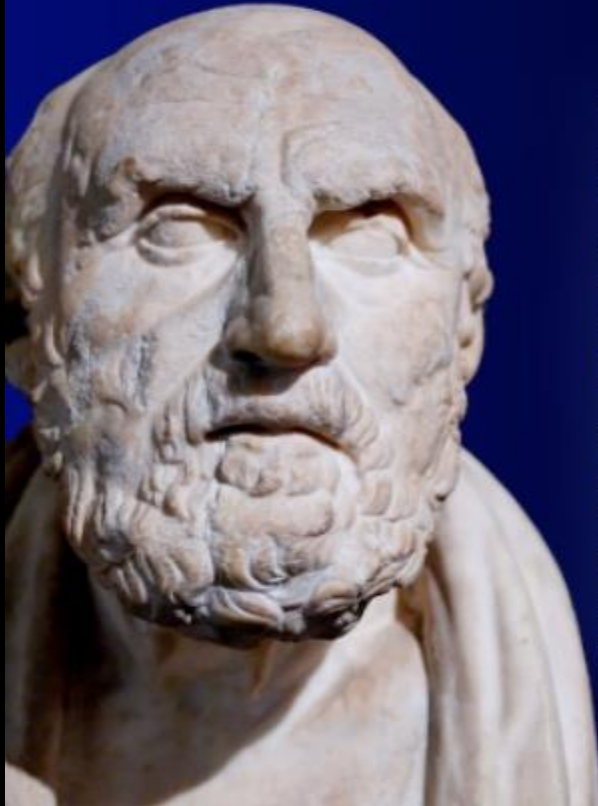
<http://ecole.evansville.edu/articles/stoicism.html>

Stoicism was very popular among the Romans, who generally liked moderate behavior anyway. Two famous Roman Stoics were Cicero and Seneca.

As the free city-state of Hellenic Greece gave way to the empire of the Hellenistic world, the sharp distinction between Greek and barbarian was replaced by the more cosmopolitan view reflective of Stoicism. Persons were less citizens of their particular city-states than citizens of the empire. It is to be expected that philosophy would reflect this change, and that is what we find in the philosophical schools of the Hellenistic period. Interest shifted from the speculative systems of classical Greece to a concern for the individual's well-being in the more complex cultural environment of the Hellenistic period. Given its particularly ethical interest, it is not surprising that Stoicism borrowed many of its cosmological and metaphysical ideas from earlier, pre-Socratic philosophers. Its founder, Zeno (c **336-264 BCE**) point of view, virtue resided not in external fortune, wealth, honor, and the like, but in self-sufficiency and a kind of rational ordering of intention.

Metaphysically, the Stoics were materialists. While all that exists is material, nevertheless there are two principles of reality. The passive principle is matter devoid of quality. Borrowing from Heraclitus, the Stoics identified the active principle of reality with the Logos, Reason, or God. Unlike later Christian versions, the Stoic view of the Logos is both materialistic and pantheistic. God has no existence distinct from the rational order of nature and should not be construed as a personal, transcendent deity of the sort essential to later Western theism.

The Stoics were determinists, even fatalists, holding that whatever happens, happens necessarily. Not only is the world such that all events are determined by prior events, but the universe is a perfect, rational whole. For all their interests in logic and speculative philosophy, the primary focus of Stoicism is practical and ethical. Knowledge of nature is of instrumental value only. Its value is entirely determined by its role in fostering the life of virtue understood as living in accord with nature.



Stoicism

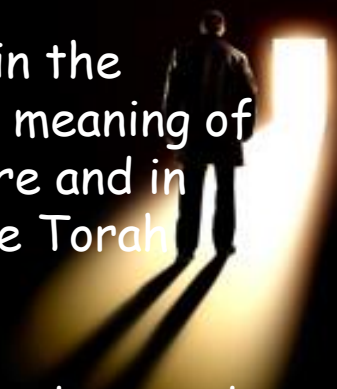
"The purpose of life is happiness, which is achieved by virtue, living according to the dictates of reason, ethical and philosophical training, self reflection, careful judgment and inner calm.""

Stoicism and Christianity

In the first place a recognizable Stoic school persisted for some five hundred years in antiquity. While it differed from Christianity in fundamental ways (it was materialistic and pantheistic), nonetheless Christianity defined itself in an intellectual environment pervaded by Stoic ideas of the logos. Furthermore, for much of modern Western history, Stoic ideas of moral virtue have been second to none in influence. Stoic ideas regarding the natural order of things and of each rational soul as a divine element provided one basis upon which later ideas of natural law were erected.

The notion of virtue as conforming to the rational order of things suggests the Christian idea of conforming one's will to divine providence.

Notice Shatan in a classic move has just introduced a word in the "scriptures"- "Logos" which for the Stoic Greeks also carries the meaning of our new age god- not a specific being but one that is everywhere and in everything and yet the Hebrew audience and those of us in the Torah would take "the logos" to mean "The Word".



Can this other meaning fit and did the Greek writers want us to understand Logos a different way with these two verses? Translated as word- it is the Greek Logos. It does mean word in Greek but depending on writer and reader it could take on the Stoic meaning as well. Just something to shama.

Jhn 1:1 In **the** beginning **was the Word**, and **the Word was** with God, and **the Word was** God.

Jhn 1:14 And **the Word was** made flesh, and dwelt among us, (and we beheld his glory, **the** glory as of **the** only begotten of **the** Father,) full of grace and truth.

It's the same play on words as we have when all religions use the word god, but all are speaking of a different deity. Thayer's Greek Lexicon gives the Stoic meaning in the 2nd definition.

Stoic's believed in meditation, and reasoning and from where we get the Latin Ratio- or rational.

II. Its use as respects the MIND alone, Lat. *ratio*; i. e. 1. *reason*, the mental faculty of thinking, meditating, reasoning, calculating, etc. : once so in the phrase ὁ λόγος τοῦ θεοῦ, of the divine mind, pervading and not- ing all things by its proper force, Heb. iv. 12. 2.

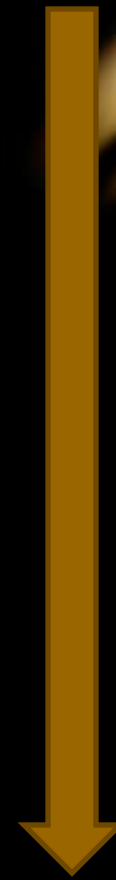
6.5 On Christianity <http://plato.stanford.edu/entries/stoicism/>

Christian writers were certainly receptive to some of the elements of Stoicism. There exists an inauthentic correspondence between St Paul and Seneca included in the Apocrypha. This forgery is a very ancient one, since it was referred to in both Jerome (*de Viris Illustribus* 12) and Augustine (Epistle 153.4). But the fact that the letters were not written by Paul or by Seneca does not mean that Paul was unaware of Stoic philosophy, nor that his own thought may not be understood in relation to Stoic naturalism. See Engberg-Pedersen 2000. The tradition of theories of natural law in ethics seems to stem directly from Stoicism. (Compare Cicero, *de Legibus* I, 18 with later writers like Aquinas in *Summa Theologica* II, 2, q. 94.) Augustine, alas, chose to follow the Stoics rather than the Platonists (his usual allies among the philosophers) on the question of animals' membership in the moral community (*City of God* 1.20). Sorabji (2000), part IV argues that the Stoic idea of freedom from the passions was adapted and transmuted into the idea of seven deadly sins by Evagrius. In general, see Colish (1985) for the presence of Stoicism in Latin writers through the sixth century.

The influence of Stoicism on Medieval thought has been considered by Verbeke (1983). In general, the handling of Stoic ideas in the context of Christian orthodoxy required a certain delicacy. While it was agreed by nearly all that God was not a material being, the state of the human soul was a more controversial matter. In general, orthodoxy evolved away from materialist anthropology of the sort found in Tertullian to the immaterialist notion of the soul that present-day Christians take for granted. Medieval Christians felt it necessary to reject what they called Stoic fatalism, but notions of conscience and natural law had clear connections with Stoic thought.

Yes Paul was aware of the Stoic philosophy.

Act 17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemed to be a setter forth of strange demonic gods: because he preached to them J, and the resurrection.



Now back to the Pharisees.



5. To what is to be met with in the authors just quoted, I shall only add a judicious remark from Campbell, Prelim. Dissertat. p. 429. Among the Jews, "the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the Pharisees; yet Josephus never styles the common people *Pharisees*, but only followers and admirers of the Pharisees. Nay, this distinction appears sufficiently from sacred writ. *The Scribes and Pharisees*, says our Lord, Mat. xxiii. 2, *sit in Moses' seat*. This could not have been said so generally, if any thing further had been meant by *Pharisees*, but the teachers and guides of the party. Again, when the officers, sent by the chief priests to apprehend our Lord, returned without bringing him, and excused themselves by saying, *Never man spake like this man*; they were asked, *Have any of the Rulers, or of the Pharisees, believed on him?* John vii. 48. Now in our way of using the words we should be apt to say, that all his adherents were of the Pharisees; for the *Pharisaical* was the only popular doctrine. But it was not to the followers, but to the leaders, that the name of the sect was applied."

Lexicon :: Strong's H6567 - parash

פָּרַשׁ

Transliteration	Pronunciation
parash	pā-rash' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 1833,1834

KJV Translation Count — Total: 5x

The KJV translates Strong's H6567 in the following manner: shew (1x), scatter (1x), declare (1x), distinctly (1x), sting (1x).

Outline of Biblical Usage

- I. to make distinct, declare, distinguish, **separate**
 - A. (Qal) to declare, clarify
 - B. (Pual) to be distinctly declared
- II. (Hiphil) **to pierce, sting**
- III. (Niphal) **scatter**



This has a negative vibe to it.
They did pierce the Torah
and did scatter the people
away from Yahuah!

This is the Aramaic
flavor- They thought
themselves better and
wanted to separate
themselves from the
vulgar people.



Lexicon :: Strong's H6568 - pērash (Aramaic)

פָּרַשׁ

Transliteration	Pronunciation
pērash (Aramaic)	per-ash' (Key)
Part of Speech	Root Word (Etymology)
verb	Corresponding to פָּרַשׁ (H6567)

Dictionary Aids

TWOT Reference: 2947

KJV Translation Count — Total: 1x

The KJV translates Strong's H6568 in the following manner: plainly (1x).

Outline of Biblical Usage

- I. (Pael) **to specify, distinguish, make distinct**

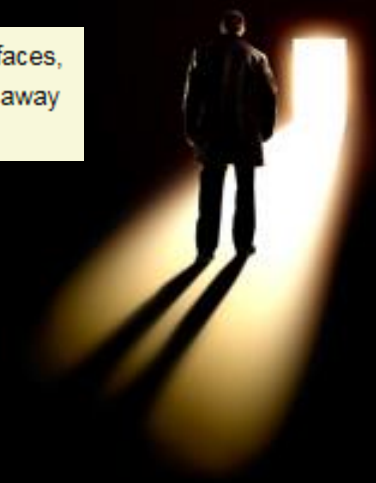
Strong's Definitions [?] (Strong's Definitions)

פָּרַשׁ pērash, per-ash'; (Aramaic) corresponding to H6567; to specify:—distinctly.

Gesenius' Hebrew-Chaldee Lexicon

פָּרַשׁ Ch. id. PAEL, part. pass. מְפָרַשׁ *distinctly, accurately*, word for word, Ezr. 4:18. Vulg. *manifeste*. Syr. *faithfully*. See the Heb. פָּרַשׁ Pual.

Mal 2:3 Behold, I will corrupt your seed, and spread dung **H6569** upon your faces, even the dung **H6569** of your solemn feasts; and one shall take you away with it.



Lexicon :: Strong's H6569 - peresh

פָּרֵשׁ

Transliteration	Pronunciation
<i>peresh</i>	peh'-resh (Key) <input type="text"/>
Part of Speech	Root Word (Etymology)
masculine noun	From פָּרַשׁ (H6567)

Dictionary Aids

TWOT Reference: 1835a

KJV Translation Count — Total: 7x

The KJV translates Strong's H6569 in the following manner: dung (7x).

Outline of Biblical Usage

I. faecal matter, dung, offal

Strong's Definitions [?] (Strong's Definition)

פָּרֵשׁ **peresh**, peh'-resh; from H6567; excrement (as eliminated):—dung.

Gesenius' Hebrew-Chaldee Lexicon

פָּרֵשׁ with suff. פָּרֵשׁוֹ m.—(1) *excrements, dung, faeces* in the belly, Exod. 29:14; Lev. 4:11; 8:17; Mal. 2:3. Arab. فَرِش.

How do we get to dung?!?!
 It does describe their teaching and what they did to the Torah – Is this Yahuah and His sense of humor again?

פָּרָשׁ

Transliteration

parash

Pronunciation

pä-räsh' (Key)

Part of Speech

masculine noun

Root Word (Etymology)

From פָּרָשׁ (H6567)

Dictionary Aids

TWOT Reference: 1836a

KJV Translation Count — Total: 57x

The KJV translates Strong's H6571 in the following manner: horsemen (56x), horsemen (with H1167) (1x).

Outline of Biblical Usage

- I. horse, steed, warhorse
- II. horseman

Strong's Definitions [?]

(Strong's Definitions Legend)

פָּרָשׁ **pârâsh**, paw-rawsh'; from H6567; (compare H5483) a steed (as stretched out to a vehicle, not single nor for mounting); also (by implication) a driver (in a chariot), i.e. (collectively) cavalry: —horseman.



And now Horsemen?

The deportation and exile of Jews from Yahudah (Judah) to Babylon by Nebuchadnezzar II, started in 597 BC. and continued after the fall of Jerusalem and the temple in 587 BC. would result in a dramatic change to Jewish culture and religion. During the 70-year exile in Babylon, Jewish houses of assembly a *beit kneset* or in Greek as a synagogue and houses of prayer *Beit Tefilah*; Greek προσευχαι, *proseuchai* were the primary meeting places for prayer, and the house of study *beit midrash* was the counterpart for the synagogue.

After defeating the Seleucid forces, Judas Maccabaeus's nephew **John Hyrcanus** established a new monarchy in the form of the priestly Hasmonean dynasty in 152 BCE, thus establishing priests as political as well as religious authorities. Although the Hasmoneans were heroes for resisting the Seleucids, their reign lacked the legitimacy conferred by descent from the Davidic dynasty.

The **Pharisee** ("separatist") party emerged largely out of the group of scribes and sages and in our terms today lawyers. As Josephus noted, the Pharisees were considered the most expert and accurate expositors of Jewish law.

AE Bronze

John Hyrcanus I

135-104 BC
Prutah
undated

Wreath, Double
cornucopia ribbons
pomegranate horns
border dots



Inscription: Obv: Paleo-Hebrew: יהונתן הכהן הגדל חבר היהודים **Meshorer D**
"Yehonatan the high priest and the council of the Jews" **Hendin 1135**
P21, Q21 May 2012; S19 May 2013 www.bible.ca/coins **KEM 730,794,920**

After John Hyrcanus died, his younger son Alexander Jannaeus made himself king and openly sided with the **Sadducees** by adopting their rites in the Temple. His actions caused a riot in the Temple and led to a brief civil war that ended with a bloody repression of the Pharisees.

However, on his deathbed Jannaeus advised his widow, Salome Alexandra, to seek reconciliation with the **Pharisees**. Her brother was Shimon ben Shetach, a **leading Pharisee**. Josephus attests that Salome was favorably inclined toward the **Pharisees**, and their political influence grew tremendously under her reign, especially in the Sanhedrin or Jewish Council, which they came to dominate.

After she died, her elder son Hyrcanus II sought support from **Pharisees**, and her younger son, Aristobulus, sought the support of the **Sadducees**. **This culminated in a civil war that ended when the Roman general Pompey intervened, and captured Jerusalem in 63 BCE.**

QUEEN SALOME



*Jerusalem's Warrior Monarch
of the First Century B.C.E.*

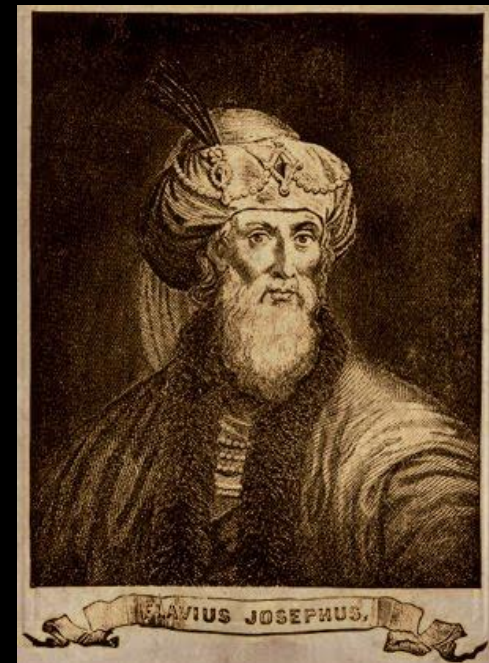
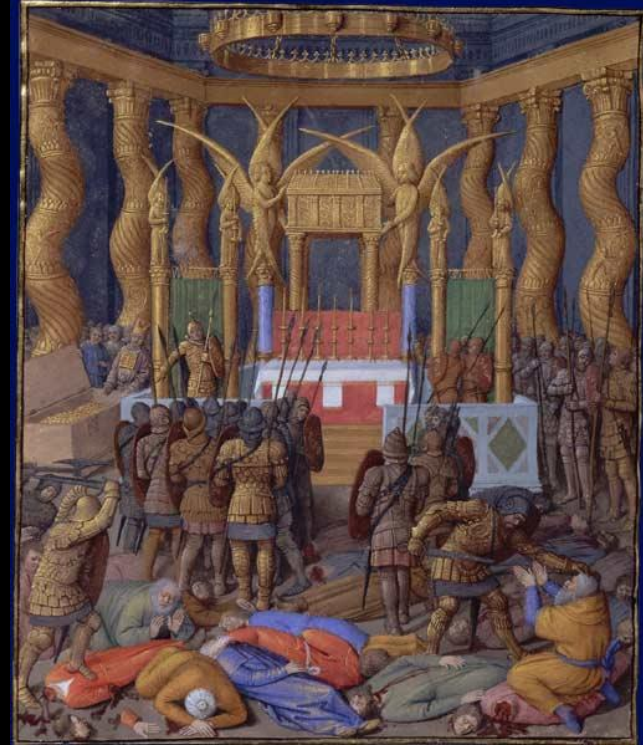
KENNETH ATKINSON



According to Josephus, the Pharisees appeared before **Pompey** asking him to interfere and restore the old priesthood while abolishing the royalty of the Hasmoneans altogether ("Ant." xiv. 3, § 2). **Pharisees also opened Jerusalem's gates to the Romans**, and actively supported them against the **Sadducees**. When the Romans finally broke the entrance to the Jerusalem's Temple, the **Pharisees killed the priests** who were officiating the Temple services on Sabbath.

