

**Chapter 1 : Is Your Sunday School Training Good Little Pharisees? © CHAD BIRD**

*Agnes Repplier, "Little Pharisees in Fiction," Scribner's Magazine, December excerpt discussing the Elsie Dinsmore series Now if, as the Ladies Home Journal informs us, "there has been no character in American juvenile fiction who has attained more wide-spread interest and affection than Elsie Dinsmore," then children have altered strangely since I was young, and "skipping the moral" was.*

Enjoy this free, printable short Jesus and the Pharisees Bible Story for adults, teens, young children and kids taken from the New Testament. Click the following link providing a comprehensive article on all of the Miracles of Jesus. While Jesus was living in Capernaum the time for the Passover of the Jews drew near, and Jesus went up to Jerusalem to keep the feast, as he had kept it a year before. You remember that at that time he drove out of the Temple the people that were buying and selling. We read this in Story The feast which Jesus now kept was the second Passover in the three years while Jesus was preaching. While Jesus was at Jerusalem he saw in the city, not far from the Temple, a pool called Bethesda. Beside this pool were five arches or porches; and in these porches were lying a great crowd of sick and blind, helpless and crippled people. At certain times the water rose and bubbled up in the pool; and it was believed that at these times it had power to cure diseases. We know that there are springs of water that will cure many kinds of sickness, and this may have been one of these. On the Sabbath-day Jesus walked among these poor helpless and suffering people, who were waiting for the water to rise. Jesus looked at one man, and though no one told him, he knew that this man had been a cripple, without power to walk, for almost forty years. He said to this man, "Do you wish to be made well? He answered, "Sir, I cannot walk; and I have no man to carry me down to the water when it rises in the pool; but while I am trying to crawl down, others crowd in before me, and the place is full, so that I cannot reach the water and be cured. He rose up, took the piece of matting on which he had been lying, rolled it up, and walked away toward his home! Some one who saw him said, "Stop; this is the Sabbath-day, and it is against the law for you to carry your bed! But after this Jesus met this man in the Temple, and said to him, "You have been made well; do not sin against God any more, or something worse than disease will come upon you. The Jews were very angry at Jesus because he had cured this man on the Sabbath. But Jesus said to them, "My Father works on all days to do good to men, and I work also. He was indeed the Son of God, although they would not believe it. After the feast of the Passover Jesus went again to Capernaum in Galilee, beside the lake. One Sabbath-day he was walking with his disciples through the fields of ripe grain; and the disciples, as they walked, picked the heads of grain, rubbed them in their hands, blew away the chaff, and ate the kernels of wheat. The law of the Jew allowed any one walking through the fields to eat what he could gather with his hands, though it did not allow him to take any of the grain home. But the Pharisees, whose goodness was all for show, said that it was a breaking of the Sabbath to pick the ears and to rub them in the hands on the Sabbath-day. They said to Jesus, "Do you see how your disciples are doing on the Sabbath what is against the law? He went into the house of God, and took the holy bread from the table, and ate some of it, and gave some to his men, though the law said that only the priests might eat this bread. And do you not know that on the Sabbath-day the priests in the Temple do work, in killing and offering the sacrifices, yet they do no wrong? I say to you that one greater than the Temple is here; for the Son of man is lord of the Sabbath. We have read this, about David and the holy bread in the Tabernacle, of which Jesus spoke to the Jews, in Story On another Sabbath-day Jesus went to the synagogue. A man was there whose hand was withered. The Pharisees watched Jesus, to see whether on the Sabbath-day he would make his hand well. Not that they felt for the poor man; they only wished to find some [] chance to speak evil against Jesus. Jesus knew all their thoughts, and he spoke to the man, "Rise up, and stand where all can see you! To heal a man, or to try to kill a man, as you are doing? If any one of you owns a sheep, and it falls into a pit on the Sabbath-day, will he not take hold of it and lift it out? Is not a man worth more than a sheep? I say unto you that it is right to do good to men on the Sabbath-day. At once it became strong and well, like his other hand. Many of the people were glad as they saw this; but the Pharisees, who hated Jesus, went out very angry; and they met together to find some plan for putting Jesus to death. This Jesus and the Pharisees Bible Story is independent of all the others and can be read

separately enabling parents of Sunday School teachers to tell the stories randomly or in the order in which the stories appear in the Christian Holy Bible. The simple words used in the Jesus and the Pharisees Bible Story for Adults, Teens, Children and little kids about Jesus and the Pharisees are an ideal resource for Protestant or Catholic Christian parents and Christian Sunday School teachers to tell the famous and great stories of the Bible including The Cripple at the Pool and the Withered Hand inspired from the scriptures of the Bible about Jesus and the Pharisees. The simple words of this great Biblical story about Jesus and the Pharisees may also be used for preschool kids. All information on this Cripple at the Pool and the Withered Hand Bible Story about Jesus and the Pharisees is free to be used as an educational Christian Bible Study resource for adults, teens, young children and little kids.

