
Contents

Acknowledgements	11
1. Introduction	13
1.1 Rationale and Research Context	13
1.2 The Objectives of this Study	20
1.3 Approach and Methodologies	21
1.3.1 The significance and relevance of the quest for the historical Pharisees	22
1.3.2 Structure and Organisation	24
2. The Portrayal of the Pharisees in Mark	27
2.1 Introduction	27
2.1.1 Structure of this Chapter	28
2.1.2 Mark's Portrayal of the Pharisees in Research	29
2.1.2.1 J. Bowker	29
2.1.2.2 M.J. Cook	30
2.1.2.3 J.D. Kingsbury	32
2.2 Challenges to the Behaviour of Jesus and his Disciples	35
2.2.1 Mark 2:15 – 3:6	35
2.2.2 Mark 7:1 – 13	45
2.3 A Request and a Warning	51
2.3.1 The Pharisees seek a sign from heaven (8:11 – 12)	52
2.3.2 Jesus' warning against the leaven of the Pharisees (8:15)	57
2.3.2.1. The Pharisees and Herod pose a mortal threat to God's messengers	58
2.3.2.2 The Pharisees and Herod misunderstand the source of Jesus' authority and power	59
2.4 Requests for Instruction	61
2.5 Conclusions	66

3. The Portrayal of the Pharisees in Matthew	70
3.1 Introduction	70
3.1.1 Structure and Organisation of this Chapter	71
3.2 Matthew's Portrayal of the Pharisees in Research	72
3.2.1 Predominance of the Pharisees in Matthew	72
3.2.2 The Pharisees as distinct from other Jews	76
3.3 The Pharisees as Leaders or Teachers	79
3.3.1 Saying "We have Abraham as our ancestor"	82
3.3.2 "Leaven" and the implied criticism of the disciples in 16:5–12	82
3.3.3 Moses' Seat	83
3.3.4 The Pharisees as representative of the Jewish people	86
3.4 The Source of Tension between the Teachings of Jesus and the Pharisees	86
3.4.1 The Pharisees' flawed understanding of Scripture and the will of God	88
3.4.1.1 The Question about Divorce (19:3–9)	88
3.4.1.2 Question about the Greatest Commandment (22:34–40)	89
3.4.1.3 Question about David's Son (22:41–5)	89
3.4.2 Plucking Grain on the Sabbath (12:1–8)	90
3.4.3 Healing on the Sabbath (12:9–14)	94
3.4.4 Hand-washing and Pharisaic Tradition (15:1–20)	95
3.4.5 Question about payment of taxes to Caesar (22:15–22)	97
3.5 The Pharisees' failure to recognise the identity and significance of Jesus	98
3.5.1 Question about eating with Tax-collectors and Sinners (9:10–13)	98
3.5.2 Question about fasting (9:14–18)	99
3.5.3 The 'Beelzebul' controversies (9:32–4; 12:22–37)	100
3.5.3 Requests for a sign (12:38–42; 16:1–4)	103
3.5.3.1 The Sign of Jonah the Prophet	104
3.5.3.2 A Sign as Authentication	104
3.6 The Culpability of the Pharisees	106
3.6.1 For the rejection of God's emissaries	106
3.6.1.1 The indictment of this generation	106
3.6.1.2 The Pharisees reject John the Baptist	108
3.6.1.3 The scribes and the Pharisees murder the prophets (23:29–39)	109

3.6.1.4 Three Parables of Rejection and Judgement (21:28 – 22:14)	110
3.6.1.5 The Parable of the Two Sons (21:28 – 32)	111
3.6.1.6 The Parable of the Wicked Tenants (21:33 – 46)	111
3.6.1.7 The parable of the wedding banquet (22:1 – 14)	113
3.6.2 Bearing fruit worthy of repentance	113
3.6.2.1 The righteousness of the scribes and Pharisees	114
3.6.2.2 The Pharisees' complicity in the deadly opposition to Jesus	115
3.6.2.3 The Deputation to Pilate (27:62 – 6)	116
3.6.3 Hypocrisy	117
3.7 Conclusions	122
3.7.1 The Historical Setting of Matthew and his Relationship to "Judaism"	124
4. The Portrayal of the Pharisees in Luke and Acts	128
4.1 Introduction	128
4.1.1 The Structure and Organisation of this chapter and some Methodological Observations	129
4.2 First Theme: The Pharisees forfeit their place in the kingdom	131
4.2.1 Gospel	131
4.2.1.1 The Pharisees' rejection of John's baptism of repentance	131
4.2.1.2 Dining with the Pharisees from a Symbolic, Eschatological Perspective	132
4.2.1.3 Jesus' teaching to the Pharisees in parables	134
4.2.1.4 The Pharisees are φιλάργυροι	136
4.2.1.5 The Pharisees' question concerning the kingdom	138
4.2.2 Acts	139
4.2.3 Summary of First Theme	140
4.3 Second Theme: The reputation of the Pharisees and their apologetic function	141
4.3.1 The reputation of the Pharisees	141
4.3.2 Acts	142
4.3.2.1 Gamaliel	142
4.3.2.2 Pharisees of the Council	145
4.3.2.3 The distancing of Pharisees from involvement in persecution of the church	146
4.3.2.4 Paul's appeals to Pharisaism in his defence speeches.	147
4.3.3 Gospel	150