They regarded Pompey's defilement of the Temple as a divine punishment of **Sadducee's** misrule. Pompey ended the monarchy in 63 BCE and named Hyrcanus II (**Maccabeeian**) high priest and ethnarch. (a lesser title than "king").

Six years later political authority and ultimate jurisdiction was given to the **Proconsul of Syria**, who ruled through Hyrcanus's Idumaeen associate Antipater, and later Antipater's two sons Phasael (military governor of Judea) and **Herod (military governor of Galilee)**. In 40 BCE Aristobulus's son Antigonus (**Herodian**) overthrew Hyrcanus and **named himself king and high priest**, and **Herod** fled to Rome.



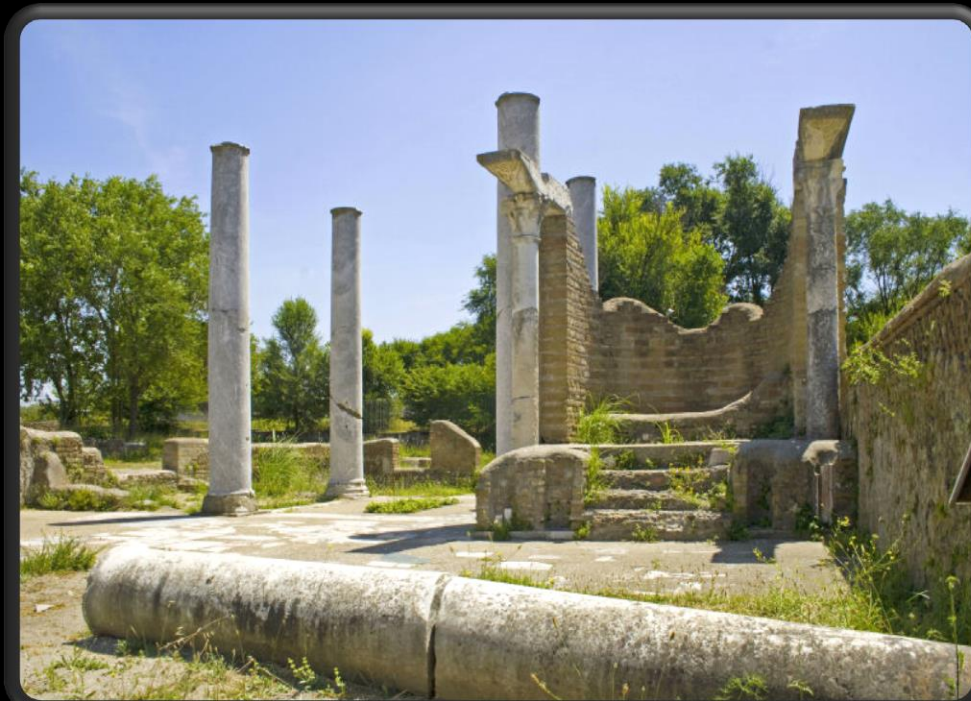
In Rome, **Herod** sought the support of Mark Antony and Octavian and secured recognition by the Roman Senate as king, confirming the termination of the Hasmonean dynasty. According to Josephus, Sadducee opposition to Herod led him to treat the Pharisees favorably ("Ant." xiv. 9, § 4; xv. 1, § 1; 10, § 4; 11, §§ 5-6).

Herod was an unpopular ruler, perceived as a Roman puppet. Despite restoring and expanding the 2nd temple, Herod's notorious treatment of his own family and of the last **Hasmoneans** further eroded his popularity. According to Josephus, the Pharisees ultimately opposed him and thus fell victims (4 BCE) to his bloodthirstiness ("Ant." xvii. 2, § 4; 6, §§ 2-4). The family of Boethus, whom Herod had raised to the high-priesthood, revived the spirit of the **Sadducees**, and thenceforth the **Pharisees** again had them as antagonists ("Ant." xviii. 1, § 4).

While it stood, the 2nd Temple remained the center of Jewish ritual life. According to the Torah, Jews were required to travel to Jerusalem and offer sacrifices at the Temple at Pesach, Shavout -the Feast of Weeks, and Sukkot Feast of Tabernacles. The **Pharisees**, like the **Sadducees**, were politically quiescent, and studied, taught, and worshiped in their own way. At this time serious theological differences emerged between the **Sadducees** and **Pharisees**. The notion that the sacred could exist outside of the Temple, a view central to the Essenes, was shared and promoted by the **Pharisees**.



The Temple was no longer the only institution for Jewish religious life. After the building of the 2nd Temple in the time of **Ezra the scribe**, the houses of study and worship or synagogues remained important secondary institutions. Outside of Judea, the synagogue was often called a house of prayer. While most Jews could not regularly attend the Temple service, they could meet at the synagogue for morning, afternoon and evening prayers. On Mondays, Thursdays and Shabat, a weekly Torah portion was read publicly in the synagogues, following the tradition of public Torah readings instituted by Ezra-(a Pharisee).



Its important to note that the **Sadducees** did not survive as a group after the destruction of the Temple in 70 CE. Jews today are taught the Talmud and Mishna as well as Torah.

2 Maccabees was likely written by a **Pharisee** or someone sympathetic toward **Pharisees**. It includes several interesting Catholic theology: propitiatory prayer for the dead, intercession of the saints, and merits of the martyrs.

In the time of Yahusha, there were several thousand Pharisees in Israel led by two main schools of philosophy:

The School of Shammai.

It is difficult for us, in our culture, to comprehend the structure of the theocratic government of Israel in the time of Yahusha. But the most important group in Israel was the Pharisees who sat under the teachings of a rabbi named Shammai, who founded his school shortly before Yahusha was born. The closest example in our world to understanding them would be to equate them with Mullah Omar and the Taliban, for they were ultra-conservative religious fundamentalists with a pathological devotion to obeying hosts of man-made traditions and commandments. Most believed, among other things, that the Hebrew descendants of Abraham were the only people beloved of Yahuah, and that no other people were of value in His sight. Salvation was thus only available to Jews--and so, in their early days, the Shammaiites wouldn't even welcome Gentile converts to Judaism.

<http://www.centralcal.com/crist2.htm>



This attitude caused Pharisees from the school of Shammai to hate all Gentiles, and left them with little regard even for *Jews* who didn't follow them. (In one case, nearly attacking the sage Hillel for bringing a sacrifice to the Temple on a day they disapproved of.) In the days of Shammai, so passionate was their hatred of Gentiles that around 10 AD, Shammai passed 18 edicts specifically meant to force separation between Jews and Gentiles. The specifics of all these edicts have been lost, but among them was a prohibition of entering the house of a Gentile lest a Jew thereby become defiled, and even eating with or purchasing food from a Gentile was forbidden.

Because of Shammai's influence, these edicts became laws of Israel. Thus, when you read, for instance, of **Shimon Peter** being criticized for entering the house of a Gentile and eating with him, this criticism traces itself to the edicts passed by this school, which were apparently being followed by the Christian Jews in the earliest days of the church.

Shammai 50 BCE – 30 CE שַׁמַּי

<http://www.centralcal.com/crist2.htm>



The tomb of Shammai in the Meron river, Israel



To give one example of just how legalistic Shammai was, Jewish history records that when his daughter-in-law gave birth to a son during Sukkot--when the people built tabernacles to stay in for that Festival--Shammai tore the roof off the daughter-in-law's room, and had the bed covered over with boughs so his newborn grandson wouldn't be in technical violation of a commandment! In another incident, he even had to be shamed by his fellow rabbis into allowing a hungry child to be fed during a period when the Jews were required to fast.



Shammai had the authority during Yahusha's time. Although Gamaliel was the first president of the Sanhedrin.

In respect of their religious interpretations, it was said that *the school of Shammai binds; the school of Hillel looses.*

The school of Shammai, which was politically proactive, also had close ties to the infamous zealots, a group of fanatics who favored armed revolt against Rome. It's critical for you to note that virtually every time you see Yahusha or the apostles in strife against what the Eye Witness accounts labels as "**Pharisees,**" it is almost certainly referring to Pharisees or ex-Pharisees from the School of Shammai.

Interesting, we do find a "Zealot" however, listed among the Apostles. To distinguish him from Shimon Kepa, he is called *Kananaios*, or *Kananites* (Matt 10:4, Mark 3:18, Mark 3:18), and in the list of apostles in Luke 6:15, repeated in Acts 1:13, *Zelotes*, the "Zealot". Both titles derive from the Hebrew word *qana*, meaning *The Zealous*, though Jerome and others mistook the word to signify the apostle was from the town of Cana, in which case his epithet would have been "Kanaios" or even from the region of Canaan.

S. SIMON the Zealot.



S. SIMON preached in Egypt Africa and Britaine and at length was crucified. Nicoph. l. 2. c. 46. Baron. Oct. 28.

S. Simon's Martyrdom. ~



Matth. 10. 16. Behold, I send you forth as sheep in the midst of wolves
1. Cor. 4. 9. God hath set forth us & Apollos last, as if we were men appointed to death, for we are made a spectacle to the world, and to Angels, and to men.

Of lesser influence in Israel was...

The School of Hillel. The school of Hillel **was far more liberal, and its founder was renowned for placing people and justice at the heart of Judaism,** whereas Shammai stressed strict observance of religious laws.



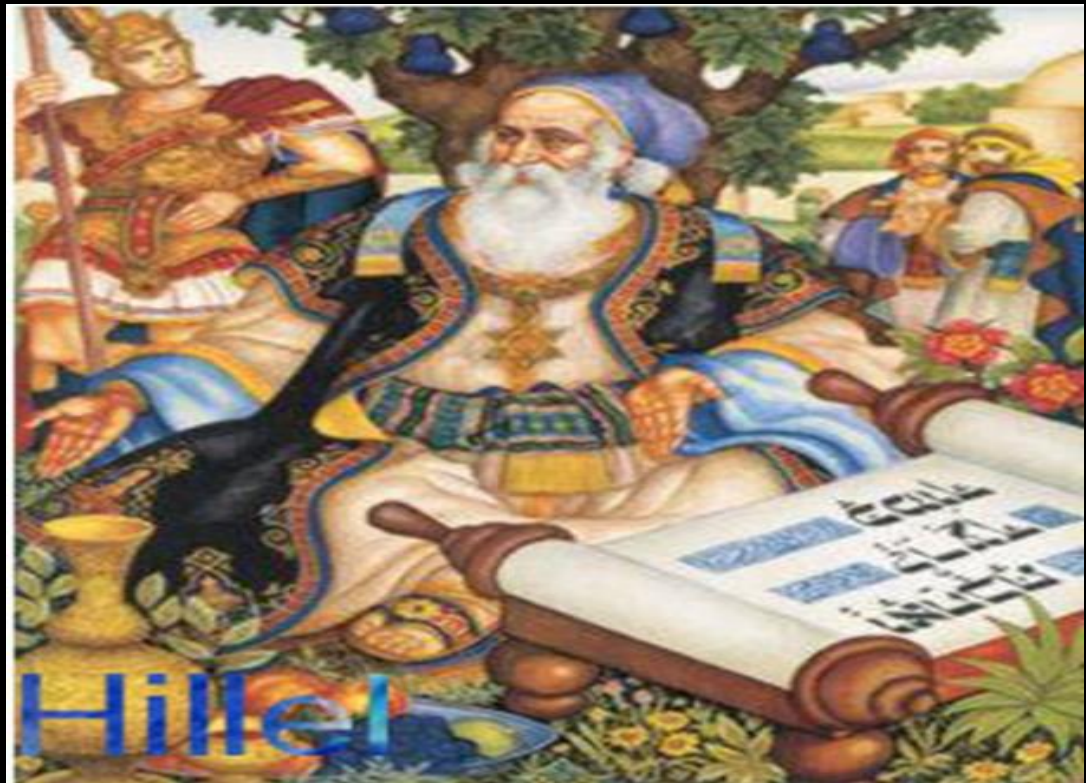
While Hillel's followers acknowledged that the Jews were Yah's special people, **they willingly accepted Gentile converts to Judaism in the belief that the Everlasting of Abraham allowed all to worship Him who would turn from idolatry. When you read about Hellenistic Jews--or about Jews with Greek names--this was the school whose rabbis would typically have accepted these Gentiles into the Jewish faith. (This school, however, was not specifically a Hellenistic movement.)**

Soon after the time when Yahusha, at age 12, was in the Temple astonishing the priests with his wisdom, **Hillel** (with whom Yahusha may have been interacting) died and was **eventually succeeded by his grandson Gamaliel, who was Paul's "tutor"**. Modern-day Judaism traces its roots to the teachings promoted by the followers of Hillel who survived the destruction of Jerusalem and began codifying their teachings around 200 AD.

The New Westminster Dictionary of the Bible

Hillel

Hillel lived in the Jewish colony in Babylon, where he was born and educated, before he moved to Judaea and became famous there. In Babylon, ***the Jews were of Chassidic and Kabbalistic belief and position.*** ***Hillel is generally regarded as the greatest of all Chassidic (Hasidic) teachers.***



Judah ha Nasi redacted the Mishnah around 200 CE. Most of the authorities quoted in the Mishnah lived after the destruction of the Temple in 70 CE; it thus marks the beginning of the transition from Pharisaic to Rabbinic Judaism. The Mishnah was incredibly important to them, because it compiled the oral interpretations and traditions of the Pharisees and later on the Rabbis into a single authoritative text, thus allowing oral tradition within Judaism to survive the destruction of the Second Temple.



A good example of the differences between Hillel and Shammai can be seen in the many cases where “**the Pharisees**” watch Yahusha to see if He will heal someone on the Sabbath. We can reasonably surmise that these are Shammaiites by the fact that the school of Shammai viewed attending to a sick person on the Sabbath as work, while the school of Hillel viewed this as a good deed that was permissible on the Sabbath.

Another example of the struggle over Yahusha between both schools is seen in John 9:16: “**Therefore said some of the Pharisees** (probably from the school of Shammai) **This man is not of Yah, because he does not keep the Sabbath day. Others** (probably from the school of Hillel) **said, How can a man that is a sinner do such miracles? And there was a division among them.”**

On the one hand, you can see the school of Shammai rejecting Yahusha outright while Pharisees from the school of Hillel aren't sure. This also helps illustrate the philosophical differences between the two schools, with the Shammaiites holding to a legalistic requirement that absolute rest must be observed on the Sabbath, while the Hillelites are open to the idea that healing is a good deed, and thus permissible on the Sabbath.

Now remember this is inside the Pharisee group not Pharisee vs Sadducee. Just like in a political party you have “blue dog” Democrats that side with more conservative views and more liberal Republicans voting with Democrats.

In another case, Matthew 19:3 clearly shows Pharisees from the school of Hillel **'testing'** Yahusha on the question of divorce, which they allowed for almost any reason. Despite knowing this group is specifically trying to trick Him, Yahusha avoids the tongue-lashing He delivers to Shammaiites in chapter 12 (calling those Pharisees a **"generation of vipers"**) and merely answers the question.

This is not to say that the school of Hillel was without problems. Among them was the fact that the Pharisees could not divorce themselves from the idea that they were righteous men because, in their view, they followed Yah's "commandments"--some sincerely, some hypocritically. **Hillel, for all his good qualities, also expressed the view that only the sages who followed "the commandments" were the true people of Yah,** but where he and Shammai would have differed is that Shammai would have held the sinful masses in contempt, while Hillel would have hoped they could have been encouraged to embrace righteousness.

Luke 7:30-34 But the **Pharisees and lawyers** rejected the counsel of Yah against themselves, being not baptized of him. And Yahusha said, How shall I compare the men of this generation? and to what are they like? They are just like children sitting in the marketplace, and calling one to another, and saying, We have played the flute to you, and you have not danced; we have mourned with you, and you have not wept. For John the immerser came neither eating bread nor drinking wine; and you say, he has a devil. The Son of man is come eating and drinking; and you say, look, a gluttonous man, and a winebibber, a friend of publicans and sinners!

The Pharisees also favored the rich over the poor because of the prevailing attitude that poverty was a sign of the curse of Yah, while prosperity was believed to show the approval of Yah on one's life. (This, despite the fact that Hillel was himself a relatively poor man.)

The attitude sometimes carried over into the Sanhedrin's legislative abilities, and so the Pharisees were known on occasion to abuse the right given them under the "Law of Moses" to enact laws clarifying points that the greater "Law" did not directly address. This had the effect, in some cases, of subverting the principles of the "Law" to favor those of wealth and power, something Yahusha rebuked the Pharisees for.

An example is Hillel's institution of the prosbul, which overturned the requirement of debts being forgiven or property having to be returned to its original owner during Sabbath years. Hillel's well-meant intention was to help the less fortunate who were finding that their fellow Jews would not loan money to them as a Sabbath year approached, and the thought was that by exempting certain transactions from being canceled upon arrival of such a year, needy Jews would have a greater chance at receiving help. The foreseeable result, of course, was that some who got into debt never found a way out, and were kept in bondage to the lender, or else their land effectively passed to the creditor, despite the fact that the Torah forbade it.

Shammai, meanwhile, went even further in favoring the wealthy, holding the view that only the rich should be taught the Scriptures, saying: "Don't instruct a man unless he is wise, meek, and the son of wealthy parents." (Babylonian Talmud supplement Aboth de R. Nathan A3.)

While Yahusha was frustrated over the Pharisees' conscious denial that they were sinners because of their perceived obedience to the commandments.

Paul, it must be remembered, was from the school of Hillel but rabidly anti-Christian. Gamaliel, in contrast, appeared to be somewhat tolerant of the Movement, and the fact that Paul relates that he sought out the High Priest (a Sadducee) for the authority to persecute Christians rather than his own tutor, who headed the Sanhedrin, may suggest there was disagreement between Paul and Gamaliel on how to handle the followers of Yahusha... he (Yahusha) must have found some good in the (Hillel) school, unlike that of Shammai which he regularly opposed.