## Chapter 2 : Jesus and the Pharisees (Bible History Online)

*little pharisees in fiction. In that accurate and interesting study of Puritanism which Alice Morse Earle has rather laboriously entitled "Customs and Fashions in Old New England," there is a delightful chapter devoted to the little boys and girls who lived their chastened lives under the uncompromising discipline of the church.*

The Pharisees and the Sadducees are the two most well-known Jewish sects from the time of Yeshua the Messiah. Both, to some extent, opposed Yeshua during his ministry and received condemnation from him. In this article, I am going to examine the origins, beliefs, and impact of these two rival groups. Historically, all of our knowledge of the Pharisees and Sadducees has been derived from three main sources: Recently, however, references to these parties have also been found in some of the Dead Sea Scrolls unearthed at Qumran. Each of these sources has its limitations, but I will seek to achieve a historically accurate depiction of the Pharisees and Sadducees which is supported by all the available information. It is commonly believed that "Pharisee" is derived from the Hebrew *perusim*, which means "separated ones. The Sadducees are widely assumed to have been named after Zadok, a priest in the time of King David and King Solomon, although a less accepted theory alleges that they took their name from a later Zadok who lived in the 2nd century BCE. Alternately, some scholars have theorized that the name "Sadducee" comes from the Hebrew *tzadiq*, which means "righteous. The scant evidence available suggests that they coalesced as distinctive groups soon after the Maccabean revolt. I would encourage you to study the history of Judea in the two centuries before the ministry of Messiah. Regarding the factors which led to the establishment of the Pharisees as a distinct party, British historian Paul Johnson writes: In their battle against Greek education, pious Jews began, from the end of the second century BC, to develop a national system of education. To the old scribal schools were gradually added a network of local schools where, in theory at least, all Jewish boys were taught the Torah. This development was of great importance in the spread and consolidation of the synagogue, in the birth of Pharisaism as a movement rooted in popular education, and eventually in the rise of the rabbinate. It was their desire and intention that everyone in Israel achieve holiness through the study of the Torah. Because of their support for the program of economic and military expansion instituted by the Hasmonean rulers, the Sadducees came to exercise considerable influence in the court of John Hyrcanus. During this same period, the Pharisees became distinct from the Hasidim who had fought against the hellenizing forces in the Maccabean revolt. The Pharisees emerged as a significant force in Jewish affairs because of their influence with the common people. However, a Pharisee named Eleazer opposed Hyrcanus serving as high priest because of doubts about his genealogy. When Hyrcanus proved that this story was a lie, a Pharisaic court recommended a lenient punishment of lashes for the slanderer. This angered Hyrcanus, who, with the encouragement of a Sadducean friend, quit the popular Pharisees and became a Sadducee. He even went so far as to abolish the Pharisaic practices that had been enacted into law and punish those who observed them. The hellenistic Sadducees consequently amassed considerable power during his reign. One year during the Feast of Tabernacles, Alexander, performing as high priest, corrupted the libation ceremony by pouring the water over his feet instead of on the altar as the Pharisees decreed. For this, he was pelted by the religious Jews with lemons. Outraged at this affront, he had his soldiers slay 6, of the offenders. This brought on a civil war which lasted six years and cost 50, Jewish lives. When the war eventually ended, Josephus records that Alexander transported some of his Jewish prisoners of war, most of them probably Pharisees, "to Jerusalem, and did one of the most barbarous acts in the world to them; for as he was feasting with his concubines, in the sight of all the city, he ordered about eight hundred of them to be crucified; and while they were living, he ordered the throats of their children and wives to be cut before their eyes " Bk. Alexander became increasingly unpopular among the Jews because of the civil war and his pro-Sadducee, hellenizing tendencies. The influence of the Sadducees was prevalent until his death in 76 BCE. On his deathbed, Alexander encouraged his wife, Salome Alexandra, to make peace with the Pharisees, since they had influence with the majority of the population. In a statement which calls to mind a major criticism Yeshua had of some of the Pharisees of his day, the Babylonian Talmud records Alexander telling Salome, "Fear not the Pharisees and the non-Pharisees, but the

hypocrites who ape the Pharisees " Sotah 22b. This was not difficult for her, because her brother, Simon ben Shetech, was the leader of the Pharisees at this time. Although Salome was the recognized leader of the nation, it soon became obvious that the Pharisees had gained significant influence. They were brought into the Sanhedrin and became the major force in national politics. In reality, they became the actual power behind the throne. Now in a position to avenge earlier persecution from the pro-Sadducean faction, they had some of those who had advised Alexander put to death. After an outcry from the Sadducees, including her son Aristobulus II, Salome allowed them to leave Jerusalem for several surrounding fortresses. Those who opposed him were punished, and those who took his side were rewarded with favors and honors" p. Josephus records that two of those rewarded were a Pharisee named Pollio and his disciple Sameas, who had encouraged the Jews to accept Herod because they felt the rule by a foreigner resulted from divine judgment and the people should willingly bear it. Perhaps because of this intervention, Herod was on fairly good terms with the Pharisees throughout most of his reign and generally avoided conflict with them until just before his death. By that time, it appears that the Pharisees as a party had essentially withdrawn from politics, although individual Pharisees may have remained politically active. Herod also sought to diminish the position of the Sadducees, who had regained their power after the death of Salome and held the high priesthood and the majority of the seats on the Sanhedrin. One of the first things Herod did upon becoming king in 37 BCE was to order the execution of 45 Sadducean members of the Sanhedrin for their support of his rival for the kingship, Antigonus. In addition, he confiscated their property to pay Marc Antony, the Roman who had appointed him king. He also turned the Sanhedrin into a religious court only, taking away its power in secular matters. Since he was only half Jewish, Herod knew the people would not tolerate him serving as high priest in addition to being king, as some of the Hasmoneans had. So he separated the two positions and began appointing high priests at his pleasure. Eusebius, in his 4th-century Ecclesiastical History, wrote: When Herod was appointed king by the Romans, he no longer nominated the chief priests from the ancient lineage, but conferred the honour upon certain obscure individuals. Herod was the first that locked up the sacred vesture of the high priest, and having secured it under his own private seal, no longer permitted the high priests to have it at their disposal. This broke the custom of the high priesthood being attached to a particular family. Herod also abolished the practice of the high priest holding the position for life. The Talmud records that by the time of Messiah, the high priest bought the office from the government and the position was changed every year. But even after he was out of office, the ex-high priest kept his rights to the dignity of the office. These policies resulted in a group of wealthy Sadducean priestly families primarily the Boethus, Anan, and Phiabi families being appointed to the office on a regular basis. British historian Paul Johnson writes: By downgrading the importance of the high-priest, a hated Sadducee, Herod automatically raised in importance his deputy, the segan, a Pharisee, who got control over all the regular Temple functions and ensured that even the Sadducee high-priests performed the liturgy in a Pharisaical manner. The International Standard Bible Encyclopedia states: The difference between the Sadducees and the Pharisees was not a simple one of priests versus laymen many Pharisees were also priests - mostly of the lower ranks, but probably some even in the upper levels. While many accept the witness of Josephus and the rabbinical writings, some scholars have taken the position that these Jewish historical sources cannot be trusted because they were written after 70 CE. They have rejected the claims made in post-destruction rabbinic literature that the Pharisees were the dominant religious group in the affairs of the Temple as early as the Maccabean period. However, new evidence found among the Dead Sea Scrolls tends to discredit this skeptical view. In reference to this dispute, Lawrence H. Any light that might be cast on the history of the Pharisees and their teachings in the pre-destruction period would be critically important. With new evidence from the Dead Sea Scrolls it is now possible to demonstrate that for much of the Hasmonean period Pharisaic views were indeed dominant in the Jerusalem Temple. MMT is a foundation text of the Qumran sect. It was written in the early Hasmonean period when the Temple was managed and its rituals conducted in accord with Pharisaic views. The Hasmoneans made common cause with the Pharisees in order to cleanse the Temple of the excessive hellenization that they blamed to a great extent on the Sadducean priests who had become, in their view, too hellenized. Various elements in MMT and in the Temple Scroll [another Dead Sea document] represent the polemic of those who continued piously to hold fast