4.3.3.1	Luke's exploitation of the Pharisees' reputation to show Jesus to advantage	150
4.3.3.2	The Pharisees' "defence" of Jesus in Luke's Gospel	151
4.3.4	Summary of Second Theme	154
4.4	Third Theme: The Pharisees' Affinity with Jesus and/or Early Christianity	155
4.4.1	Acts	155
4.4.1.1	Resurrection of the Dead	156
4.4.1.2	Pharisees who are also Christians	158
4.4.2	Gospel	162
4.4.2.1	Jesus Dining with Pharisees	162
4.4.2.2	The internal or limited nature of Jesus' disputes with the Pharisees	167
4.4.2.3	Lukan Redaction of Markan Material	168
4.4.2.4	Lukan Redaction of Q Material	172
4.4.2.5	Some Comments on the Value of Comparing Luke with other Gospels	174
4.4.2.6	Halakhah as the subject of Luke's polemic against the Pharisees: A Response to J.T. Sanders	175
4.4.2.7	Summary: on the nature of Jesus' disputes with the Pharisees	179
4.4.3	Summary of Theme 3	179
4.5	Conclusions	180
4.5.1	The Relationship of Luke's Portrayal to Historical Pharisaism	182
4.5.2	Significance of this study for the unity of Luke and Acts	184
5.	The Portrayal of the Pharisees in John	188
5.1	Introduction	188
5.1.1	Structure and Organisation of this chapter	189
5.1.2	A Note on Terminology	190
5.2	Belief, Unbelief and Division	191
5.3	The Authoritative Role of the Pharisees	193
5.3.1	The Authority to Send	193
5.3.2	Powerful Allies and Distinction from the Crowd	194
5.3.3	Fear and the Ability to Expel Others from the Synagogue	195
5.3.3.1	The Good Shepherd, the thieves and the hired man	197
5.4	Opposition to Jesus: plans to Arrest and Attempts to Kill	198
5.4.1	Summary	202

5.5 Reasons for hostility towards Jesus	203
5.5.1 Factors leading to opposition from the Pharisees	204
5.5.2 Exceptional Passages	207
5.5.2.1 Dialogue with Jesus (8:12–20)	207
5.5.2.2 Concerning the healing of the man born blind (9:13–17)	208
5.5.2.3 An Encounter with Jesus (9:39–41)	209
5.5.3 Factors leading to opposition from the Ἰουδαῖοι	211
5.5.4 Summary	213
5.6 Nicodemus	214
5.6.1 The Visit to Jesus by Night	215
5.6.1.1 “He came to him by night”	215
5.6.1.2 Nicodemus’ Statement Concerning the Identity of Jesus	216
5.6.1.3 Nicodemus’ misunderstanding and the necessity of being γεννηθῆν ἄνωθεν (3:3–10)	217
5.6.1.4 Jesus’ Testimony (3:11–21)	219
5.6.2 Nicodemus’ Petition to the Council (7:50–2)	220
5.6.3 The Burial of Jesus (19:38–42)	222
5.6.3.1 Is Nicodemus a “Secret Disciple” and how would this affect his portrayal?	222
5.6.3.2 Do Nicodemus’ Actions Demonstrate a Correct Understanding of Jesus?	223
5.6.4 How Distinctive is an Ambiguous Portrayal?	226
5.6.5 Nicodemus and the Pharisees	227
5.7 Conclusions: Explaining John’s Portrayal of the Pharisees	228
5.7.1 John’s distinction between Φαρισαῖοι and Ἰουδαῖοι	229
5.7.2 The pre-eminence of Φαρισαῖοι in John	231
5.7.3 Reflecting the History of the Johannine Community	235
5.7.3.1 Re-evaluation of the Assumption of the Pharisaic Dominance of Judaism	237
5.7.3.2 Re-evaluation of Martyn’s construal of the birkath ha-minim	239
6. Conclusions	242
6.1 A summary of the prominent features of each evangelist’s portrayal of the Pharisees	243
6.2 Contribution of this Study	246
6.2.1 To the quest for the historical Pharisees	246
6.2.2 To an understanding of the Gospels	246

Bibliography	248
1. Primary Texts and Translations	248
2. Reference Works	249
3. Secondary Literature	250
Index	262