Keep in mind that to Yahusha, he would be in agreement with anyone who on specific points were getting the Torah right, and rebuke those who were not. He would not be siding with any particular group. Teaching the pure Torah message is one of his tasks for coming to us in the flesh.

Despite this, the **Eyewitness Accounts** show that the school of Hillel as a whole ultimately rejected Yahusha, although this appears to have been motivated by the fact that he laid too many theological bombshells on them. In contrast, the school of Shammai simply rejected him out of spite and bitterness.

Now as the years passed, Israel was again brought under subjection to its enemies--this time Rome--and the response in the minds of many of the Pharisees was to presume that this was Yah's punishment for Israel's failure once again at obeying the "commandments" with enough zeal. **Thus, they became even more fanatical at "keeping the Law", formulating hosts of rules and regulations created with the intention of regulating every aspect of Jewish life in the belief that this would guarantee their obedience to the commandments and either result in Yah's freeing the nation or else sending the promised Messiah who would deliver the nation from bondage. Thus, the Pharisees in many ways became "the Thought Police of Israel", forcing the ordinary citizens to observe their customs so that Israel would regain its independence.**

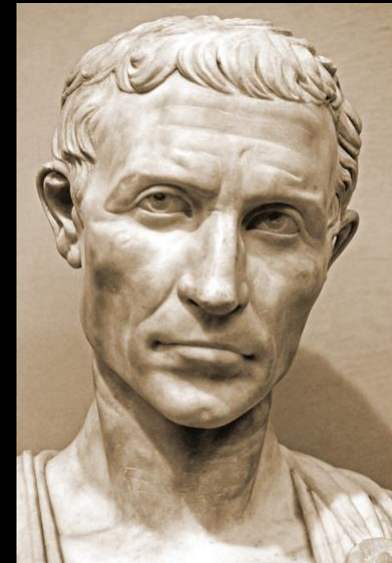
While they had no direct oversight of the Temple, the Pharisees controlled the synagogues, and this was the base of their power.

My point is not to say that the NT offers untruths about the Pharisees, but that a surface reading of what it says paints a distorted picture if one doesn't know the full background of the times.

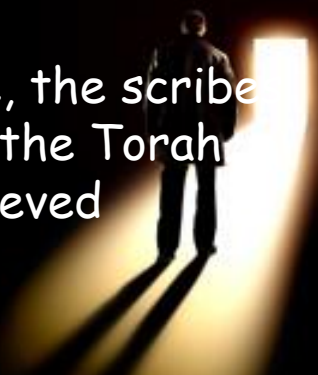
We can prove this by the case of Pontius Pilate. If all we had was the Eyewitness accounts to go by, the picture we would probably draw from him was that he was basically an honorable ruler who sincerely made every attempt to keep an innocent man from being crucified. The truth is, secular history shows he was a despot so extreme in his cruelties that even Vitellius, the Syrian governor in authority over him, expelled him from office. (Then, after being ordered back to Rome to face charges, he committed suicide.) In the one instance we see of his life, however, the Eyewitness accounts show that--probably from the influence of the Set Apart Spirit temporarily neutralizing any demonic influence on him so that mankind alone would be responsible for the Crucifixion--he acted in an almost compassionate manner.

We must remember there are no 100% good guys and bad guys.

Only Yahuah and Yahusha fit that bill, so we must shama and keep our guard up.



Although priests (Sadducees) controlled the rituals of the Temple, the scribes and sages, later called rabbis (Pharisees), dominated the study of the Torah. Remember, these sages maintained an oral tradition that they believed had originated at Mount Sinai alongside the Torah of Moses; A Yah-given interpretation of the Torah.



Lexicon :: Strong's G4461 - *rhabbi*

ῥαββί

Transliteration	Pronunciation
<i>rhabbi</i>	rhāb-bē' (Key)
Part of Speech	Root Word (Etymology)
masculine noun	Of Hebrew origin רַב (H7227) with pronominal suffix

Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)

TDNT Reference: 6:961,982

KJV Translation Count — Total: 17x

The KJV translates Strong's G4461 in the following manner: Master (Christ) (9x), Rabbi (Christ) (5x), rabbi (3x).

Outline of Biblical Usage

- I. my great one, my honourable sir
- II. Rabbi, a title used by the Jews to address their teachers (and also honour them when not addressing them)



☞ 'PABBI'. Heb.—*Rabbi*, Heb. רַבִּי, from רַב *great, excellent, chief, master*, (see 2 Kings xxv. 8. Jer. xxxix. 13. Jon. i. 6. Dan. i. 3, in Heb.) and pron. suffix ך *my*, q. d. *My chief, my master, Rabbi* is, as St. John informs us, ch. i. 39, equivalent to διδάσκαλε *master, teacher*, and was, in our Saviour's time, a title of respect given to the Jewish doctors; and a most arrogant, and even blasphemous one it was in the sense in which they assumed it, namely, as requiring *implicit obedience* to their decisions and traditions, and the same, if not *greater, submission* to their words than to those of the law and the prophets. (See Whitby on Mat. xxiii. 8, and under Παράδοσις.) Our blessed Lord charges the Jewish Scribes and Pharisees with being very fond of this presumptuous appellation, but commands his disciples not to be called *Rabbi*, i. e. in the Jewish acceptance of the word;

for one, adds he, *is your* Καθηγητῆς *Guide*, or (which appears to be the truer reading) Διδάσκαλος *Teacher*, even Christ, Mat. xxiii. 7, 8: and accordingly, though this title of *Rabbi* was often given to himself, we do not find that he ever rebukes those who gave it him; because he was in truth a *Teacher sent from God*, even that *great Prophet who should come into the world*, and of whom the

Lord hath said by Moses, Deut. xviii. 19, *It shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.* On this and the following word see Campbell's Prelim. Dissertat. vii. part ii. p. 321, &c. [occ. Mat. xxiii. 7, 8. (where Christ forbids his disciples to be called by this name.) xxvi. 25, 49. Mark ix. 5. xi. 21. xiv. 45. John i. 39, 50. iii. 2, 26. iv. 31. vi. 25. ix. 2. xi. 8. It has been observed by Townson, that St. Luke never uses the word, but substitutes the Greek Ἐπιστάτης. It is said, that this title arose only in our Lord's time from a schism between the schools of Schammar and Hillel. Before that, no prophet, nor even Hillel himself, when he came from Babylon, was addressed by that title. Of the three רַב, רַבִּי, and רַבֵּן, the first was less honourable than the 2d—the 2d than the 3d.]

Gamaliel was the first to be called a Rabbi.

☞ 'PABBONI', or 'PABBOYNI'.—*Rabboni*. It seems not a pure Hebrew word, but to be formed from the Chaldee רבן or רבנא * a chief, master, and י my. It is nearly of the same import with *Rabbi*, for St. John explains both by the same word διδάσκαλε teacher: but Lightfoot and others say it was a title of higher respect. occ. Mark x. 51. John xx. 16.

'Ραβδιζω, from ῥάβδος a rod.—To beat with rods, that is, small sticks or twigs. occ. Acts xvi. 22. 2 Cor. xi. 25 †, where see Macknight. [Judg. vi. 11. Ruth ii. 17. Is. xxvii. 12.]

'ΠΑ'ΒΔΟΣ, ε, ἡ.

I. A staff, which supports a man in leaning, or assists him in walking. occ. Mat. x. 10, (where see Wetstein and Campbell.) Mark vi. 8. Luke ix. 3. Heb. xi. 21. Comp. Heb. ix. 4. In this view it answers in the LXX to the Heb. מטה, Gen. xlvii. 31, & al. freq. and to משענה a supporting staff, Exod. xxi. 19, & al. [Wahl makes a separate head, viz. *Virga*,

* See Castell. Chald. under רבב.

† [See Deut. xxv. 2. Joseph. Ant. iv. 8.]



Seated, Senior Rabbis of Baghdad

Most of them past or future Chief Rabbis who were entertained to dinner by the Sassoons. Left to right: Yitzhaq Abraham Mjalel; Sasson Elia Moshe Halewi (Smouha); Abraham Hillel; Moshe Shlomo Dawid Shamash; Ezra Cohen; Shmuel Abraham Mjalel. Standing behind are their pupils.

II. A sceptre, figuratively denoting government. occ. Heb. i. 8, which is a citation from the LXX of Ps. xiv. 6, where it answers to the Heb. שבט a sceptre. Comp. Rev. xi. 1. [Esth. iv. 10. v. 2.] So the iron rod mentioned Rev. ii. 27. xii. 5. xix. 15, denotes the irresistible power and authority of Christ. Comp. Ps. ii. 9.

III. A rod or staff of correction, in a figurative view. occ. 1 Cor. iv. 21, where Chrysostom, ἐν κολάσει, ἐν τιμωρίᾳ, "with chastisement, with punishment." In this sense also 'Ράβδος is used by the LXX for the Heb. שבט. Exod. xxi. 20. 2 Sam. vii. 14, & al. [Æsch. Soc. D. iii. 8. Is. x. 24. xi. 4. Job xxi. 9.]

Gamaliel only 1 of 7 of the school of Hillel that had the title "nasi" or head of the Sanhedrin.

Gamaliel was highly regarded by the Jews of his day. Ecclesiastical traditions of the early church elders is that he himself later became a "Christian" and was baptized by Peter and or Paul, with his son Gamaliel, and Nicodemus. but remained a member of the Sanhedrin* .Gamaliel died about A.D. 62, eight years before the destruction of the Temple.



Says *The New Westminster Dictionary of the Bible* of Gamaliel:

"Son of Simon and grandson of Hillel, Gamaliel was a doctor of the law and a member of the Sanhedrin. Representing the liberal wing of the Pharisees, the school of Hillel, as opposed to the school of Shammai...(p. 451).

...his influence and reputation earned him a seat on the Sanhedrin Council. Gamaliel had come into prominence about AD 20.

Gamaliel was the head of the Hillel school at the time of Yahushas' ministry and presided over the Sanhedrin during the reigns of Tiberius (42bc-37ce), Caius (Caesar Augustus Caligula 12ce-41ce) and Claudius (41ce-54ce).

Rabban Gamaliel was given permission to teach the students Greek due to the relationship with the Romans. Gamaliel's son, Rabbi Simeon even wrote, "There were a 1000 pupils in my father's house; 500 studied the Torah and 500 studied Greek wisdom." And Simeon's son, Rabbi Juda Hanassi went further saying, "Why speak Syriac in Palestine? Talk either Hebrew or Greek." The Catholic Encyclopedia records that his body was discovered in the 5th century and is said to be preserved at Pisa, in Italy.

latter-rain.com/ltrain/gama.htm*



Gamaliel appears as the ruler of the Sanhedrin in three surviving epistles (letters) which he dictated to the secretary Johanan (Sanh. ii.6; Sanh. 11b; Yer. Sanh. 18d; etc.). Two of these letters went to the inhabitants of Galilee and southern Palestine dealing with the question of tithes. The third letter was written to the Jews of the Diaspora and gave notice of important changes (a intercalary month)* in the official Jewish calendar. Gamaliel figures in two anecdotes as the religious adviser of King Agrippa I and his wife Cypris (Pesahim 88:ii). (*Jewish Encyclopedia under Gamaliel)

Despite his renown, relatively few of his teachings have been preserved, in part because his opponents in the House of Shammai seem to have gained or retained control of the Sanhedrin after his death. Bitter disputes ensued between the followers and Hillel and Shammai and it is possible written memories of Gamaliel's work were suppressed.

In Jewish Tradition

Even though few of his actual teachings have been preserved, Gamaliel I held a reputation as one of the greatest teachers in the annals of Judaism. *The Mishnah (Sotah 9:15) pays tribute to this quality, saying: "Since Rabban Gamaliel the Elder died, there has been no more reverence for the Torah, and purity and abstinence died out at the same time."*

GAMALIEL I.: – A Doctor of “The Law”

[JewishEncyclopedia.com](http://www.jewishencyclopedia.com)

That part of the Temple territory—a "stairway of the Temple mount"—where Gamaliel dictated these letters is also the place where he once ordered the removal of a Targum to Job—the oldest written Targum of which anything is known (report of an eye-witness to Gamaliel II., grandson of Gamaliel I.: Tosef., Shab. xiii. 2; Shab. 115a; Yer. Shab. 15a).

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Paul and Gamaliel

BRUCE D. CHILTON AND JACOB NEUSNER BARD COLLEGE

Calendar, Travel, and Contact with Idols in the Diaspora

Gamaliel's authority in establishing the calendar, his contacts with the government, and his influence in the Diaspora are attested in what has been shown to be an early form of tradition in the Mishnah called the *Ma'aseh*. In this form, what a sage did is shown to establish *halakah* (*'Ed. 7:7*):

Rabban Gamaliel went to ask for permission from the government in Syria and he did not come back right away, so they intercalated the year on the condition that Rabban Gamaliel concurred. And when he came back, he said, I concur. So the year turned out to be deemed to have been intercalated.

What kind of permission did Gamaliel seek in Damascus (the seat of government in all Syria, and therefore the center of government for Jerusalem and Judea as well)? The Mishnah provides no direct answer.

Rome nonetheless had an interest in when great feasts were held and in arrangements for security during those feasts. Festal celebrations could and sometimes did tip over into riot or revolt, and the governor in Damascus and the prefect in Judea jealously guarded the Emperor's arrangement to have the sacrifices he provided offered by Israelite priests in the Temple.¹² This vignette reflects a time when Gamaliel was a go-between who negotiated the interests of the Temple with the government, demonstrating his role in international Judaism as well as in Jerusalem proper.

As in the case of Christian texts, Roman histories, Greek philosophical discourses, and Gnostic speculations, the Mishnah and other rabbinic sources sometimes speak from the context of a cultural environment and people that we can identify. In the case of Gamaliel, we have found above that the form of *Ma'aseh* is often used in a way that refers clearly to the period prior to the destruction of the Temple.

12. See Chilton, *The Temple of Jesus: His Sacrificial Program within a Cultural History of Sacrifice* (University Park: Pennsylvania State University Press, 1992) 69-111.

F. "To our brethren, residents of the Exile of Babylonia, and residents of the Exile of Media, and of all the other Exiles of Israel, may your peace increase! We inform you that the pigeons are still tender, the lambs are thin, and the spring-tide has not yet come. So it is proper in my view and in the view of my colleagues, and we have added thirty days to this year."The Tosefta (*Sanh.* 2:6)

Setting the calendar—in this case by introducing an intercalated month to coordinate Passover with springtime—obviously impinged directly on the cycle of sacrifice in the Temple, and this tradition no doubt makes Gamaliel appear more autonomous in relation to the priesthood than he really was. Still, Gamaliel clearly emerges from the sources as a force to be reckoned with in Jerusalem and beyond, although that influence is also something of a puzzle.

The "brothers" are unlikely to be pharisaic colleagues, **since the evidence for Pharisees in the Diaspora is scarce at best.** But it does seem reasonable that the Pharisees would attempt to influence practices such as tithing far outside their own immediate circle (see the charge in Matt 23:15).¹⁴ For this reason, the existence of "some sort of archive for the preservation and transmission of written materials" has been suggested.¹⁵

The memory of Gamaliel's contacts with the Diaspora is persistent.

The Talmud recollects that he had 500 young men in his "house" (meaning his quarter of the city) who studied Torah and 500 who studied Greek wisdom (*b. B. Qam.* 83a). Even allowing for hyperbole, this attests an influence far beyond Jerusalem proper. In fact, the text goes on to relate that Gamaliel was exceptional because he had close contacts with the Roman administration.

Contacts with the Diaspora, we have seen, are said to be both physical (in the case of the Syrian journey) and literary (in the case of the encyclical letter).



Shama this.

If Paul a Pharisee was under Gamaliel the president of the Sanhedrin a Hillel Pharisee, who was more liberal, why was he persecuting "The Way", and going around Gamaliel to get papers from the Sadducee High Priest to go to Damascus (the diaspora) to harass the people to bring them back to Yahrushalom?

There is no Talmudic record talking of a Gamaliel renegade either. There is a piece to the puzzle that is missing.

So now lets look at another main player.

PHARISEES

Saducees

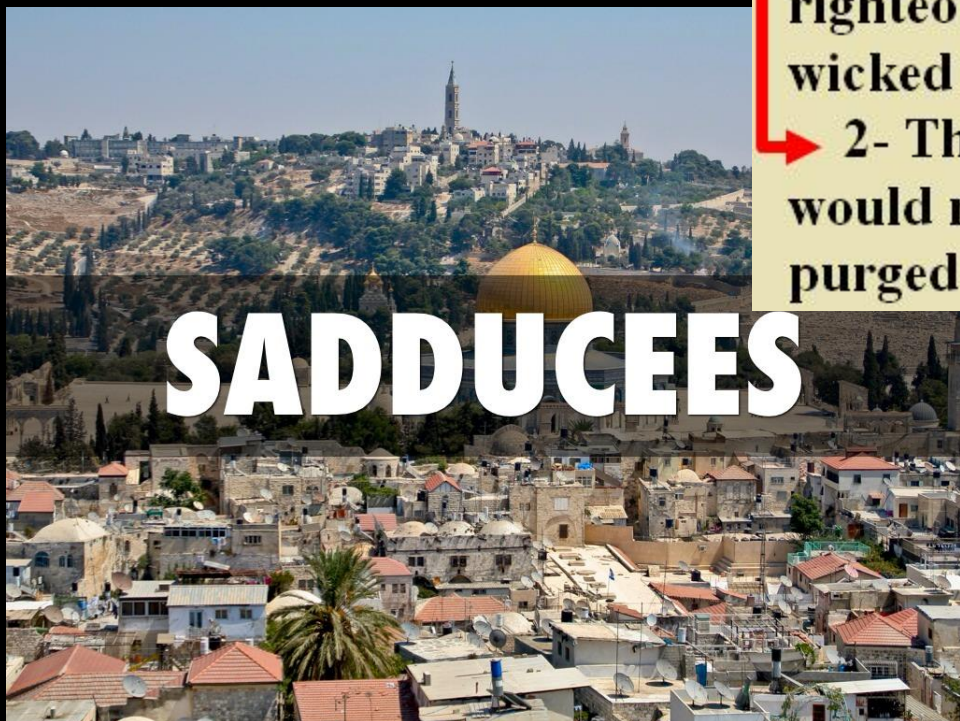


Spiritual Resurrection

No Bodily resurrection

- 1- The "Shammai" believed that the righteous would enjoy eternal life and the wicked would suffer eternal damnation.
- 2- The "Hillel" believed that the wicked would return to eternal life after having been purged by fire in hell.