to Sadducean views against the Hasmoneans and their Pharisaic allies. It can no longer be claimed that there is no evidence for the Pharisees earlier than the tannaitic materials and the first-century Jewish historian Josephus, who wrote after the Roman destruction of Jerusalem. In fact, the scrolls provide extensive and wide-ranging testimony about the pre-destruction history of the Pharisees and their ideology. By the time of Jesus they [the Sadducees] included the families who supplied the high priests, as well as other wealthy aristocrats of Jerusalem. Most members of the Sanhedrin, the central judicial authority of Jewish people, were Sadducees. Thus, the Sadducees were the party of those with political power, those allied with the Herodian and Roman rulers, but they were not a group with influence among the people themselves. The Pharisees maintained their leadership in spiritual matters, especially in urban circles. It is true that the Sadducean high priests stood at the head of Sanhedrin. But in fact it was the Pharisees, and not the Sadducees, who made the greatest impact on the ordinary people. The Pharisees had the masses for their allies, the women being especially devoted to them. They held the greatest authority over the congregations, so that everything to do with worship, prayers, and sacrifice took place according to their instructions. Their popularity is said to have been so high that they were listened to even when they criticized the king or the high priest. They were in consequence able to restrain the king. For the same reason, also, the Sadducees in their official functions complied with the pharisaic requirements because otherwise the people would not have tolerated them p. Even greater importance attached to differences on ritual questions, although the controversy here was purely theoretical. For, the Sadducees, when in office, always conformed to the prevailing Pharisaic practices p. Josephus verifies this fact; of the Sadducees, he states: They are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitudes would not otherwise bear them. Although the spiritual power of the Pharisees had increased greatly, the Sadducean aristocracy was able to keep at the helm in politics. The price at which the Sadducees had to secure themselves power at this later period was indeed a high one, for they were in their official actions to accommodate themselves to Pharisaic views. This gave the Pharisees effective control of Temple observances, which was probably most noticeable during the annual feasts. When a Sadducean high-priest, on the Feast of Tabernacles, poured out the water on the ground instead of into the silver funnel of the altar, Maccabean king though he was, he scarce escaped with his life, and ever afterwards the shout resounded from all parts of the Temple, "Hold up thy hand," as the priest yearly performed this part of the service. The Sadducees held, that on the Day of Atonement the high-priest should light the incense before he actually entered the Most Holy Place. As this was contrary to the views of the Pharisees, they took care to bind him by an oath to observe their ritual customs before allowing him to officiate at all. It was in vain that the Sadducees argued, that the daily sacrifices should not be defrayed from the public treasury, but from special contributions. They had to submit, and besides to join in the kind of half-holiday which the jubilant majority inscribed on their calendar to perpetuate the memory of the decision. The Pharisees held, that the time between Easter [Passover] and Pentecost should be counted from the second day of the feast; the Sadducees insisted that it should commence with the literal "Sabbath" after the festive day. But despite argument, the Sadducees had to join when the solemn procession went on the afternoon of the feast to cut down the "first sheaf," and to reckon Pentecost as did their opponents. Synagogues first came into being after the Jews returned from the Babylonian exile.

### Chapter 3 : The Pharisees and the New Testament

*Story by story we'd work our way through the tales of Abraham, Moses, Joshua, Isaiah, all the way to the parables and miracles, death and resurrection of Jesus. Then we'd start over again. What I didn't tell my children was a little secret: I was not really reading these stories to them word for word.*

On one page was colorful artwork depicting the Israelites walking between the high wet walls of the Red Sea or Daniel in a den of sleeping lions. On the facing page was a digest version of the account. I was not really reading these stories to them word for word. Quite a bit of the time I was only pretending to read, since I was editing the stories on the fly. You see, while many of these summaries accurately reflected the biblical story, others accurately reflected the unbiblical opinions of the people who put the book together. For instance, when the story of Cain and Abel was retold, the summary described the brothers in this way: In short, summaries like this one would provide excellent training material for Pharisees. Or that God chose Noah, Abraham, Moses, David, and all the other big names of the OT because they were good men, while God rejected others because they were bad men? What happens when our children are taught to read the Scriptures as evidence that God is a heavenly Santa Claus? What happens is this: Sunday School becomes a breeding ground for the same twisted view of God made infamous by the Pharisees. On the contrary, they were meticulous in their own brand of religious observance. Indeed, they were spiritual over-achievers, outwardly doing even more than the laws demanded. They wanted heaven and earth to see what a fine job they were doing of being moral, upright, religiously observant Jews. They thanked God that they were not like other, less righteous men Luke. What they failed to realize was that the very law they thought justified them actually condemned them. When our children are taught Jesus showed His disciples how all of Scripture, everywhere, deals only with Him. Beginning with Moses and continuing to all the Prophets, He interpreted all the Scriptures in relation to Himself Luke. In order that we might teach the Scriptures in this way, here are three questions that help orient our minds in that direction, questions that we ought to ask of every biblical story. Every narrative in the Old Testament is part of the story of Jesus. God is guiding history towards the defining moment when, in the fullness of time, He sends His Son. No story, therefore, stands alone. It is part of a larger narrative. Rather than isolating each story, help children see where it fits in the bigger picture of salvation. How does this story exemplify our need for salvation? Rather than focusing upon how good or bad a biblical character is, focus instead of how we see ourselves in each character. How am I, too, like Cain, plagued by jealousy or anger? The Bible is not an instruction manual, a moral guide, full of stories that help our children grow up to be good citizens. Let us ask every story, therefore, how it shows us all that we need Christ and His saving work. How in this story is Christ speaking of Himself to His church? In other words, where is the Gospel in this account? Teach the biblical stories in such a way that children learn that in Christ they have a righteousness that is not based on the law but on Him. Teach them not that they are good, but that Christ has been good for them. In Him, they are declared good and holy before God in heaven. Each story, even those that seem to be full of nothing but darkness and dread, proclaim Christ and His salvation in their own way. Let the little children who gather around the Sunday School table come to Jesus through every story they study. Rather than training good little Pharisees, let us rear our children as forgiven sinners, justified saints, sons and daughters of our heavenly Father, who come to Jesus and find in Him rest and comfort and love.

Chapter 4 : Varia/Little Pharisees in Fiction - Wikisource, the free online library

*Raising Little Pharisees. Daniel Darling. I'm telling this story because it was this context (and our current context as a family in a new neighborhood) that constantly provokes Angela and I.*

Listen Archives Podcast Watch on Lightsource. Is There a Little Pharisee in Me? Jesus tells us a parable about a man who had two sons see Luke 15 – one who squandered his wealth and the other who stayed at home. Many a sermon has been preached on the "lost" son but perhaps no son could be more "lost" than the one who stayed at home. The younger brother was a rebel who ended up penniless, shameless, and friendless. The elder brother stayed at home. Outwardly he lived a very respectful life – very much like the self-righteous religious Pharisees who had a loveless, judgmental religion. You may even be one. The Performance of a Pharisee If ever there was a man who knew how to perform, it was the elder brother. Notice where we first find this man – he was working "in the field" Luke But, he served his father for the wrong reason. And it even gets worse when somebody else seems to be more blessed than he is blessed. There is liberty and joy that flows out of a love for Christ. The Pout of a Pharisee The oldest son got a pout on and his father came out to his pity party and begged him to come inside see verse He needed to be corrected, but he refused to hear what his father has to say. In every Pharisee, there is a self-righteous heart and a spirit that is unyielding as granite rock. There will be some reading this who will walk away unchanged. Look at Luke 9: Where does our pride originate? It comes when we compare ourselves with other people. The elder brother compared what his father had done for his younger brother with what his father had done for him. The Presumption of a Pharisee The elder brother presumed he was better than his younger brother. He was not better. The ground is always level at the foot of the cross. Through the first three chapters of Romans, Paul talks about all kinds of sinners from the rebellious Gentile perverts to the religious Jewish zealots. Not only rebellious sinners see Romans 3: The Portion of a Pharisee The story did not have a happy ending. The father went out of the house for both sons. When he saw the prodigal son coming, he ran to meet him. When he saw his elder son out in the field, he went out in the field. One son came in and one son stayed out. The Promise for the Pharisee Is there a little Pharisee in you? Repent and make Jesus Lord and Savior of your life today! Would you ask God to give you a heart for the prodigals? And He loves the lost. Free Resources Stay Connected with your favorite Ministry Newsletters and Devotionals Love Worth Finding Episode Reminder Get a sneak-peek into each new show plus daily featured articles, delivered straight to your inbox! Love Worth Finding Unchanging truths from Scripture to apply to your changing life.