SADDUCEES



ΣΑΔΔΟΥΚΑΙΟΙ, ων, δι.—*Sadducees*, a sect among the Jews, so called, according to the Talmudical writers, from one Sadoc, its founder, who lived above two hundred and sixty years before Christ: but, according to others, they were thus named from the Heb. קִדְּוִים *righteous, just*, either as pretending to *inherent righteousness* by their observation of the law, or as affecting to be great friends to *distributive justice*, particularly in punishing

* “[Verriculum, quia profunde sub aquas pertinens, ipsum fundum verrit.”]

Read Talmud ←



Parkhurst Greek Lexicon
Page 767-768

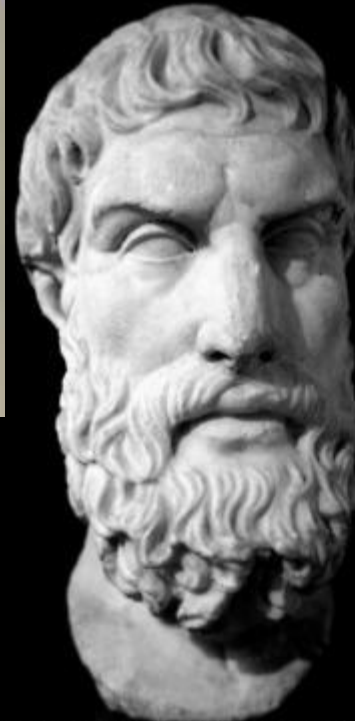
offences. So Josephus, Ant. lib. xx. cap. 8. § 1. “Αἰρεσιν—τὴν Σαδδουκαίων, ὅτι περ εἰσι περὶ τὰς κρίσεις ὤμοι παρὰ πάντα τῆς Ἰουδαίας. “The sect of the *Sadducees*, who in judging offenders are severe above all the rest of the Jews.”—The *Sadducees* not only rejected the traditions of the elders, which the *Pharisees* maintained, but they also denied the resurrection of the dead, the being of angels, and * all existence of the spirits or souls of men departed, and consequently all *future rewards and punishments*. See Mat. xxii. 23. Mark xii. 18. Luke xx. 27. Acts iv. 1, 2. xxiii. 6, 7, 8. So that, as

* The words of Josephus, De Bel. lib. ii. cap. 8. § 14, are, Ψυχῆς τε τὴν διαμονήν, καὶ τὰς καθ' ἄδου τιμωρίας καὶ τιμὰς ἀναιροῦσι. *They deny the continuance of souls, and the punishments and rewards in Hades;* and Ant. lib. xviii. cap. 1. § 4, Σαδδουκαίοις δὲ τὰς ψυχὰς ὁ λόγος συναφανίζει τοῖς σώμασι. *The doctrine of the Sadducees teaches that souls perish with the bodies.*

† Τὴν μὲν ἐμαρμένην, says Josephus, De Bel. ut. sup. παντάπασιν ἀναιροῦσι, καὶ τὸν Θεὸν ἔξω τοῦ δράν τι κακὸν ἢ μὴ ΔΡΑΪΝ τίθενται φασὶ δὲ ἐπ' ἀνθρώπων ἐκλογῇ τὸ τέ καλὸν καὶ τὸ κακὸν προκεῖσθαι, καὶ τὸ κατὰ γνώμην ἐκάσῃ [ἐκάσῃ, Qu?] τούτων ἑκατέρῃ προσίεναι. "They entirely reject fate (i. e. the fatal and necessary concatenation of causes, as influencing the actions of men, comp. under Φαρισάτος 2.), and deny that God is the cause of men's acting ill or not, but assert that both good and evil are placed in the election of man, and that every one accedes to either of these, as he pleases." From a spurious reading of ἡ ἐφορᾶν instead of ἡ μὴ δράν, in the above passage (see Grotius on Mat. xxii. 23, and Hudson in loc.), the Sadducees have been charged with a denial of divine providence: even the authors of the Universal History refer to this place in proof of Josephus' asserting that they looked upon the Deity as above intermeddling with human affairs, which is, say they, in effect denying a providence, and consequently all religion.

Prideaux has remarked, "they were Epicurean deists in all other respects, excepting only that they allowed that God made the world by his power, and governs it by his providence,—and for the carrying on of this government hath ordained rewards and punishments, but they are in this world only; and for this reason alone it was that they worshipped him, and paid obedience to his laws †." They taught that man was made absolute master of his own actions, with a full freedom to do either good or evil, as he should think proper, without any assistance from God for the one, or any restraint from Him for the other.—Whether they rejected all the sacred books but the Pentateuch of Moses has been disputed; but it seems evident that they did not; 1st, be-

cause they are never charged with this impiety by the evangelists; nor, 2dly, by Josephus, who was no friend to their sect; and 3dly, because this historian, Ant. lib. xiii. cap. 10. § 6, expressly says, that the Sadducees taught, ἐκείνα δεῖν ἡγεῖσθαι νομιμὰ τὰ ΓΕΓΡΑΜΜΕΝΑ, “that those things which were written ought to be esteemed obligatory;” where surely, had they rejected the greater part of the Jewish scriptures, he could not have failed mentioning it*. The reader may find a further account of this sect in Josephus, Ant. lib. xiii. cap. 10. § 6, and lib. xviii. cap. 1. § 4. De Bel. lib. ii. cap. 8, § 14.; in Prideaux’s Connexion, part ii. book 5, p. 335, &c. 1st edit. 8vo. and in the Ancient Univers. History, vol. x. p. 472, & seqt. 1st edit. 8vo.



Epicurus (Greek philosopher, BC 341-270)

The Epicurean Paradox

Is God willing to prevent evil, but not able?

Then he is not omnipotent.

Is he able, but not willing?

Then he is malevolent.


Is he both able and willing?

Then whence cometh evil?

Is he neither able nor willing?

Then why call him God?

Σαδδουκαῖος

Transliteration	Pronunciation
Saddoukaïos	sād-dū-kī-os (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	Probably from Σαδῶκ (G4524)

Dictionary Aids

TDNT Reference: 7:35,992

KJV Translation Count — Total: 14x

The KJV translates Strong's G4523 in the following manner: Sadducees (14x).

Outline of Biblical Usage

I. Sadducees = "the righteous"

A. a religious party at the time of Christ among the Jews, who denied that the oral law was a revelation of God to the Israelites, and who deemed the written law alone to be obligatory on the nation, as the divine authority. They denied the following doctrines:

- i. resurrection of the body
- ii. immortality of the soul
- iii. existence of spirits and angels
- iv. divine predestination, affirmed free will

Σαδδουκαῖος, -ου, ὁ, a Sadducee, a member of the party of the Sadducees, who, distinguished for birth, wealth, and official position, and not averse to the favor of the Herod family and of the Romans, hated the common people, were the opponents of the Pharisees, and rejecting tradition (see παράδοσις, 2) acknowledged the authority of the O. T. alone in matters pertaining to faith and morals (Joseph. antt. 13, 10, 6); they denied not only the resurrection of the body (Mt. xxii. 23; Mk. xii. 18; Lk. xx. 27; Acts xxiii. 8), but also the immortality of the soul and future retribution (ψυχῆς τε τῆν διαμονὴν καὶ τὰς καθ' ἑδου τιμωρίας καὶ τιμὰς ἀναιρούσι, Joseph. b. j. 2, 8, 14, cf. antt. 18, 1, 4), as well as the existence of angels and spirits (Acts xxiii. 8). They maintained man's freedom in opposition to the doctrine of divine predestination (acc. to Joseph. b. j. 2, 8, 14). They are mentioned in the N. T. (in addition to the pass. already referred to) in Mt. iii. 7; xvi. 1, 6, 11 sq., (in which passages they are associated apparently with the Pharisees contrary to the truth of history [(?) cf. the Comm. ad ll. cc.]); Mt. xxii. 34; Acts iv. 1; v. 17; xxiii. 6 sq. The Sadducees derived their name apparently not from the Hebr. קִרְיָי, as though they boasted of being pre-eminently 'righteous' or 'upright' (since it cannot be shown that the vowel *i* ever passed over into *u*), but, acc. to a more probable conjecture now approved by many, from the *Zadok* (קִרְיָי, Sept. Σαδδούκ), who was high-priest in the time of David and exhibited special fidelity to the king and his house (2 S. xv. 24 sqq.;

1 K. i. 32 sqq.); hence the posterity of this priest (בְּנֵי צְדוֹק), Ezek. xl. 46; xliii. 19; xlv. 15; xlviii. 11) and all their adherents seem to have been called Σαδδουκαῖοι (צְדוֹקִים). Cf., besides others, *Win.* RWB. s. v. Sadducäer; *Reuss* in Herzog xiii. p. 289 sqq.; [*Sieffert* in Herzog ed. 2 xiii. pp. 210–244]; *Geiger*, Sadduc. u. Pharisäer (Brsl. 1863); *Keim* i. p. 273 sqq. [Eng. trans. i. (2d ed.) p. 353 sq.]; *Hausrath* in Schenkel iv. p. 518 sqq.; *Schürer*, Ntl. Zeitgesch. 2te Aufl. § 26; *Wellhausen*, Pharis. u. Sadducäer (Greifsw. 1874); *Oort*, De oorsprong van den naam Sadducëen, in the Theolog. Tijdschrift for 1876, p. 605 sqq.; [*Ginsburg*, in Alexander's Kitto s. v.; *Edersheim*, Jesus the Messiah, bk. iii. ch. ii.; *Geikie*, Life of Christ, ch. xlv. (cf. ch. v.); and B. D. Am. ed. s. v. for additional references].*

Σαδῶκ

Transliteration

Sadōk

Pronunciation

sā-dō'k (Key) 

Part of Speech

proper masculine noun

Root Word (Etymology)

Of Hebrew origin צְדוֹק (H6659)

KJV Translation Count — Total: 2x

The KJV translates Strong's G4524 in the following manner: Sadoc (2x).

Outline of Biblical Usage

I. Sadoc = "just"

A. a descendant of Zerubbabel in the genealogy of Christ

Strong's Definitions [?]

(Strong's Definition)

Σαδῶκ Sadōk, sad-oke'; of Hebrew origin (H6659); Sadoc (i.e. Tsadok), an Israelite:—Sadoc.

Thayer's Greek Lexicon

Σαδῶκ, (צְדוֹק, a pr. name occurring often in the O. T.), ὁ, Sadoc: Mt. i. 14.*

צַדִּיק

Transliteration

tsadaq

Pronunciation

tsä·dak' (Key)



Part of Speech

verb

Root Word (Etymology)

A primitive root

Dictionary Aids

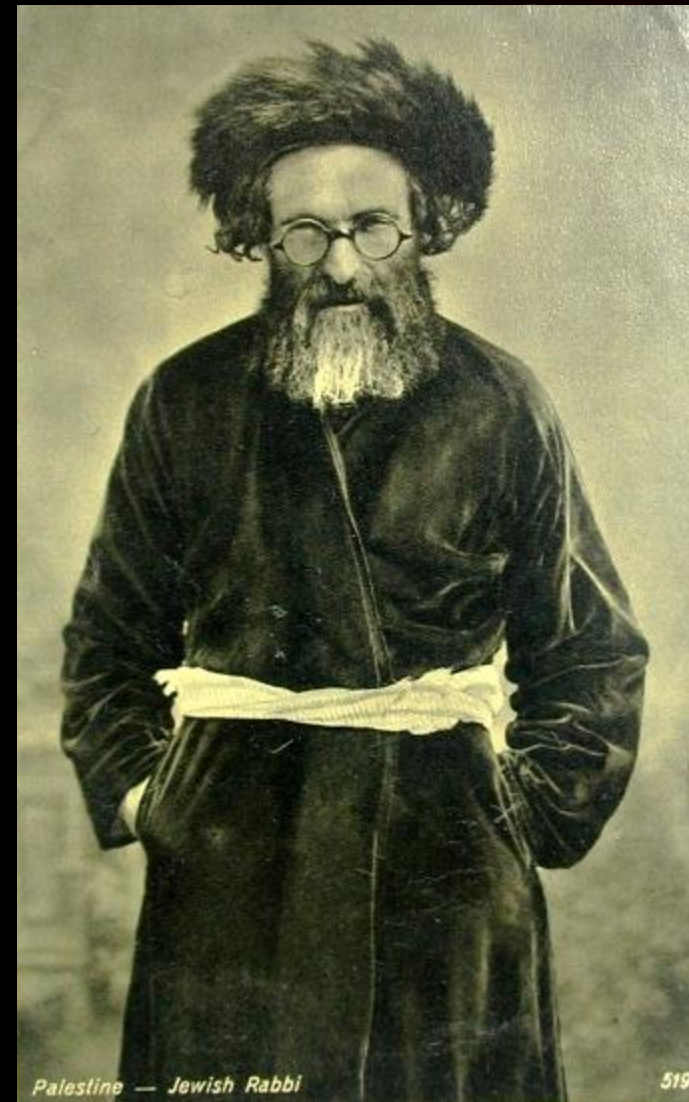
TWOT Reference: 1879

KJV Translation Count — Total: 41x

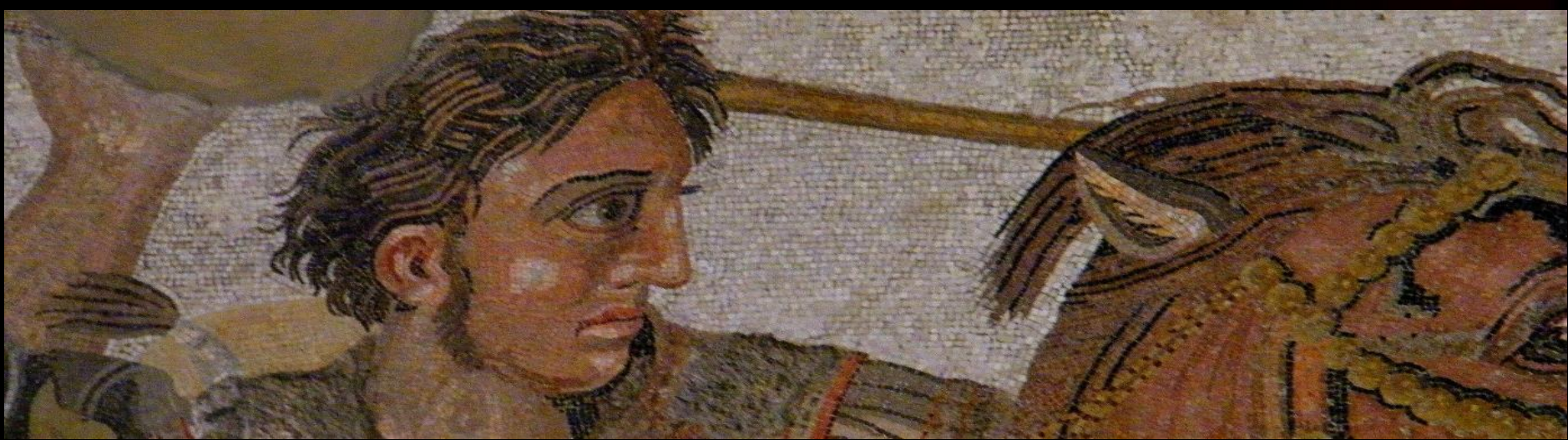
The KJV translates Strong's H6663 in the following manner: justify (23x), righteous (10x), just (3x), justice (2x), cleansed (1x), clear ourselves (1x), righteousness (1x).

In 539 BC the Persians conquered Babylon, and in 537 BC Cyrus "the Great" allowed Jews to return to Judea and rebuild the Temple. He did not, however, allow the restoration of the Judean monarchy, which left the Judean priests as the dominant authority.

Without the constraining power of the monarchy, the authority of the Temple in civic life was amplified. It was around this time that the Sadducee party emerged as the party of priests and allied elites. However, the 2nd temple, which was completed in 515 BCE, had been constructed under the auspices of a foreign power, and there were lingering questions about its legitimacy.



This is what created the conditions for the development of various "schools of thought," each of which claimed exclusive authority to represent "Judaism," and which typically shunned social intercourse, especially marriage, with members of other sects.



The Hellenistic period of Jewish history began when Alexander "the great" conquered Persia in 332 BCE. The rift between the priests (**Sadducees**) and the sages (**Pharisees**) developed during this time, when Jews faced new political and cultural struggles. As we discussed earlier, when Alexander died in 323 BCE, Judea was ruled by the Egyptian-Hellenic Ptolemies until 198 BCE, when the Syrian-Hellenic Seleucid Empire, under Antiochus II, seized control. Then, in 167 BCE, **the Seleucid king Antiochus IV invaded Judea**, entered the Temple, and stripped it of money and ceremonial objects. **He imposed a program of forced Hellenization, requiring Jews to abandon their own laws and customs, thus precipitating the Maccabean Revolt**. Jerusalem was liberated in 165 BCE and the Temple was restored. In 141 BCE an assembly of priests and others **affirmed Simon Maccabeus as high priest and leader**, in effect **establishing the Hasmonean dynasty**-ie with the family of the Maccabees from the name of their ancestor Hasnoneus (Hasmon), or Asamoniaios.