**Chapter 5 : Raising Little Pharisees - Daniel Darling Christian Blog**

*Outwardly he lived a very respectful life – very much like the self-righteous religious Pharisees who had a loveless, judgmental religion. You'll find Pharisees in Bible-believing, conservative, fundamental churches more than in other places.*

Two lepta appears to have been the minimum lawful amount of a temple contribution. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on. She is destitute, probably living off the charity of her neighbors. She has just a tiny bit in her possession, but she wants to give it. She wants to give it. People are watching the rich ostentatiously depositing their large offerings. But no one marks the poverty-stricken widow, who reached into her rags to withdraw these two thin copper coins and deposit them into the collection box. No one see the look of joy on her face as she gives to her Lord the little she has. And he says to his disciples -- "Did you see that!? All they see is a tired old widow shuffling away from the collection box. Proportional Giving, Sacrificial Giving, Faithful Giving I see three lessons for disciples in the brief story of this simple, pious widow: Jesus is teaching us that how much we give is related to how much we have. Earlier, Jesus had taught his disciples, "From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked" Luke Paul reiterates this principle to the Corinthian church: He lets her give and his heart swells with pride for this lady. If he stops her, he deprives her of the blessing of giving to God. So he lets her do it. This is not a contest. But know that when you make sacrifices for God, he is watching. It is better that they do not. But you may count on the fact that God sees and knows your giving. Jesus promises, "Your Father, who sees what is done in secret, will reward you" Matthew 6: The third lesson I see here is that we ourselves should not despise our small gifts to God. Sometimes we fall under the worldly spell that "bigger must be better. We are to give what we are able, whether small or great. It matters to your Heavenly Father who loves you. It is also faith-filled when you give, not knowing exactly how God will provide for you after you give. The tithe is a good guideline for giving, if you are just getting started stretching your faith. And wonderful promises come along with this practice Malachi 3: I believe that the poor tend to give out of love, while the wealthy tend to give out of duty. The poor give when it hurts. The wealthy seldom give enough so that it ever hurts. Comfortably wealthy people tend to see their "large" dollar-amount gifts as significant, and can use them as leverage for power. It is common to hear of so-called "church pillars" who withhold their giving to the church until the pastor begins to do things their way or leaves. Wealthy members can use their money to control a church. But wealthy donors like this are no better than the Pharisees who give and pray in order to be seen by others. Manipulators, power-seekers, they can be a blot on the purity of the Church of Jesus Christ. Wealthy people can, of course, be a great blessing to others, if they give out of the right motives. If wealthy people give sacrificially, they please God. If they give out of love, they please God. If they give in proportion to their income, they please God. God does not need you or me to keep his enterprise afloat. He does not owe us. He is not beholden to us. The cattle on a thousand hills are his, and all the riches buried in the earth. He is fabulously wealthy. God looks at your heart. God looks at your ability to give. And God desires to be proud of your giving, no matter how poor you are. We give in order to honor him with our substance. Whether large or small, we give to worship God. I remember one other comparison Jesus gave between the wealthy and giving all. Jesus told the Rich Young Ruler to sell all that he had and give to the poor, and then to come, follow Him. How about you, my disciple friend. Have you given God your all, whether large or small? If you have, then you know the racing heart of trusting God for the next step, the next meal, the next project. And you know the reward of loving God with a joy and purity that reward you with his glorious presence. I need to see that widow giving her two thin copper coins. But I need to see her. I need to see her to remind me once again what real love for God is all about. Prayer Lord Jesus, I am more and more aware that those whom you will reward with the greatest crowns are not as likely to be the well-known Christian leaders, as the faithful men and women who regularly lay their whole life and livelihood on the line for you. I pray that I might someday you might count me worthy to stand among these ordinary Christian heroes. In your Holy Name, I pray. Key Verse

"I tell you the truth," he said, "this poor widow has put in more than all the others. Get your copy for easy reference In what way are church leaders, both clergy and laity, susceptible to the sins of the "teachers of the law" that Jesus criticizes in How can a leader walk in humility? How does Jesus compare the gifts of the rich vs. Who put in the most? How does the widow demonstrate the principle of proportional giving? How large are your gifts to God in proportion to your income? How large are your gifts in proportion to how much you have left after the bills are paid? How does the widow demonstrate the principle of sacrificial giving? What did that mean for her? What would sacrificial giving mean for you? How does the widow demonstrate the principle of faith-filled giving? Is this the same kind of faith you and I exhibit in our giving? Why or why not? What are the characteristics of well-to-do people who try to control churches by their giving?

**Chapter 6 : Garden of Praise: Pharisees and Sadducees Bible Story**

*Although the Talmud was written, both Mishna and Gemara, by the descendants of the Pharisees, the fact that the Gemara, from which most of our information is derived, is so late renders the evidence deduced from Talmudic statements of little value.*

I did this one for a school project, and spent about three hours on. This definitely was a hard work. I need your views! The Pharisees from the Hebrew perushim, or parash meaning "to separate" or "those separated" were, depending on the time, a political party, a social movement, and a school of thought among Jews that flourished during the Second Temple Era B. The social standing and beliefs of the Pharisees changed over time, as political and social conditions in Judea changed; it is thus impossible to understand the Pharisees without understanding their historical context. For most of their history, Pharisees defined themselves in opposition to the Sadducees. Conflicts between the Sadducees and the Pharisees took place in the context of much broader conflicts among Jews in the Second Temple era that followed the Babylonia captivity of Judah. One conflict was class, between the wealthy and the poor. Another conflict was cultural, between those who favored hellenization and those who resisted it. A third was juridico-religious, between those who emphasized the importance of the Temple, and those who emphasized the importance of other Mosaic laws and prophetic values. This conflict practically defines the Second Temple Era, a time when the Temple had tremendous authority but questionable legitimacy, and a time when the sacred literature of the Torah and Bible were being edited and canonized. Fundamentally, Sadducees and Pharisees were divided concerning the third conflict, but at different times were influenced by the other conflicts. In general, whereas the Sadducees were conservative, aristocratic monarchists, the Pharisees were eclectic, popular, and more democratic. Nature and Influence The fundamental issue in Pharisaic studies is the twofold question of the nature of the group and its influence within broader Judaism. Two basic positions have been taken on this question. The traditional view holds that the Pharisees were the creators and shapers of late second temple Judaism. They were not so much a sect as a dominant party within Judaism. According to the traditional view, although not all Pharisees were legal experts, Pharisaism was the ideology of the vast majority of the scribes and lawyers. Thus, as a group the Pharisees were the guardians and interpreters of the law. Jewish institutions associated with the law, such as the synagogue and the Sanhedrin, were Pharisaic institutions. While disagreeing over whether the Pharisees were primarily politically or religiously oriented, proponents of the traditional view agree that the Pharisees commanded the loyalty of the masses in both spheres. Indeed, most proponents of the traditional view would accept that, "Judaism of the post-Maccabean period is Pharisaic. In essence, according to this, the Pharisees were a rather tightly knit sect organized around the observance of purity and tithing laws; on most other issues the Pharisees reflected the range of views present within Judaism. Since Josephus and the Gospels carefully distinguish between the Pharisees and the scribes, scholars of this persuasion argue that it is better not to confuse Pharisaism with the ideology of the scribes. Pharisaism must be seen as a movement which drew from all walks of life. There were Pharisees who were political and religious leaders, but their positions of influence were due to other factors besides sectarian affiliation. History The origin of the Pharisaic movement is shrouded in mystery. Whatever its origins, the Pharisaic movement seems to have undergone a two-stage development. During the reign of Salome Alexandra the Pharisees as a group were heavily involved in politics and national policy making. Sometime after this, possibly when Herod the Great rose to power 37 B. Individual Pharisees remained politically involved, but there was no longer any official Pharisaic political agenda. This seems to have been the situation during the time of Christ. Beliefs The Pharisees were strongly committed to the daily application and observance of the law. This means they accepted the traditional elaborations of the law which made daily application possible. They believed, moreover, in the existence of spirits and angels, the resurrection, and the coming of a Messiah. They also maintained that the human will enjoyed a limited freedom within the sovereign plan of God. Yet there is little evidence to suggest that these were distinctively Pharisaic beliefs. To the best of our knowledge these beliefs were the common heritage of most Jews. Pharisees were also very prideful, aside of their faith, and believed to be only righteous if the

public witnessed them praying, teaching, etc. The Pharisees were ardent nationalists, and they, being nationalists, were strongly opposed to any sort of foreign influence. They also believed in afterlife, and afterlife came with rewards, but punishments as well. The Pharisees and Jesus The Scriptures do not present a simple picture of the relationship between them, and Jesus Christ. Pharisees warn Jesus of a plot against His life Luke Nevertheless, Pharisaic opposition to Jesus is a persistent theme in all four Gospels. Conclusion There was much that was sound in their creed, yet their system of religion was a form and nothing more. Theirs was a very lax morality Matt. On the first notice of them in the New Testament Matt. They were frequently rebuked by our Lord Matt. From the very beginning of his ministry the Pharisees showed themselves bitter and persistent enemies of our Lord. They could not bear His doctrines, and they sought by every means to destroy His influence among the people. The author would like to thank you for your continued support. Your review has been posted.

**Chapter 7 : Scribes, Pharisees, Hypocrites on Immigration – The Fleming Foundation**

*The Pharisees (/ ˈf aɪr ɪz /) were at various times a political party, a social movement, and a school of thought in the Holy Land during the time of Second Temple Judaism.*

Sources[ edit ] The first historical mention of the Pharisees and their beliefs comes in the four gospels and the Book of Acts, in which both their meticulous adherence to their interpretation of the Torah as well as their eschatological views are described. The other schools were the Essenes , who were generally apolitical and who may have emerged as a sect of dissident priests who rejected either the Seleucid -appointed or the Hasmonean high priests as illegitimate; the Sadducees , the main antagonists of the Pharisees; and the "fourth philosophy". It was likely written by a Pharisee or someone sympathetic toward Pharisees, as it includes several theological innovations: The Mishnah was supremely important 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. However, none of the Rabbinic sources include identifiable eyewitness accounts of the Pharisees and their teachings. 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. This provided the condition for the development of various sects or "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. In the same period, the council of sages known as the Sanhedrin may have codified and canonized the Hebrew Bible Tanakh , from which, following the return from Babylon, the Torah was read publicly on market-days. The Temple was no longer the only institution for Jewish religious life. After the building of the Second Temple in the time of Ezra the Scribe , the houses of study and worship remained important secondary institutions in Jewish life. Outside 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 Shabbats , a weekly Torah portion was read publicly in the synagogues, following the tradition of public Torah readings instituted by Ezra. These men maintained an oral tradition that they believed had originated at Mount Sinai alongside the Torah of Moses; a God-given interpretation of the Torah. The rift between the priests and the sages developed during this time, when Jews faced new political and cultural struggles. He imposed a program of forced Hellenization , requiring Jews to abandon their own laws and customs, thus precipitating the Maccabean Revolt. Although the Hasmoneans were considered heroes for resisting the Seleucids, their reign lacked the legitimacy conferred by descent from the Davidic dynasty of the First Temple era. Their name comes from the Hebrew and Aramaic parush or parushi, which means "one who is separated. One of the factors that distinguished the Pharisees from other groups prior to the destruction of the Temple was their belief that all Jews had to observe the purity laws which applied to the Temple service outside the Temple. The major difference, however, was the continued adherence of the Pharisees to the laws and traditions of the Jewish people in the face of assimilation. As Josephus noted, the Pharisees were considered the most expert and accurate expositors of Jewish law. Josephus indicates that the Pharisees received the backing and good-will of the common people, apparently in contrast to the more elite Sadducees associated with the ruling classes. In general, whereas the Sadducees were aristocratic monarchists, the Pharisees were eclectic, popular, and more democratic. The word is often, but incorrectly, translated as "illegitimate". In their personal lives this often meant 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. The Pharisees preserved the Pharisaical oral law in the form of the Talmud. They would become the foundation of Rabbinic Judaism. The sages of the Talmud see a direct link between themselves and the Pharisees, and historians generally consider