Man is a unity

Saducees

Man is only
Material

Materialism

Man
ceases to exist
on death
annihilation

Man is
Body and Soul

Body
Ceases to exist.
Soul exists
forever

Soul in hell

Soul in heaven

Soul reborn:
reincarnation

eternally

purified

Man is Body,
Soul and
Spirit

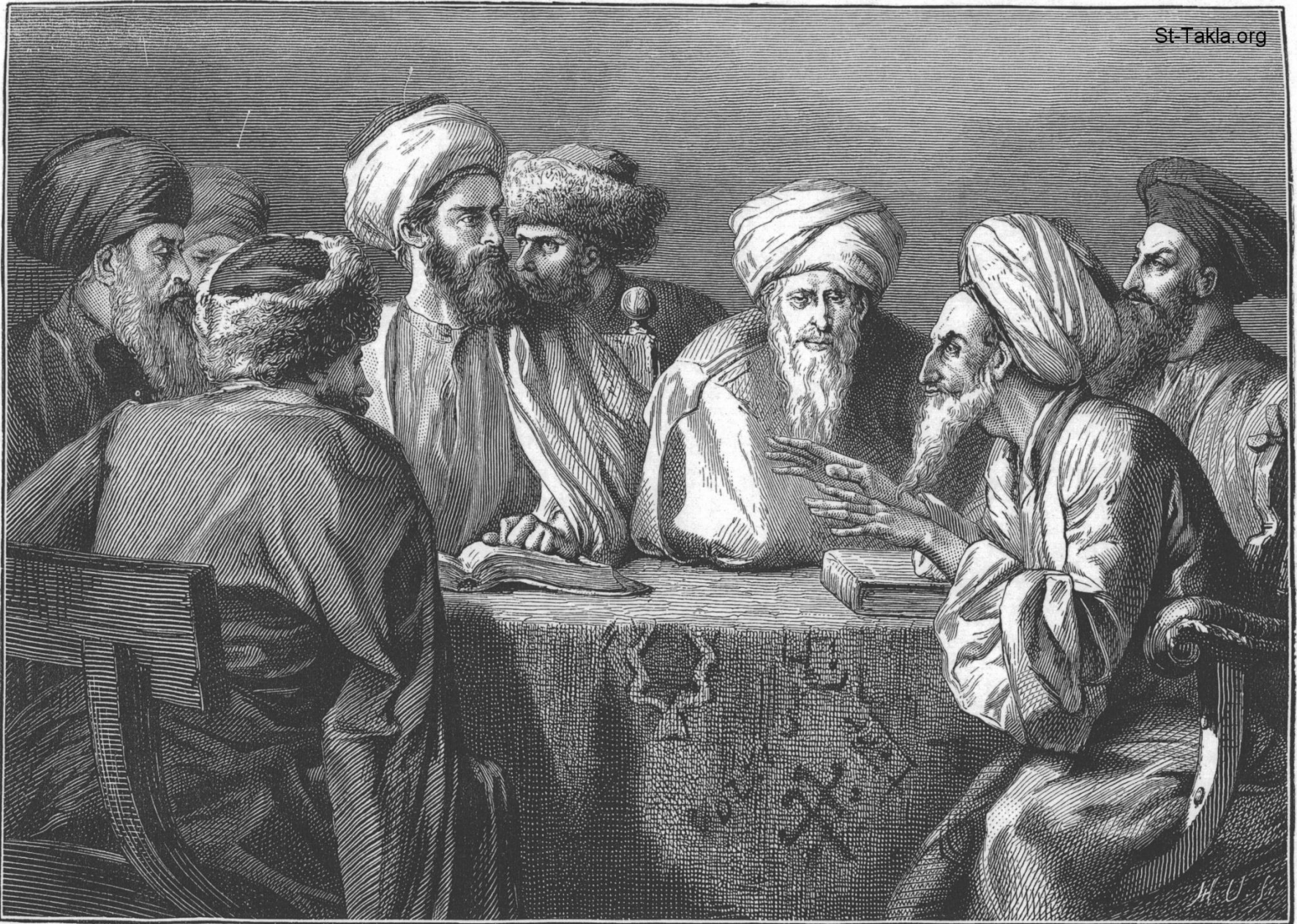
Pharisees

Essene

Sadducees in their personal lives, lived an excessively stringent lifestyle from a Jewish perspective, **as they did away with the oral tradition**, and in turn the Pharisaic understanding of the Torah, creating two Jewish understandings of the Torah. An example of this differing approach is the interpretation of, "an eye in place of an eye". The Pharisaic understanding was that the value of an eye was to be paid by the perpetrator. In the Sadducees' view the words were given a more literal interpretation, in which the offender's eye would be removed.



From the point of view of the Pharisees, the Sadducees wished to change the Jewish understanding of the Torah, to a Greek understanding of the Torah. The difference between these two groups survived in the form of Rabbinic and Karaite Judaism, **the Pharisees settled in Babylonia after the exile where they became known as Rabbinic Jews and preserved the Pharisaical oral law in the form of the Talmud, while the Sadducees settled in Tiberius in the Galilee where they became known as Karaite Jews and preserved the Masoretic Text of the Hebrew Bible.**



They (the Sadducees), and had a number of odd religious beliefs that included denying the existence of Satan, the supernatural, miracles, and a coming Messiah.

In the time of Yahusha, the head of the Sadducees was the priest **Annas, father-in-law of Caiaphas**. So influential was **Annas that six of his sons or near relatives occupied the position of High Priest in the Temple during his lifetime. Annas and his cronies were effectively the local Mafia in Jerusalem**, and were hated by the people for their abuses. They were so unpopular that some Jewish writings from the 1st century survive that reveal the feelings the common people had for them:

Woe is me for the house of Boethus!

Woe is me for their club! Woe is me for the house of Hanan! (Annas) Woe is me for their whisperings! Woe is me for the house of Kantheras! (Caiaphas)

Woe is me for their pen! Woe is me for the house of Ishmael!

Woe is me for their fist!

For they are the high priests; Their sons are the treasurers; Their sons-in-law are the temple-officers; And their servants beat the people with clubs!

--**Babylonian Talmud**, Pesachim 57a.

<http://www.centralcal.com/crist2.htm>

They represented the Jewish aristocracy. They had made their peace with the political rulers (Herods) and had attained positions of wealth and influence. They were well educated and wealthy.



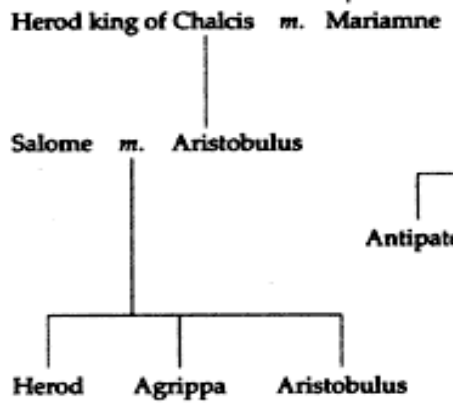
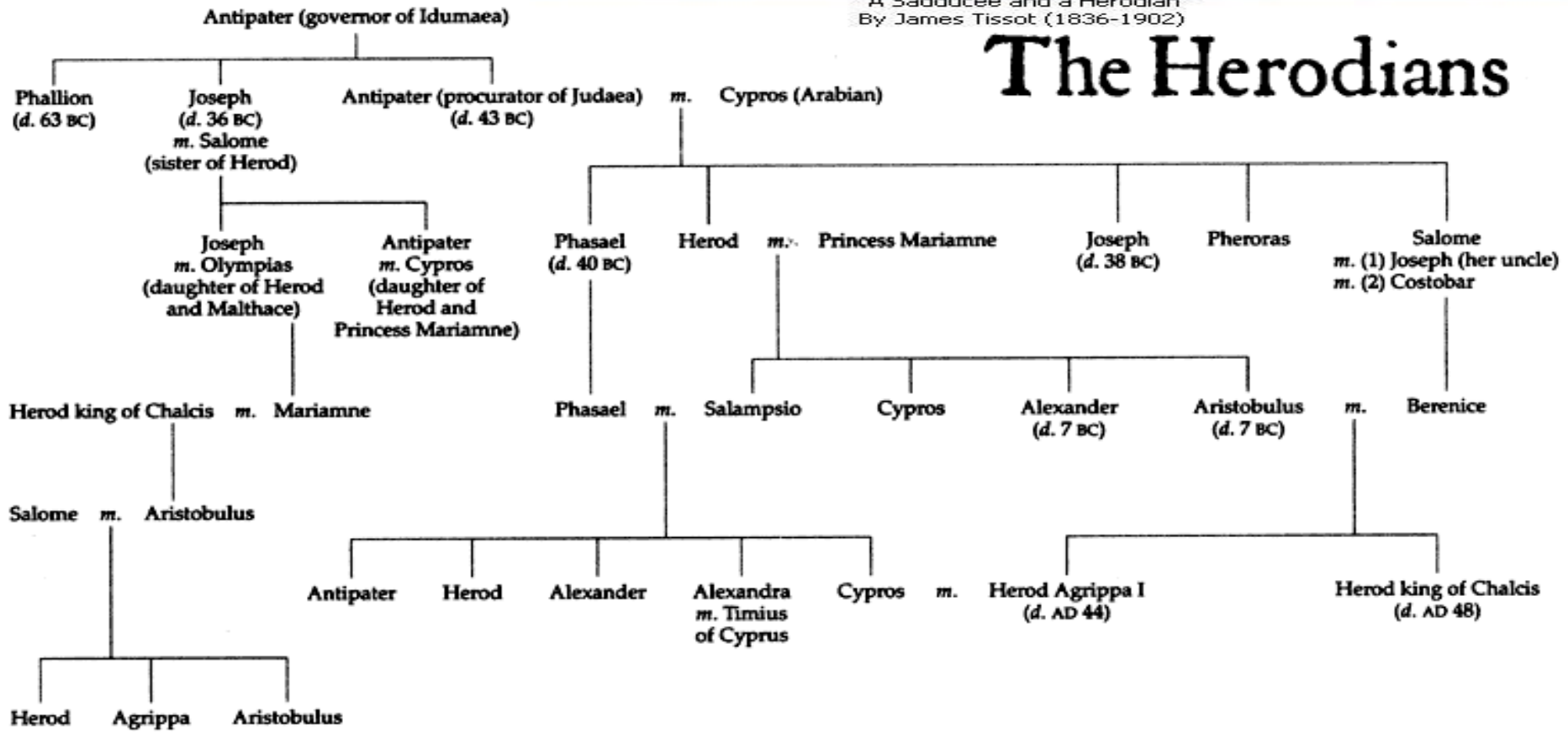
The NT calls two men high priest, **Annas** and **Caiaphas**. It turns out that Caiaphas was actually the current high priest at this time, though there are a number of reasons why Annas was called high priest. He was the father-in-law of Caiaphas and had been high priest from A.D. 6-15, **when he had been deposed by the Roman governor, Valerius Gratus**, shortly after the governor took office. **The governor tried three more high priests within the next three years until he appointed Caiaphas, in A.D. 18, a man he found cooperative.** Nevertheless, Annas was the patriarch and real power behind the high priesthood. While the title was used later for Annas as an honorific, the Jews still saw the high priesthood as an office for life, **whether the Romans felt that way or not.** He was the senior ex-high priest and may have presided over the council at times. This is why Yahusha was first brought to him during his trial.

THERE IS A LOT MORE TO THIS STORY AND WILL BE A SEPARATE STUDY AT THE END OF OUR STUDY AS IT HOLDS A KEY TO OUR PUZZLE.



"A Sadducee and a Herodian"
By James Tissot (1836-1902)

The Herodians



Now here is where it gets a little more interesting regarding Paul.



The Sadducees also had a group within them known as the Herodians, who had ties to King Herod, and sought to return the Herods to full control of the land.

While the Sadducees were few in number, their control of the Temple, along with their wealth, gave them an important position of authority within...

www.billpetro.com

**Paul as Herodian - Robert Eisenman
Institute for Jewish-Christian Origins
California State University at Long Beach
JHC 3/1 (Spring, 1996), 110-122.**

There are materials in the New Testament, early Church literature, Rabbinic literature, and Josephus which point to some connection between Paul and so-called "Herodians." These materials provide valuable insight into problems related to Paul's origins, his Roman citizenship, the power he conspicuously wields in Jerusalem when still a young man, and the "Herodian" thrust of his doctrines (and as a consequence those of the NT).

By "Herodian" we mean a religio-political orientation not inimical to the aims of the Herodian family, not only in Palestine, but also in Asia Minor and even Rome, and possibly implying a genealogical connection as well.

I have also redefined "Pharisees" generically in terms of "seeking accommodation with foreigners" for two reasons: first, to take into account important self-professed "Pharisees" like Paul and Josephus, and second, to relate such persons and others to Qumran circumlocutions like "Seekers after Smooth Things." By this I mean that we should not simply call Pharisees those whom the Talmud or Josephus might so identify, but those so identifiable because of an accommodating attitude towards foreign rule and some of its important ramifications, e.g., acceptance of gifts or sacrifices on behalf of foreigners in the Temple, Herodian or foreign appointment of high priests, etc.

In several documents and contexts, Qumran presents a basic alliance or *modus vivendi* between groups it variously refers to as "the Traitors"/"Congregation of Traitors" (*bogdim*), "the Seekers after Smooth Things," "the Man of Lying"/"Pourer out of Lying," "Comedian," "Windbag," "Dauber upon the Wall," "the Violent Ones"/"Violent Ones of the Gentiles," "Men of War," "the Simple Ones of Ephraim"/"House of Ephraim," etc. This last allusion, which is found in the Nahum Peshier in the context of various problems relating to the period in which the Seekers after Smooth Things were in control in Jerusalem, is also linked to a "Lying Tongue" who leads many astray, problems with overseas messengers, allusion to "the city of blood" (which in the Habakkuk Peshier also relates to ideological problems with "the Liar"), and through the use of the expression *nilvu* (i.e., "joining"), to Gentiles. It also parallels another expression, "the Simple Ones of Judah"/"Torah-Doers in the House of Judah"/"the Poor"/"the Many" on behalf of whom the Teacher of Righteousness carries out proper justifying activities.

Not only is Paul's pro-Roman and by extension pro-Herodian political philosophy clear from the general tenor of his missionary activities in Acts, it is made explicit in the enunciation of this philosophy in Rom 13. A more anti-Zealot position is difficult to imagine. Setting forth what can only be thought of as a deliberate contradiction of the "Zealot" political position on almost every point, including the tax question, overseas rulers, armed resistance, etc., it is also anti-Jamesian, e.g., "he who does good works has nothing to fear from magistrates" (13:4)

It is not very likely that Paul could have made the miraculous escapes he does without the involvement of some combination of these powerful Herodian/Roman forces. Nothing less is conceivable under the circumstances of the attack on Paul in the Temple and his rescue by Roman soldiers witnessing these events from the Fortress of Antonia (Acts 21:31f). This episode, too, makes mention of a nephew and possibly a sister of Paul (identities otherwise unknown) resident in Jerusalem, but also presumably carrying Roman citizenship. It is they who warn him of a plot by "zealots for the Law" or others interested in Nazirite oath procedures to kill him. Without this kind of intervention, Paul could never have enjoyed the comfortable protective custody he does in Caesarea and never been packed off in relative security to Rome (where Felix and Drusilla precede him). He arrives with funds gathered in overseas fund-raising from many of the areas into which Herodians have expanded and, in part because of this, those areas where circumcision had become such an issue because of the marital practices of Herodian princesses.



But where Paul is concerned, one can go even further. Paul speaks in an unguarded moment in Rom 16:11 of his "kinsman Herodion." Though the name could refer to any person by this name anywhere, still names like Herod and its derivatives (n.b. the parallel with the name of Caesar's son "Caesarion") are not common. Nor is there any indication that the passage is an interpolation. If it were indicative of actual familial relationships with Herodians, which in my view it is, then by itself it explains the hint of Herodian membership and/or activity in the early Christian community in Antioch. It also very easily explains the matter of Paul's Roman citizenship, which is such an important element in these escapes. In turn, it helps explain why Paul is always so convinced of his own Jewishness, while others seem to have misgivings concerning it, and it throws much light on the peculiar manner in which he chooses to exercise this Judaism. Paul's claim to being of the tribe of Benjamin may relate to a general genre of such claims in the Diaspora, but it also illustrates the superficial ease with which such claims could be passed off on credulous and relatively unschooled audiences. It is more likely that Paul derives the claim to Benjaminite birth not from any actual genealogical link, but from the simple fact of his Hebrew namesake "Saul" being from the tribe of Benjamin.

But Paul's Herodian links even explain how such a comparatively young man could have wielded such powers when he first came to Jerusalem and how he could have been empowered by "the high priest" to search out "Christians" in areas even as far afield as "Damascus" (whether we are dealing with the "Damascus" settlement of Qumran allusion or an actual "Jewish Settlement in Damascus" is impossible to tell from the sources). They readily explain his easy entrance into Jerusalem ruling circles — all matters which have never been explained. The reference immediately preceding the one to Herodion in Rom 16:10, i.e., to a certain "household of Aristobulus," consolidates these suspicions even further. Though Aristobulus may have been a common name, still it is most prominent among Herodians, there being two or three Aristobuluses from different lines living at the same time, the most interesting of them being Herod of Chalcis' son Aristobulus noted above.

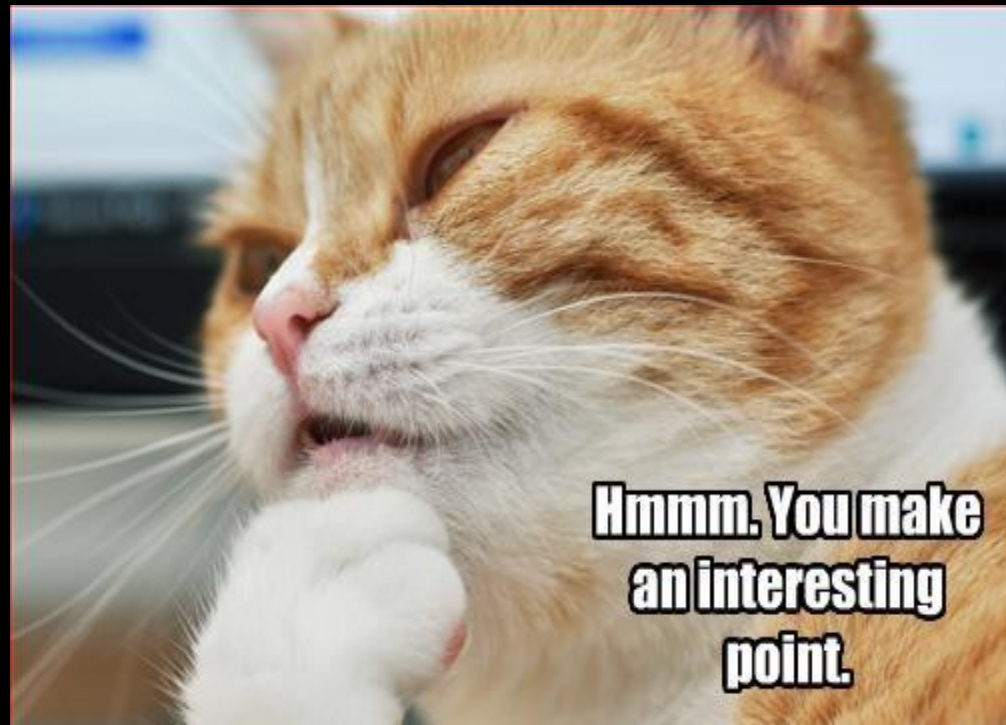


But behind the bloody reputation hides another side of Herod the Great, King of Judea.