Pharisaic Judaism to be the progenitor of Rabbinic Judaism , that is normative, mainstream Judaism after the destruction of the Second Temple. All mainstream forms of Judaism today consider themselves heirs of Rabbinic Judaism and, ultimately, the Pharisees. The Hasmonean period[ edit ] Main articles: Hasmoneans and Maccabees Although the Pharisees did not support the wars of expansion of the Hasmoneans and the forced conversions of the Idumeans , the political rift between them became wider when a Pharisee named Eleazar insulted the Hasmonean ethnarch John Hyrcanus at his own table, suggesting that he should abandon his role as High Priest due to a rumour, probably untrue, that he had been conceived while his mother was a prisoner of war. In response, he distanced himself from the Pharisees. 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 her death her elder son Hyrcanus II was generally supported by the Pharisees. Her younger son, Aristobulus II , was in conflict with Hyrcanus, and tried to seize power. The Pharisees seemed to be in a vulnerable position at this time. As Josephus was himself a Pharisee, his account might represent a historical creation meant to elevate the status of the Pharisees during the height of the Hasmonean Dynasty. In their day, the influence of the Pharisees over the lives of the common people was strong and their rulings on Jewish law were deemed authoritative by many. The Roman period[ edit ] Main article: Judaea Roman province Pompey in the Temple of Jerusalem, by Jean Fouquet 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. 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. Herod was an unpopular ruler, perceived as a Roman puppet. 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. While it stood, the Second 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 three times a year: 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 the Temple, a view central to the Essenes, was shared and elevated by the Pharisees. The Pharisaic legacy[ edit ] At first the values of the Pharisees developed through their sectarian debates with the Sadducees; then they developed through internal, non-sectarian debates over the law as an adaptation to life without the Temple, and life in exile, and eventually, to a more limited degree, life in conflict with Christianity. Beliefs[ edit ] No single tractate of the key Rabbinic texts, the Mishnah and the Talmud , is devoted to theological issues; these texts are concerned primarily with interpretations of Jewish law, and anecdotes about the sages and their values. Only one chapter of the Mishnah deals with theological issues; it asserts that three kinds of people will have no share in "the world to come: Another passage suggests a different set of core principles: Judah haNasi , however, said that Jews must "be meticulous in small religious duties as well as large ones, because you do not know what sort of reward is coming for any of the religious duties," suggesting that all laws are of equal importance. In comparison with Christianity , the Rabbis were not especially concerned with the messiah or claims about the messiah or ranking the laws in importance. Monotheism[ edit ] One belief central to the Pharisees was shared by all Jews of the time is monotheism. This is evident in the practice of reciting the Shema , a prayer composed of select verses from the Torah Deuteronomy 6: Wisdom[ edit ] Pharisaic wisdom was compiled in one book of the Mishna, Pirkei Avot. The Pharisaic attitude is perhaps best exemplified by a story about the sages Hillel the Elder and Shammai , who both lived in the latter half of the 1st century BCE. A gentile once challenged Shammai to teach him the wisdom of the Torah while he stood on one foot. Shammai drove him away. The same gentile approached Hillel and asked of him the same thing. Hillel chastised him gently by saying, "What is hateful to you, do not do to your fellow. That is the whole Torah; the rest is the explanation â€” now go and study. This also accords with the statement in Pirkei Avot 3: All is foreseen, but freedom of

choice is given". According to Josephus, Pharisees were further distinguished from the Sadducees in that Pharisees believed in the resurrection of the dead. Afterlife Unlike the Sadducees, who are generally held to have rejected any existence after death, the sources vary on the beliefs of the Pharisees on the afterlife. According to the New Testament the Pharisees believed in the resurrection of the dead, but it does not specify whether this resurrection included the flesh or not. This was a more participatory or "democratic" form of Judaism, in which rituals were not monopolized by an inherited priesthood but rather could be performed by all adult Jews individually or collectively; whose leaders were not determined by birth but by scholarly achievement. Many, including some scholars, have characterized the Sadducees as a sect that interpreted the Torah literally, and the Pharisees as interpreting the Torah liberally. He claims that the complete rejection of Judaism would not have been tolerated under the Hasmonean rule and therefore Hellenists maintained that they were rejecting not Judaism but Rabbinic law. Thus, the Sadducees were in fact a political party not a religious sect. He suggests that two things fundamentally distinguished the Pharisaic from the Sadducean approach to the Torah. First, Pharisees believed in a broad and literal interpretation of Exodus. Moreover, the Torah already provided some ways for all Jews to lead a priestly life: The Pharisees believed that all Jews in their ordinary life, and not just the Temple priesthood or Jews visiting the Temple, should observe rules and rituals concerning purification. The Oral Torah[ edit ] Main article: Oral Torah The standard view is that the Pharisees differed from Sadducees in the sense that they accepted the Oral Torah in addition to the Scripture. Saldarini argues that this assumption has neither implicit nor explicit evidence. A critique of the ancient interpretations of the Bible are distant from what modern scholars consider literal. Saldarini states that the Oral Torah did not come about until the third century AD, although there was an unstated idea about it in existence. Every Jewish community in a way possessed their own version of the Oral Torah which governed their religious practices. Josephus stated that the Sadducees only followed literal interpretations of the Torah. To Saldarini, this only means that the Sadducees followed their own way of Judaism and rejected the Pharisaic version of Judaism. The Oral Torah was to remain oral but was later given a written form. It did not refer to the Torah in a status as a commentary, rather had its own separate existence which allowed Pharisaic innovations. As Jacob Neusner has explained, the schools of the Pharisees and rabbis were and are holy "because there men achieve sainthood through study of Torah and imitation of the conduct of the masters. In doing so, they conform to the heavenly paradigm, the Torah believed to have been created by God "in his image," revealed at Sinai, and handed down to their own teachers. If the masters and disciples obey the divine teaching of Moses, "our rabbi," then their society, the school, replicates on earth the heavenly academy, just as the disciple incarnates the heavenly model of Moses, "our rabbi. These beliefs today may seem as projections of rabbinical values onto heaven, but the rabbis believe that they themselves are projections of heavenly values onto earth. The rabbis thus conceive that on earth they study Torah just as God, the angels, and Moses, "our rabbi," do in heaven. The authors of the Gospels present Jesus as speaking harshly against some Pharisees. Josephus does claim that the Pharisees were the "strictest" observers of the law.