So far our evidence is circumstantial; however, there is a surprising notice from another quarter which straightforwardly makes the charge we have been sketching. Epiphanius, who conserves many traditions found in rabbinic literature including the famous "ben Panthera" nickname for Yahusha, conserves a tradition about Paul (*Pan* 30.16.1). In its view Paul was a non-Jew who came up to Jerusalem and converted to Judaism because he wanted to marry the "the priest's" (i.e., the high priest's) daughter (As in *Pan* 30.16.9, "the priest" is usually used at Qumran and in rabbinic tradition as denotative of the "high priest"). When disappointed in this design, he defected from Judaism and turned against "circumcision" and "the Law." Epiphanius attributes this notice to the *Anabathmoi Jacobou* ("Ascents of James"), a lost work about the debates of James with the high priests and the Pharisees (also finding refraction in the Pseudoclementine *Recognitions*) over matters relating to Temple service (including in our view problems bearing on Gentiles or Gentile sacrifice/gifts in the Temple).

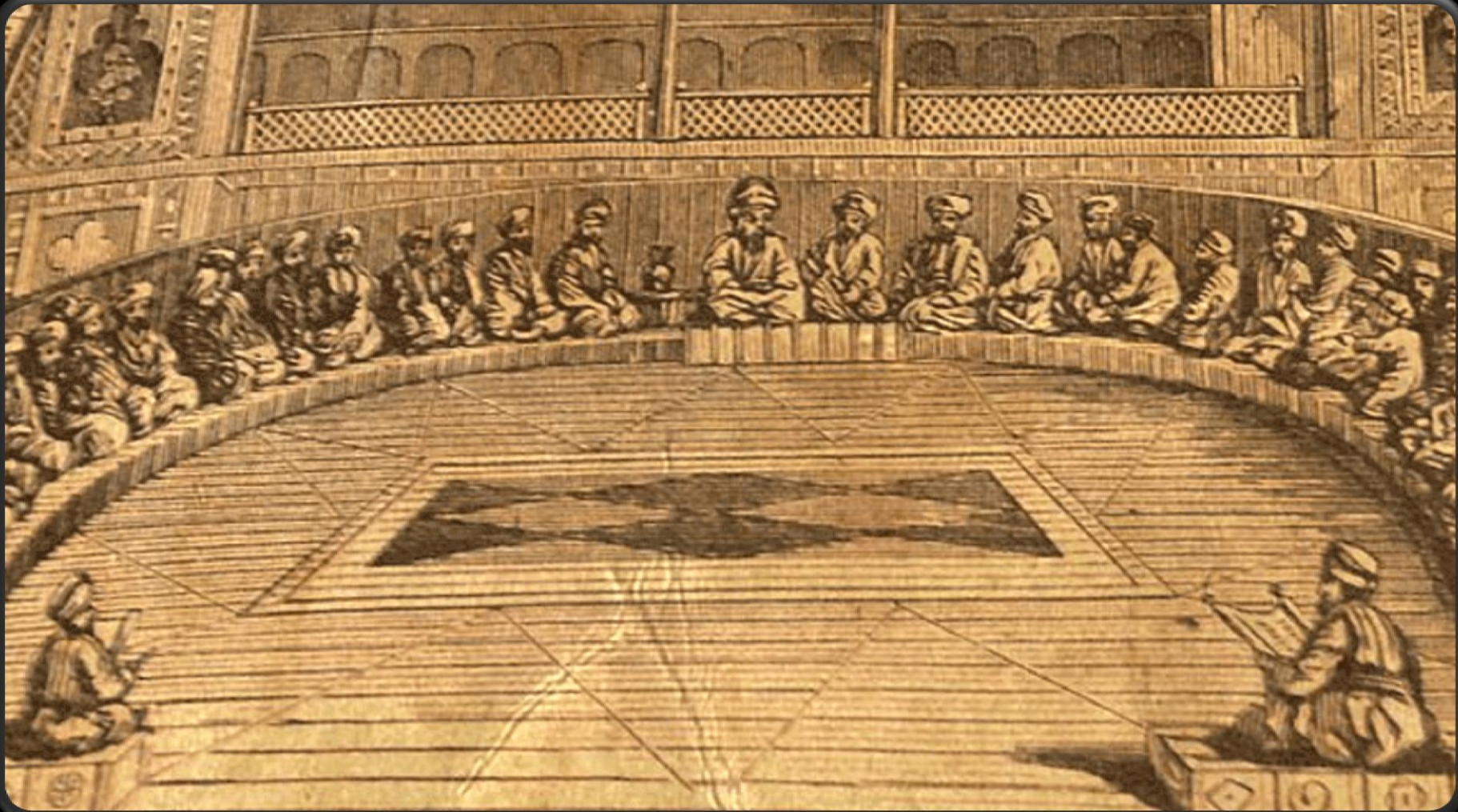
We have no way of knowing if the tradition is true. While the *Anabathmoi Jacobou* would appear to have been Jewish Christian or Ebionite, and therefore hostile to Paul, this is not cause for a priori dismissing the tradition it conserves via Epiphanius; on the contrary, when one comes upon a tradition of such surprising content, it is often worthwhile paying attention to it. One famous convert of sorts did aspire to marry the high priest's daughter — in fact he married two: Herod himself. It is not impossible that this tradition conserves an echo of valuable historical data, not necessarily about Paul, but about Paul's family backgrounds; that is, not that Paul was a convert (which he may have been) or that he personally wanted to marry the high priest's daughter (which again he might have), but that he was descended from someone who was a convert and had aspired to marry the high priest's daughter, i.e., that he was an Herodian.

In our view, it is just these Herodian origins where Paul is concerned that explain his very peculiar view of Judaism, what we perceive to be his inferiority complex and defensiveness where Jews are concerned, his jealousy of Jews, in fact his anti-Semitism generally, and finally his extremely lax and, from the Jewish viewpoint, utterly unconscionable view of the Law.



It is hard to consider that a native-born Jew, comfortable in his identity, could have indulged in the kind of insults Paul gratuitously makes concerning circumcision, circumcisers, and those keeping dietary regulations, or adopted the curious approach towards the possibility of simultaneously being a Law-keeper to those who keep the Law and a Law-breaker to those who did not in order, as he puts it, "to win, not beat the air," or that by avoiding circumcision, one could avoid the demands of the Law, which in some manner he saw as "a curse."

The Sanhedrin



Sanhedrin:

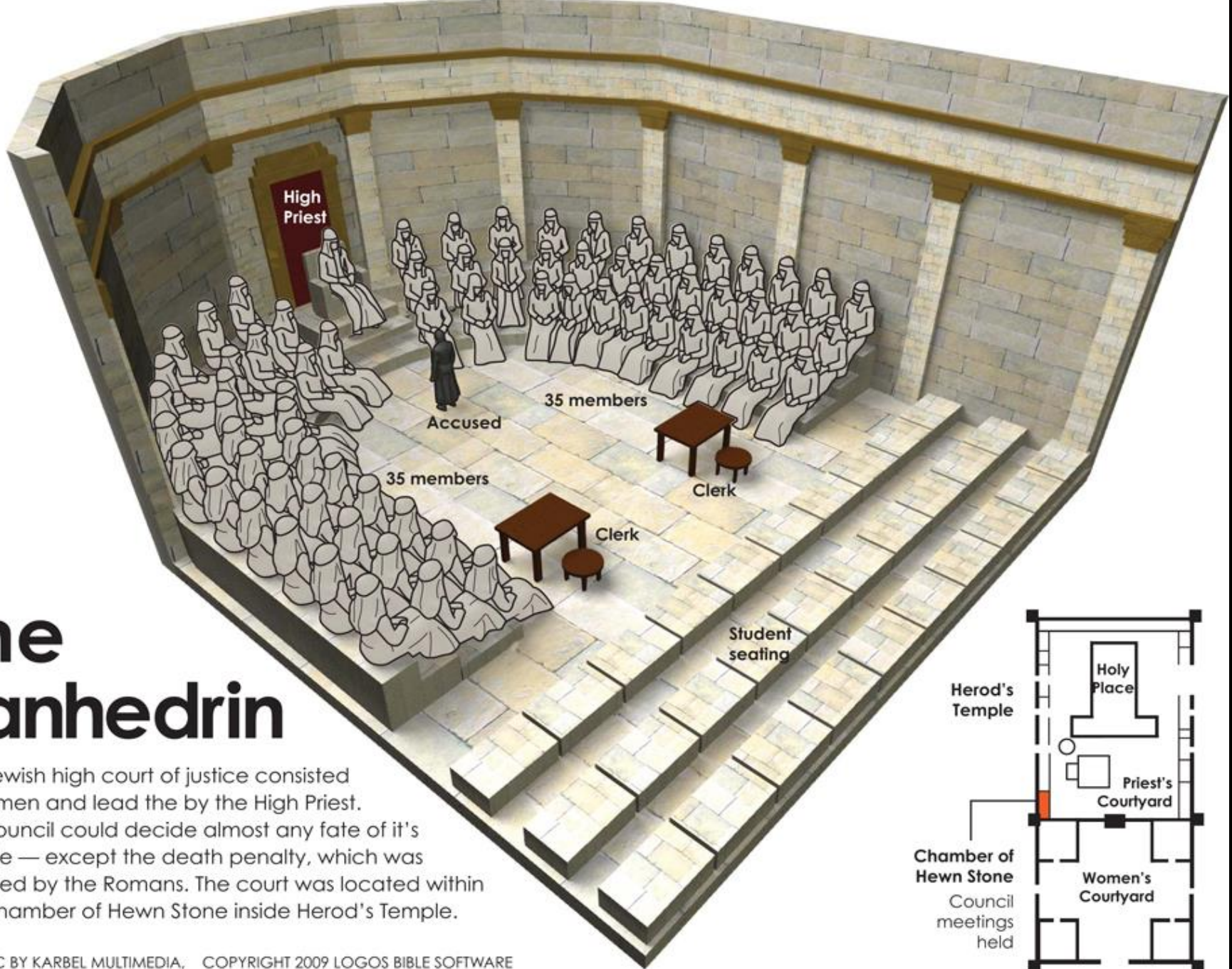
(from the Greek *sunedrion*, "a council-chamber" commonly but incorrectly *Sanhedrin*) the supreme council of the Jewish people in the time of Christ and earlier.

(1.) The origin of this assembly is traced in the Mishna to the seventy elders whom Moses was directed (Numbers 11:16-17) to associate with him in the government of the Israelites; but this tribunal was probably temporary, and did not continue to exist after the Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrin, it can only be said in general that the Greek etymology of the name seems to point to a period subsequent to the Macedonian supremacy in Palestine. From the few incidental notices in the New Testament, we gather that it consisted of chief priests, or the heads of the twenty-four classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law (Matthew 26:57; 26:59; Mark 15:1; Luke 22:66; Acts 5:21).

(2.) The number of members is usually given as 71. The president of this body was styled nasi, and was chosen in account of his eminence in worth and wisdom. Often, if not generally, this pre-eminence was accorded to the high priest. The vice-president, called in the Talmud "father of the house of judgment," sat at the right hand of the president. Some writers speak of a second vice-president, but this is not sufficiently confirmed. While in session the Sanhedrin sat in the form of half-circle.

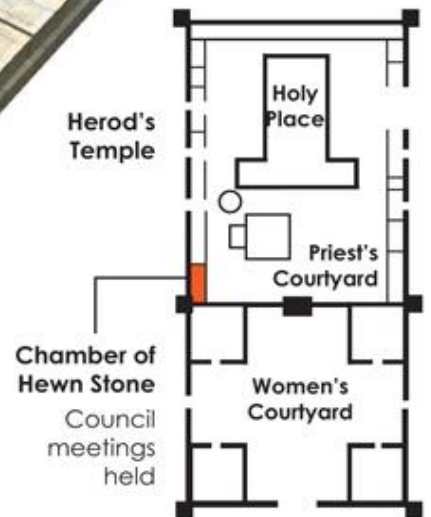
(3.) The place in which the sessions of the Sanhedrin were ordinarily held was, according to the Talmud, a hall called Gazzith, supposed by Lightfoot to have been situated in the southeast corner of one of the courts near the temple building. In special exigencies, however, it seems to have met in the residence of the high priest (Matthew 26:3). Forty years before the destruction of Jerusalem, and consequently while the Saviour was teaching in Palestine, the sessions of the Sanhedrin were removed from the hall Gazzith to a somewhat greater distance from the temple building, although still on Mount Moriah. After several other changes, its seat was finally established at Tiberias, where it became extinct A.D. 425. As a judicial body the Sanhedrin constituted a supreme court, to which belonged in the first instance the trial of false prophets, of the high priest and other priests, and also of a tribe fallen into idolatry. As an administrative council, it determined other important matters. Jesus was arraigned before this body as a false prophet (John 11:47) and Peter, John, Stephen and Paul as teachers of error and deceivers of the people. From Acts 9:2 it appears that the Sanhedrin exercised a degree of authority beyond the limits of Palestine.

According to the Jerusalem Gemara the power of inflicting capital punishment was taken away from this tribunal forty years before the destruction of Jerusalem. With this agrees the answer of the Jews to Pilate (John 19:31). The Talmud also mentions a lesser Sanhedrin of twenty-three members in every city in Palestine in which were not less than 120 householders.



The Sanhedrin

The Jewish high court of justice consisted of 71 men and led by the High Priest. The council could decide almost any fate of its people — except the death penalty, which was decided by the Romans. The court was located within the Chamber of Hewn Stone inside Herod's Temple.



In the time of Yahusha, there were two Sanhedrin's operating in Jerusalem, the first of which was a 23-member court run by the Sadducees that handled local affairs. Acts 5:25 shows this group and the Great Sanhedrin coming together to discuss the problem of the Followers of the Way.

Its larger counterpart, the Great Sanhedrin, was comprised of 70 elders with a president, who in the time of Yahusha was Gamaliel. The Great Sanhedrin functioned much like a combination of the Senate and Supreme Court, and most of its members at the time of the Crucifixion were Pharisees from the school of Shammai.*** You will note in the Book of Acts that **Gamaliel, the president of the Great Sanhedrin,** encouraged tolerance of the Christians, but because he and his followers were outnumbered by Sadducees and Shammaiite Pharisees, the Great Sanhedrin ultimately elected to persecute the Followers of The Way. At the trial of Yahusha before the elders of Israel, **Gamaliel and certainly Paul** may not have been in Jerusalem, **although the circumstances that would have prevented this would have been extraordinary.** The quorum held to try Yahusha was hurriedly assembled and included almost across the board members who were either Sadducees, or else Pharisees from the school of Shammai, while possibly only Nicodemus and Joseph of Arimithea represented the school of Hillel. The outcome was inevitable, especially because of the threat Yahusha posed to the Sadducees.

In their view, this man was an unparalleled danger standing in direct contradiction to their theology across the board. For one, he is casting out devils the Sadducees deny exist. He miraculously resurrects Lazarus just three miles from Jerusalem in the presence of numerous witnesses including hostile Pharisees, and--worst of all--he presents himself at the Temple during Passover when the city swelled to over a million Jews, and declares he is a Messiah the Sadducees deny is coming. Not to mention if he is the "King of the Jews and High Priest" he would be getting rid of their mafia strangle hold on the people. They had to find a way to have him "sleep with the fishes" with "cement shoes" so to speak.



Thus, in their own self-interest, the Sadducees, more so than the Pharisees (some of whom certainly did want Yahusha dead), forced the issue of trying and slaying Yahusha. Evidence of this can be seen in the fact that the Sadducees, and *not* the Pharisees...

Arranged with Judas to betray Yahusha (Matt. 26)

Set a guard at the tomb (Matt. 27)

Arrested the apostles (Acts 5)

Gave letters to Paul authorizing the persecution of the church in Damascus (Acts 9)

In the time of Hillel and Shammai, both men co-chaired leadership of the Great Sanhedrin, with Hillel heading the body during times of general assembly and Shammai holding the position when the body met as a court of law. If this tradition held over to the time of the Crucifixion, and if it was the Great Sanhedrin that put Yahusha on trial (unlikely), someone from the school of Shammai might have overseen the tribunal during the trial of Yahusha without the need of Gamaliel's presence. That, or Caiaphas may have presided over the meeting.

All three groups, despite their differences, had two things in common: they all believed that a man was declared by Yahuah to be righteous based on his obedience to the "commandments", and they didn't believe they were sinners because of their often sincere zeal in obeying those commandments.



Paul himself never divorced himself from his (Talmudic) Pharisee upbringing in the school of Hillel.

Acts 23:6 Paul states "I am a Pharisee, the son of Pharisees."

In Greek, this is written in the continuing present tense, showing that Paul is asserting he continues to be a Pharisee, not that he had once been a Pharisee! (This would be 25 years after his "conversion").

The error on the part of Christianity (and Judaism) has been in failing to realize that Paul was simultaneously moving in two different worlds: a Torah-observant Jewish world, and a non-observant Gentile world.

The extent of its power varied at different times, and that the sphere of its functions was restricted in various ways by the Roman government. One of these restrictions was ... *the division of the Jewish territory into five provinces, each with a sanhedrin of its own, whereby the authority and the functions of the Sanhedrin of Jerusalem were materially diminished. Its power was insignificant under Herod and Archelaus.* After the death of these rulers its authority again increased, the internal government of the country being largely in its hands. *It administered the criminal law, and had independent powers of police, and hence the right to make arrests through its own officers of justice. It was also empowered to judge cases that did not involve the death penalty, only capital cases requiring the confirmation of the procurator.*

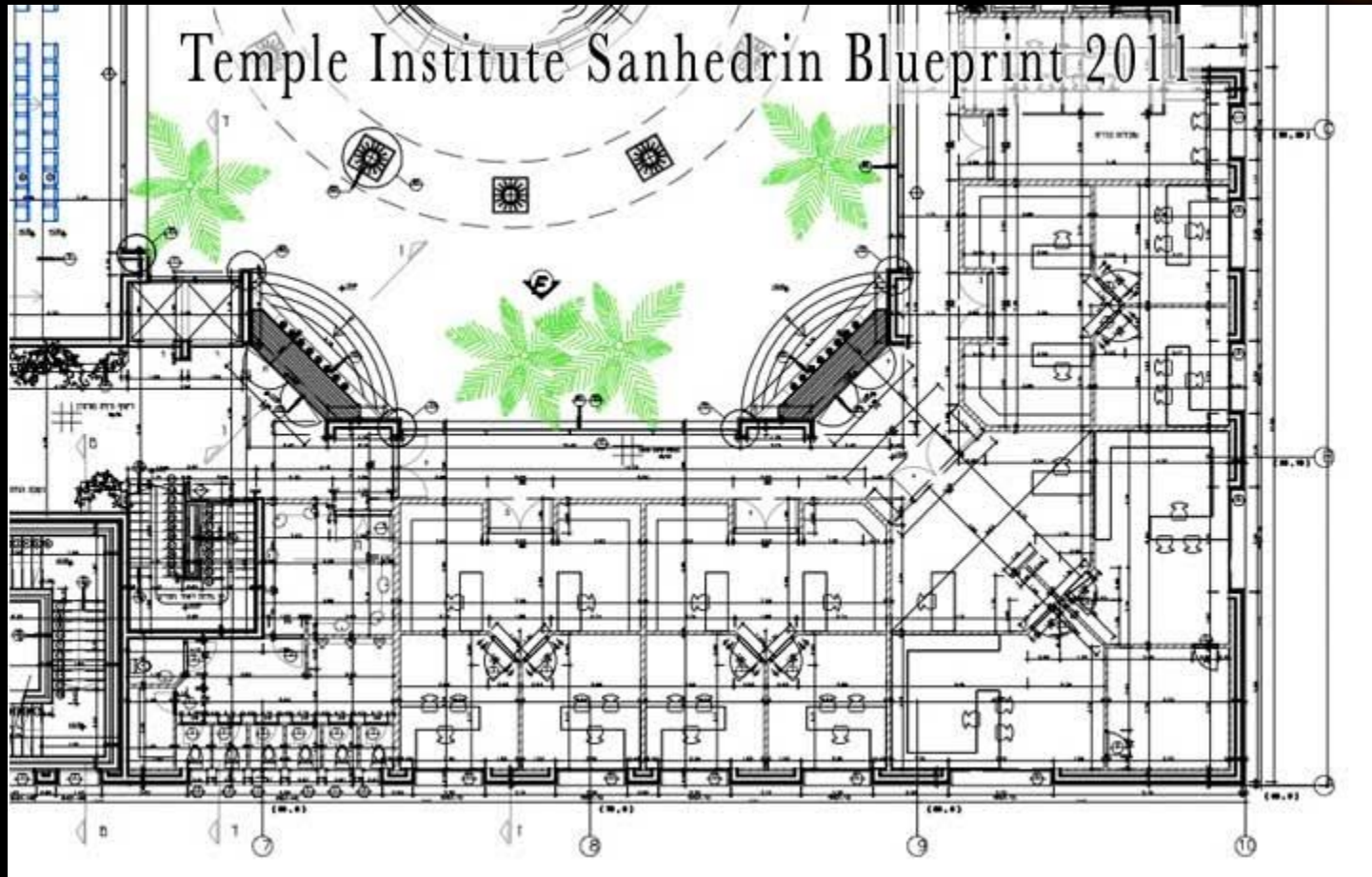
The high priest, who from the time of Simeon (Hillel's dad and Gamliel's Grandfather) *was also the head of the state, officiated as president of the Sanhedrin. He bore the title "nasi" (prince), because the reins of government were actually held by him. Subsequently, when they were transferred to other hands, the high priest retained the title of nasi as president of the Sanhedrin.* The powers of the latter official were restricted under the procurators, without whose permission the body could not be convened ("Ant." xx. 9, § 1). *This Sanhedrin, since it was a political authority, ceased to exist when the Jewish state perished with the destruction of Jerusalem (70 C.E.).*

Caiaphas the high priest was a Sadducee. Most of the scribes were Pharisees. The presiding officer of the council was usually the high priest. The council was connected with the minor courts, being the highest court of appeal from these.

However, during the time of Yahusha, **the council had lost to the Roman governor the power of capital punishment.** The council met daily, except on Sabbath and feast days, in a session room adjoining the temple.

One of the responsibilities of the Sanhedrin was the identification, and confirmation of the Messiah. The gospel writers identify a delegation from the council going out to question John the Baptist as to whether he was the Messiah. There were about a dozen false Messiahs running around during the first part of this century deceiving the people, and it was the responsibility of the council to identify and denounce them. This is why Yahusha had to eventually come into conflict with them

New
Sanhedrin
today.



The Rebuilding of the 3rd Temple



The Golden Crown of the High Priest הַצִּיץ



“And you shall make a crown of pure gold, and engrave on it in the manner of a signet ring, ”Holy to HaShem.” (Exodus 28:36) The tzitz was a thin plate of pure, solid gold, worn across the forehead of the kohen gadol, from ear to ear. A second plate of gold fit around the back of the High Priest’s head and the two were tied together with woolen threads dyed with sky-blue techelet dye.



Each Temple vessel restored by the Temple Institute is kosher for use in the soon to be rebuilt Third Temple, made according to the exact requirements and specifications of Biblical law. Please donate generously to help the sacred work of the Temple Institute! Every contribution helps to rebuild the Holy Temple in our Time!

The Golden Garments (8th) of the Kohen Gadol Shemot 28:4:42



Gold plate worn on the Kohen Gadol's forehead :

קדש ליהוה

Holiness unto YHVH
Atone for arrogance attitude

2 onyx stones, each stone has grave 6 names of tribe of Israel vs 9-10

The Breastplate of Judgement (Choshen) which 12 precious stones vs 17- 21

Hidden in the Breastplate of Judgement contain the Urim and the Thummim (to determine YHVH's will) vs 30

Girdle (a sash) is type of believer always ready, waiting, humility in character & willing to serve. Yeshua display John 13:4-10 the washing Talmidim's feet and in Rev 1:13 we see Him in Golden girdle Atone for Sinful heart

The incense of Fragrance full enjoyment of His glory. YHVH's copyright

Fine Linen Tunic Atone for killing

The pants inner clothes atones for sexual Transgression Matthew 5:28

Mitre (turban)
Fine linen
Atone for pride of his countenance (Psa 10:4)

Sardius, topz, Carbuncle

Emerald; Sapphire; Diamond

Ligure, Agate; Amethyst

Beryl; Onyx; Jasper

bind the breastplate by the rings

with a lace of blue, may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod

Ephod : - embroidered with blue, purple scarlet and gold (heavenly glory) vs 6 Atone for idolary

Robe of the Ephod Atone for evil speech Colossians 3:8 Techelet

golden Bell & Pomegranates of blue, purple & scarlet vs 33-34 when the priest walk the bell sound in the Holy Place if it does not sound we know he die vs 35 when the bell sound he was alive

Walk in bare foot standing Holy Ground



THE PLAYERS
IN A NUTSHELL



Pharisees/Scribes/Lawyers: Ezra/Josephus

- Local volunteered learned men whom the people trusted more than the Priests
- Set up and Taught in the Synagogues per Ezra
- Taught Oral Law and Torah
- Created the Talmud and Mishna
- Considered themselves more set apart than the common people
- More Liberal than Sadducees
- Believed in angels and spirits
- Believed in resurrection
- Believed in fate like the Greek Stoics
- Were part of the Sanhedrien
- Asked Pompey to oust the Sadducees and killed the priests when they conspired with Rome.
- Favored rich over the poor
- No direct oversight of the temple

Sadducees/High Priests: Caiaphas/Annas

- Had control of the Temple
- Was appointed by Rome
- Favored Hellenization
- Like the Greek Epicureans
- Opposed Herod when he ousted the Hasmonian (Maccabee) dynasty
- Seen as the Temple Mafia controlling the treasury and officers by family members
- No bodily but spiritual resurrection
- In the line of Zadoc High priest of David
- Used most severe punishment for offences than other sects
- Did not believe in Angels, Supernatural or Messiah
- No future rewards or punishments
- Rejected fate
- Denied divine providence
- Favored the Herod family and the Romans
- Favored Greek understanding of the Torah
- Settled in Tiberias in Galilee
- Preserved the Masoretic Text
- Denied Satan existed
- Sought to return Herod to full control of the land



**Pharisees/Scribes/Lawyers:
Ezra/Josephus**

**Sadducees: High Priest
Caiaphas/Annas**

- Represented the Jewish aristocracy and the high priesthood
- made their peace with the political rulers
- had attained positions of wealth and influence

Pharisees/Scribes/Lawyers: Shammai

- founded school just after Yahusha was born
- Believed only Hebrew decedents of Abraham were loved by Yah
- Believed no others had value in His sight
- No Gentile converts in early days
- Hated all Gentiles-passed 18 laws to separate Jews and Gentiles
- Very violent
- Close ties to the Zealots who favored armed revolt against Rome
- Strict observance to "the laws"
- Held the sinful masses in contempt
- Only the rich should be taught the scriptures
- Believed the wicked would get eternal damnation
- Had authority during Yahusha's time

Pharisees/Scribes/Lawyers: Hillel/Gamaliel/Nicodemus/ Joseph of Arimathea

- Created the Noachide laws
- Willingly accepted the Gentile converts
- More Hellenistic with Greek names
- Gamaliel Hillel's grandson
- Gamaliel first 1 to be called Rabbi
- Gamaliel said to be Paul's teacher
- Gamaliel's school did not teach children
- Talmud/Mishnah came from this side of the Pharisees adding more laws
- Gamalie was given permission to teach Greek to his students
- Ok to heal on the Shabbat
- Only the sages who followed "the Law" of Yah were His true people
- Hillel hoped the sinful masses could be saved
- Believed Yah approved of the rich over the poor.
- Became the "thought police"
- Said oral law came from Mt Saini
- Required implicit submission to their decisions
- Wicked would get eternal life after having been purged by hells fire

The background of the entire slide is a close-up photograph of numerous cracked walnuts. The walnuts are in various stages of being opened, with some showing the dark brown, textured nutmeat and others showing the light-colored, fibrous shell. The lighting is warm, highlighting the natural textures and colors of the nuts.

**Pharisees/Scribes/Lawyers:
Shammai**

**Pharisees/Scribes/Lawyers:
Hillel/Gamaliel/Nicodemus/
Joseph of Arimathea**

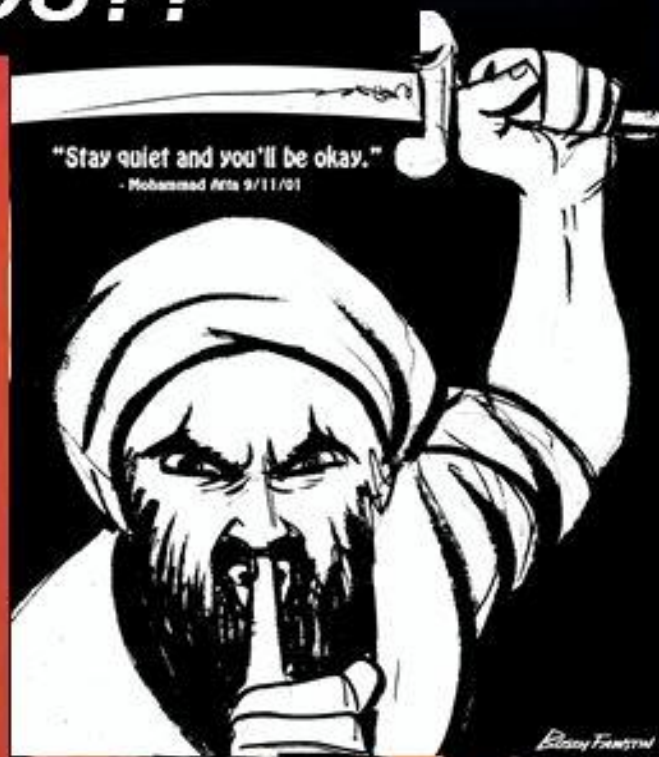
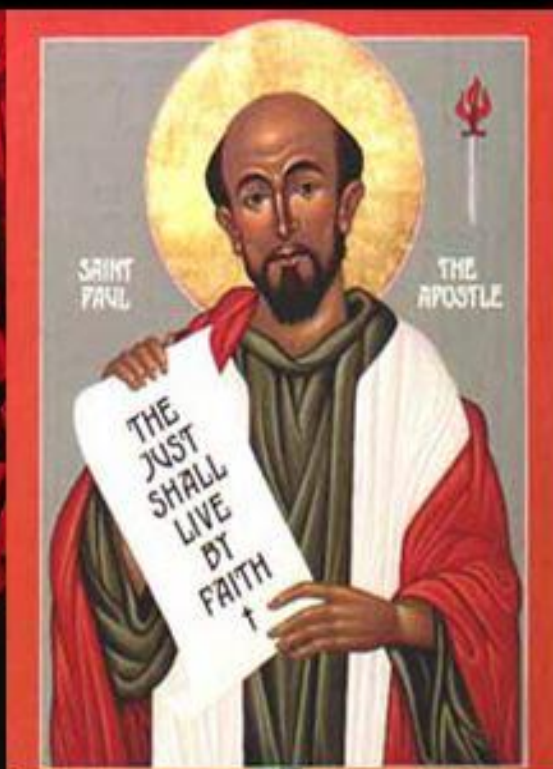
- Hillel came from Babylon and had Chassidic and Kabbalistic background

IN REGARDS TO PAUL,
YOU MAY BE ASKING
YOURSELF...

SO WHAT?



Seduction, Betrayal, Murder. WHO'S CONNING YOU??



THE GRIFTERS

Think about this...

Going back to Paul's claim of being a Jew to the Jews and gentile to the gentiles- what we have here is a pattern of the ultimate grifter with hidden connections.



The ultimate con man who as a chameleon can move in all circles who are opposed to each other.

Yahuah wants us to reach out to all people not to become the same as them to reach them! We are to be set apart.

In future studies we will have to ask the question of "what exactly is his message? And what was his true background?"

- Torah or Talmud
- Mithraism or Stoic
- Gnostic or Greek Philosophy
 - Satanic



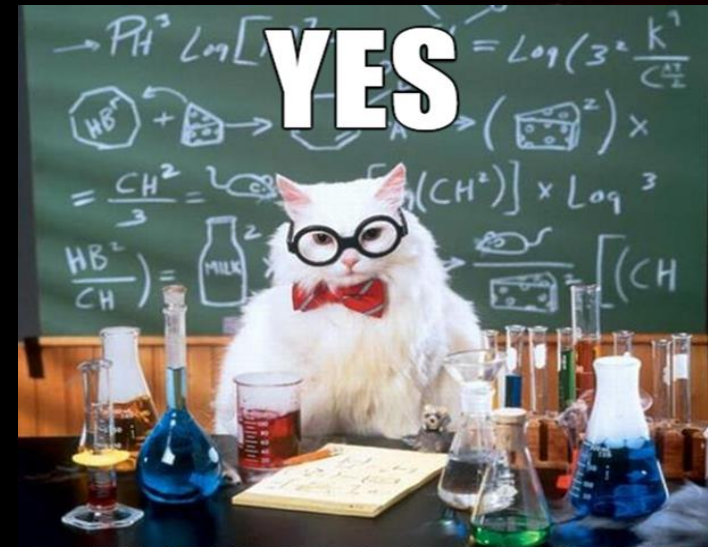
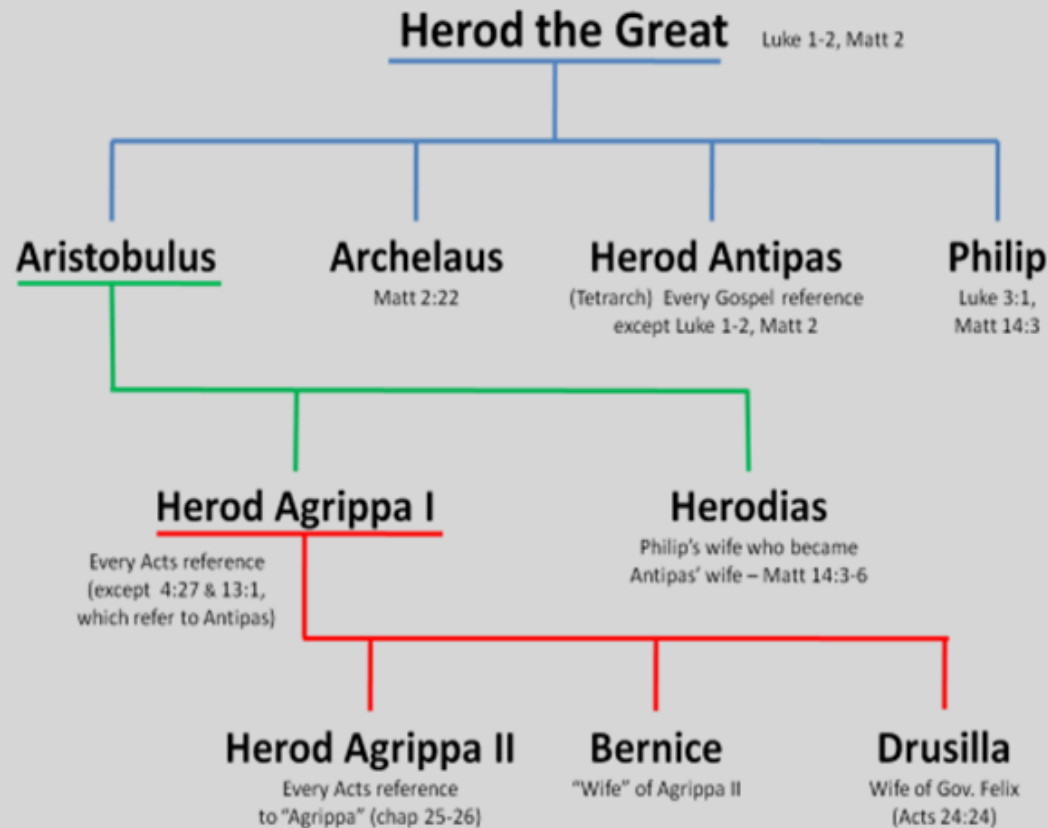
We learned the Sadducees (high priests) oppose the Pharisees of whom Paul is associated with....

SO....

Why is Luke writing his "gospel" and Acts to Theophilus a High Priest Sadducee? He would be the least likely person to want to know the truth of all the secs. And if he was converted why did Gamaliel have to save Kepa and the rest not him?