**Chapter 8 : Bible Study Blog: Gospel Lessons, Teaching, and Articles: Are You a Pharisee?**

*Then I was to read three paragraphs that described the three different groups of people in the story - the man born blind, the parents, and the Pharisees. Now, my group of kids are a little low on the Bible academic challenge scale.*

0 One of the first sermons I can remember hearing as a young Christian, possibly even as an unbeliever, was an exposition of Luke In that sermon, our preacher took a sledgehammer to legalism, the attempt to justify ourselves before God through works-based righteousness. Now, do not mishear me: Jesus clearly strikes at justification through works, and concludes the parable by telling us that the tax collector went away justified, apart from works. But we must avoid the lure of reductionism. For this parable is also told to the righteous who had become condescending Furthermore, even legalism is more complex than we often tend to allow for. Basically, we must be wary if works-righteousness and a reductionistic legalism are the only applications tied to Gospel episodes involving the Pharisees. In my previous post in this series, In Defence of the Pharisees , I argued against an oversimplified view of the Pharisees that Jesus met in the Gospels. I suggested one of the reasons for this view is that we have inherited an interpretation of the Gospels from the Reformers, who drew too strong a line between the gross legalism of the medieval Catholic Church and the Jewish sect of the Pharisees. The two points I made in response were: I then concluded with an appeal, to all those who handle the Gospels, for careful exegetical and historical attention. Under the next two headings I will address both of those areas by considering the literary nature of the Gospels and their historical milieu.

Narrativization In his essay on the Jewish leaders, in Jesus Among His Friends and Enemies, Anthony Le Donne discusses a few key considerations for reading the Gospels and draws our attention to narrativization. When we turn the Pharisees into singularly flat characters we lose out on the richness of the Gospels.

Historical complexity Secondly, N. Wright, in his outstanding The New Testament and the People of God, highlights the Herculean task of presenting and understanding the Pharisees with historical precision. Wright notes that the Pharisees spanned over years: Wright shows that up until the utter ruin of Jerusalem in CE many Pharisees were undoubtedly engaged in civil unrest and revolt. As we interpret the Gospels we must remember this duality. It is my hope to write another post or few in this series that will offer my own observations in reading the Gospels. But if you are interested, which you must be if the made it through this spectacularly dull post, then why not commence your own study on the Pharisees in the Gospels, always considering their literary and historical context.

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*The "Hypocrisy" of the Pharisees. David N. Bivin Jul11 Blog 1 Comment. Without reading the Scriptures carefully, and without a familiarity with Second Temple-period extra-biblical sources, a simple reader of the New Testament might assume that a majority of the Pharisees were hypocrites and that the Pharisees as a movement were indeed a "brood of vipers."*

But there were some people who were not recipients of his kindness, but of his anger. These people pretended to be religious, but they were very unloving and unmerciful to other people. He spoke harsh words to the Jewish religious leaders known as the Pharisees. FAIR uh seez. These men were very careful to tithe, or give one-tenth of all their income as an offering to God, but sometimes they would call attention to themselves so that people could watch them put their money in the collection. They were very proud of the fact that they were observing the law of Moses, but they were uncaring. When John the Baptist came preaching and telling them to repent, they did not listen to him and they refused to be baptized. The Scribes were a part of the Pharisee group. They copied the law by hand, and they were regarded as important because they interpreted it and told the people the meaning of the Jewish law. They were very proud of themselves and wore long robes with broad borders, or fringes on them to show their importance. They wanted to get the best seats in the synagogues, the places of worship. They loved for people to call them "Rabbi", or teacher, and they would pray long prayers out in public just for people to see them. The common people looked up to the Pharisees and regarded them as very religious. Now it was not a bad thing to be a Pharisee. It was a good thing. Jesus was condemning these Pharisees because of their "hypocrisy" hih POK ruh sih. They really did not respect or care about others. We call such people "hypocrites" HIP uh krits. This group did not believe that people would be resurrected, or raised from the dead. They also did not believe angels existed. To not believe in the resurrection or in angels could make them "sad, you see" Sadducee. Not all the religious leaders were proud and conceited. You may be familiar with three good Pharisees who were prominent in Bible times; Paul the apostle, Nicodemus, and Gamaliel guh MAY lee uhl , a wise man on the council. What was wrong with the Pharisees? Did they care about others? Jesus said they looked like good people, but really they were wicked inside. They thought they could please God just by obeying a lot of rules. Obeying rules is good. We have rules at home and rules at school, and these are necessary to make our lives run smoothly. But you cannot get to heaven by obeying rules. Jesus said the most important thing is LOVE. The first commandment is to love God, and the second is to love others. If you love God and love others, you will always do the right thing, no exceptions. Make this your goal to love God first and put others before yourself. You can read about the Pharisees and Sadducees in the Bible in Matthew. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say and do not do.