Nothing is as simple as it seems.

If we take into consideration the Herodian aspect of Paul then some of his unexplainable insanity becomes a bit more clear. For instance look at these connections:



WHAT'S YOUR POINT?

made on imgur

IT WAS HEROD'S LINE THAT WANTED TO KILL YAHUSHA FROM BIRTH!!! THAT SEED OF SHATAN CONTINUED TO TRY AND KILL HIS MESSAGE, BY ACTIVELY KILLING THE FOLLOWERS OF THE WAY AND THEN FOUND A MORE EFFECTIVE USE OF THE TOOL (PAUL)- TO SUBVERT THE MESSAGE INTO A NEW RELIGION.

1. Saul/Paul was highly educated both in Hebrew Scripture/Tradition but also in Greek philosophy. He seems familiar, for example with Plato's *Timaeus*. He is Hebrew, but he also dabbles in Gentile learning and culture. This is the Herodian style: Jewish identity, loyalty to Jerusalem, familiar with the priests, but appreciative of Gentile power and learning. Sounds like Paul...

2. Saul/Paul was a Roman citizen. Jews were not typically citizens. We learn that Saul/Paul gained his Roman citizenship by birth. This means that his parents were Hebrews with Roman privilege. In the first century, Hebrews with Roman privilege were linked to the Roman appointed rulers of Palestine – the Herod's.

3. Saul/Paul officially persecuted Christians on behalf of the Temple authorities. This is odd. Think about how hard it was for the Sanhedrin to kill Yahusha. Back and forth between the Roman Pontius Pilate and the Roman appointed "King" Herod Antipas the Tetrarch. Killing Yahusha was complicated and difficult.

And yet somehow we are to believe that Saul received certificates of authority in around the year AD 36 to go about capturing and killing Christians without trial...even as far away as Damascus? Ahem, this is the Roman Empire with laws and rules. A man can't get permission from the priests of one city and then go and capture people in another city.

How did Saul/Paul get that power? The High Priest and the Jewish Sanhedrin in Jerusalem had no power in Damascus, a city in the Roman Province of Syria. Jerusalem belonged to the Roman Province of Judea. Saul seems to have gained an authority entrusted to him by a civil power connected to the Temple. This means that Saul needed religious authority (Temple) and he needed Roman authority in Damascus (King Aretus IV of Damascus).

King Aretus IV who ruled over Damascus during the period of Saul/Paul's conversion was the *father-in-law of Herod Antipas the Tetrarch* (d. AD 39). You might remember how John the Baptist was preaching against Herod Antipas for divorcing his wife in order to marry his brother's wife Herodias. Well John the Baptist was defending the honor of Herod Antipas' first wife Phasaelis – *the daughter of King Aretus IV*. Small Herodian world!

Which one politician of this period had deep connections with the High Priesthood at the Temple in Jerusalem *and* political influence in Damascus? Who was the only man on earth who could arrange for Saul to act on behalf of the High Priest in the foreign city of Damascus? Oh that's right, Herod Antipas!

That is why Saul/Paul able to fulfill his desire to persecute **the way** on behalf of the High Priest throughout the Roman Empire.

4. Saul/Paul is grouped with those raised with Herod Antipas.

“Now there were in the church that was at Antioch certain prophets and teachers as Barnabas and Simeon that was called Niger and Lucius of Cyrene and Manaen which had been brought up with Herod the tetrarch *and Saul*. (Acts 13.1) The Greek is unclear but there is certainly a group of young Jewish men in Antioch who are associated with Herod Antipas.

According to Josephus, Herod Antipas, his full brother Archelaus and his half-brother Philip were raised and educated in Rome (Josephus, *Antiquities* 17.20–21).

5. Saul/Paul was not merely a plebian rabbi. He had political clout. When Saul/Paul is arrested, the commander assigns, get this, 470 men to guard Paul's life!

“Get ready a detachment of two hundred soldiers, seventy horsemen and two hundred spearmen to go to Caesarea at nine tonight. Provide horses for Paul so that he may be taken safely to Governor Felix.” (Acts 23:23-24)

Yes, Paul was a Roman citizen, but Roman citizen's didn't normally receive 470 body guards. Saul/Paul was being protected because he was connected to the family of Herod Agrippa.

6. Josephus refers to a “Saulus” who persecuted people in Jerusalem. From the *Antiquities* (20.9.4) of Josephus:

“Costobarus also, and Saulus, did themselves get together a multitude of wicked wretches, and this because they were of the royal family; and so they obtained favour among them, because of their kindred to Agrippa; but still they used violence with the people, and were very ready to plunder those that were weaker than themselves.”

Is this the same “Saul”? A Saul who was “of the royal family” and “kindred to (Herod) Agrippa” and who “used violence with the people” sure sounds like Saul/Paul in his pre-Christian days.

7. Paul identifies his Herodian kinfolk. In Romans 16:11 Paul writes: “Greet Herodion, my kinsman.”

Conclusion: Paul as Herodian Pharisee

Some might counter my arguments by stating that Saul/Paul himself claims to have been a Pharisee and not a Herodian.

But this is where things get interesting. The Pharisees and Herodians worked together! (as well as the Sadducees!!)

When the Herodians are mentioned in the Gospels (Mark 3:6, 12:13; Matthew 22:16; cf. also Mark 8:15, Luke 13:31-32, Acts 4:27), they are coupled with the Pharisees. For example, in Mark 3:6, the Pharisees plot against Yahusha regarding his teaching on the Sabbath day by incorporating the Herodians into their conspiracy. In Mark 8:15, Yahusha described the alliance of Pharisees and Herod against Him. In Mark 12, the Pharisees and Herodians together, try to trap Yahusha with their question about paying taxes.

The fact that Saul/Paul was a Pharisee does not disqualify him from being a Herodian. Rather, it substantiates it.

Because it "colors" how we shama things....

Truth . . . it matters

Now when we read the Eye Witness accounts and continue in our trial on Paul we should be able to better identify what group was actually behind some of the events and answer questions we might have been able to otherwise. Also we should be able to better identify what kind of message Paul was sending out and also double check the Eye Witness accounts as well.

Next week we
look at the
different
"conversion"
stories.

YES I'M A CONSPIRACY NUT

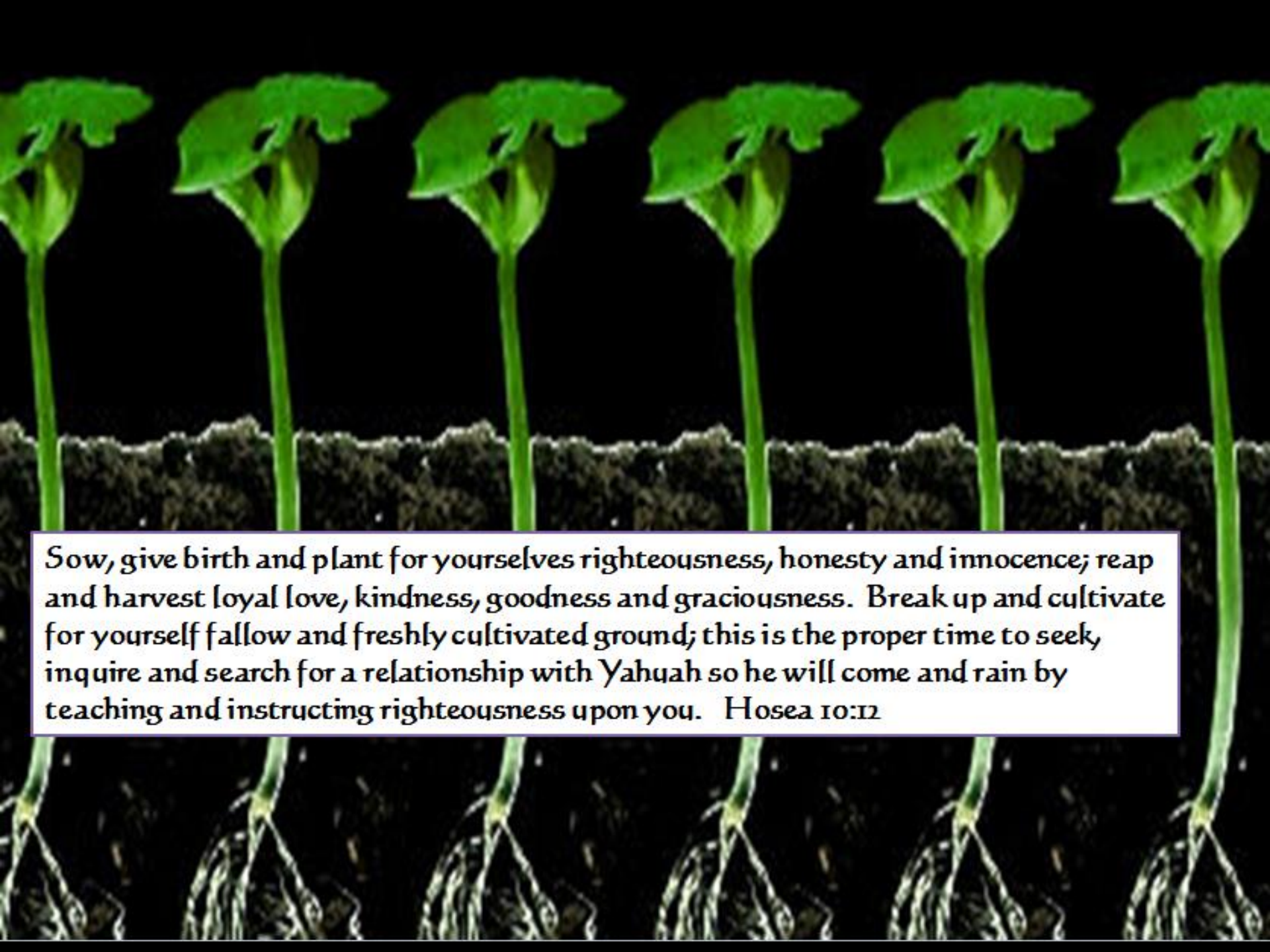


BECAUSE IT'S BETTER THAN
BEING A BRAINWASHED
SHEEP.



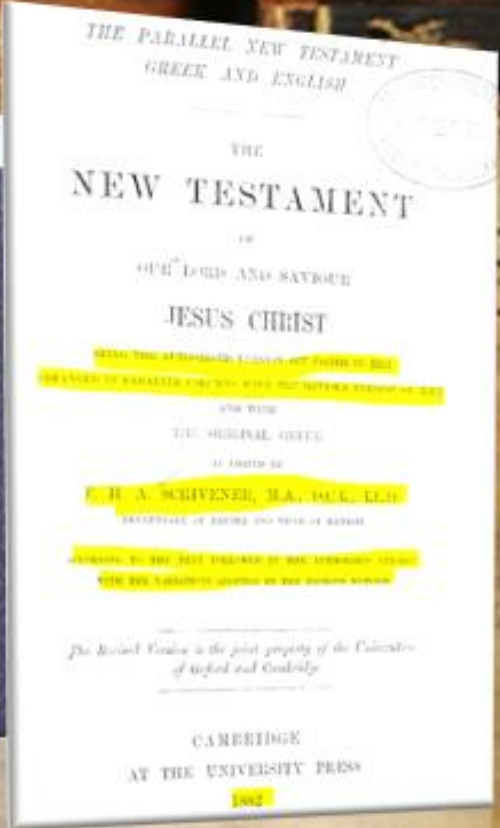
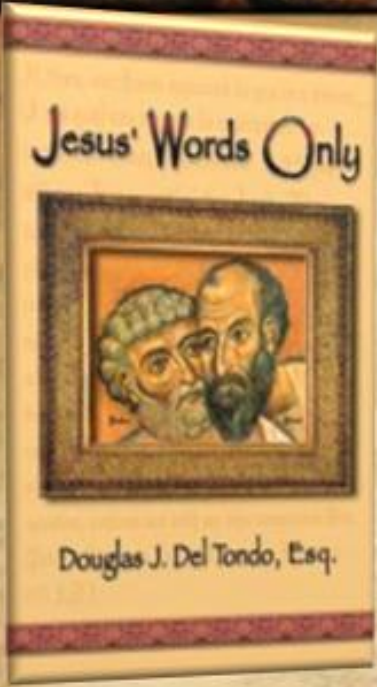
Seek

יְהוָה

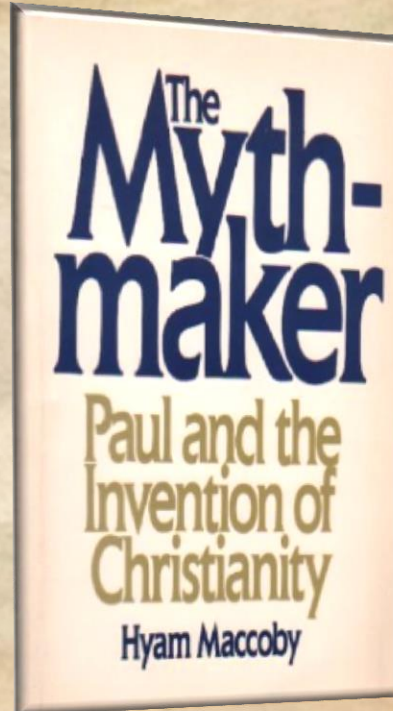
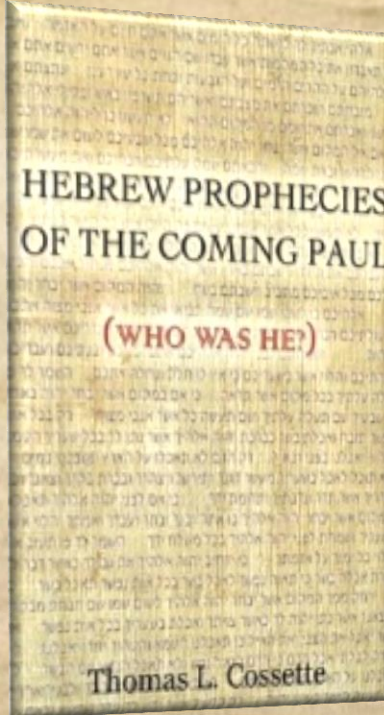
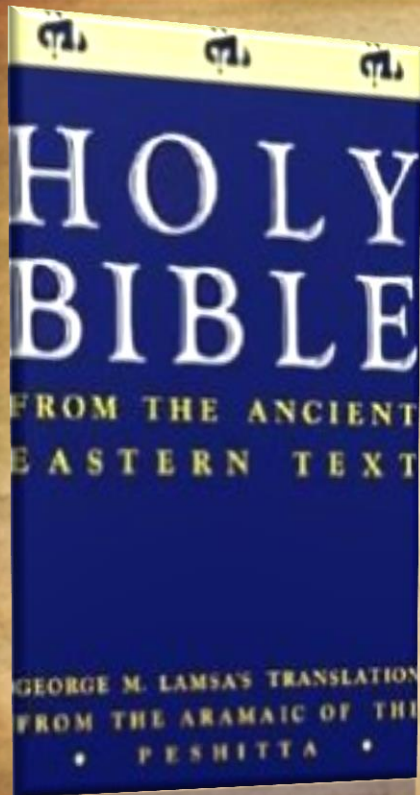


Sow, give birth and plant for yourselves righteousness, honesty and innocence; reap and harvest loyal love, kindness, goodness and graciousness. Break up and cultivate for yourself fallow and freshly cultivated ground; this is the proper time to seek, inquire and search for a relationship with Yahuah so he will come and rain by teaching and instructing righteousness upon you. Hosea 10:12

REFERENCES



REFERENCES



Wikipedia References Slide 10

1 The earliest known person to suggest that most excellent Theophilus was none other than the High Priest was probably Theodore Hase who contributed a short article to *Bibliotheca Bremensiss* some time prior to 1802 when this contribution is mentioned in the Introduction to the New Testament, tr. and augmented with notes by Johann David Michaelis and Herbert Marsh. David L. Allen, *Lukan Authorship of Hebrews* (2010); Richard H. Anderson, *Who are Theophilus and Johanna? The Irony of the Intended Audience* (2010); "Theophilus: A Proposal," *Evangelical Quarterly* 69:3 (1997) 195-215; "The Cross and Atonement from Luke to Hebrews," *Evangelical Quarterly* 71:2 (1999), 127-149; "Luke and the Parable of the Wicked Tenants," *The Journal of Biblical Studies*, January–March 2001, Vol. 1, No. 1; "A la recherche de Theophile," *Dossiers d'Archeologie*, December 2 – January 3; Josep Rius-Camps, Jenny Read-Heimerdinger, *The message of Acts in Codex Bezae: a comparison with the Alexandrian tradition*,

2 Robert F. O'Toole, "Theophilus," *Anchor Bible Dictionary* 6:511-512

3 D. Barag and D. Flusser, "The Ossuary of Yehohanah Granddaughter of the High Priest Theophilus", *Israel Exploration Journal*, 36 (1986), 39-44.

4 Richard Bauckham, *Gospel Women: Studies of the Named Women in the Gospels* (Grand Rapids, MI: Eerdmans, 2002), 143

5 Richard Bauckham, *Gospel Women: Studies of the Named Women in the Gospels* (Grand Rapids, MI: Eerdmans, 2002), 144.

This article is a summary of an article appearing in *Dossiers d'Archeologie* as "A la recherche de Theophile", December 2 – January 3; A detailed description of the ossuary mentioned in this article is contained in an article by D. Barag and D. Flusser, "The Ossuary of Yehohanah Granddaughter of the High Priest Theophilus", *Israel Exploration Journal*, 36 (1986), 39-44.

The background of the entire image is a dense, close-up photograph of numerous cracked walnuts. The walnuts are in various stages of being broken, with many showing the dark, textured inner nutmeat and the lighter, fibrous outer shell. The colors range from light tan to dark brown, creating a complex, textured pattern.

**Pharisees/Scribes/Lawyers:
Shammai**

**Pharisees/Scribes/Lawyers:
Hillel/Gamaliel**

The background of the entire image is a dense, close-up photograph of numerous cracked walnuts. The shells are broken into various sizes of pieces, showing the light brown, textured exterior and the darker, smooth interior of the nutmeats. The lighting is even, highlighting the natural patterns and textures of the wood.

**Pharisees/Scribes/Lawyers:
Ezra/Josephus**

**Sadducees:
High Priest**