

~PHARISEES (817) (Phar'i-sees)

- **A prominent religious sect of Judaism** existing in the **First Century C.E.** According to some scholars, the name literally means **Separated Ones, Separatists**, referring perhaps to avoidance of ceremonial uncleanness or to **separation from Gentiles**.
- Just when the **Pharisees** had their beginning is not precisely known. The writings of the Jewish historian Josephus indicate that in the time of John Hyrcanus I, latter half of the **Second Century B.C.E**, the Pharisees already formed an influential body.
- Wrote Josephus: **And so great is their influence with the masses that even when they speak against a king or High Priest, they immediately gain credence.** [*Jewish Antiquities, XIII, 288, x, 5*]
- Josephus also provides details concerning the beliefs of the **Pharisees**. He observes: **They believe that souls have power to survive death and that there are rewards and punishments under the earth for those who have led lives of virtue or vice: eternal imprisonment is the lot of evil souls, while the good souls receive an easy passage to a new life.** [*Jewish Antiquities, XVIII, 14, i, 3*]
- Every soul, they maintain, is imperishable, but the soul of the good alone passes into another body, while the souls of the wicked suffer eternal punishment. Regarding their ideas about fate or providence, Josephus reports: **They attribute everything to Fate and to God, they hold that to act rightly or otherwise rests, indeed, for the most part with men, but that in each action Fate co-operates.** [*The Jewish War, II, 162,163, viii, 14*]
- The **Christian Greek Scriptures** reveal that the **Pharisees** fasted twice each week, tithed scrupulously.
- Then John's disciples came to him and asked; **Why is it that we and the Pharisees practice fasting, but your disciples do not fast?** (**Matthew 9:14**)
- Now John's disciples and the **Pharisees** practiced fasting. So they came and said to him; **Why is it the disciples of John and the disciples of the Pharisees practice fasting, but your disciples**

do not practice fasting? (**Mark 2:18**)

- They said to him; The disciples of John fast frequently and offer supplications, and so do those of the **Pharisees**, but yours eat and drink. (**Luke 5:33**)
- But woe to you **Pharisees**, because you give the tenth of the mint and the rue and of every other vegetable, but you pass by the justice and the love of God! These things you were under obligation to do, but those other things not to omit. (**Luke 11:42**)
- The Pharisee stood and began to pray these things to himself; O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector. (**Luke 18:11**)
- I fast twice a week, I give the tenth of all things I acquire. (**Luke 18:12**)
- And did not agree with the Sadducees, in saying, that there is neither resurrection nor angel nor spirit.
- For Sadducees say there is neither resurrection nor angel nor spirit, but the **Pharisees** publicly declare them all. (**Acts of Apostles 23:8**)
- They prided themselves on being righteous, actually, self-righteous, and looked down on the common people.
- The **Pharisee** stood and began to pray these things to himself, O God, I thank you I am not as the rest of men, extortioners, unrighteous, adulterers, or even as this tax collector. (**Luke 18:11**)
- I fast twice a week, I give the tenth of all things I acquire. (**Luke 18:12**)
- In turn the **Pharisees** answered; You have not been misled also, have you? (**John 7:47**)
- Not one of the rulers or of the **Pharisees** has put faith in him, has he? (**John 7:48**)
- But this crowd that does not know the Law are accursed people.

(John 7:49)

- To impress others with their righteousness, the **Pharisees** broadened the scripture-containing cases that they wore as safeguards and they enlarged the fringes of their garments.
- All the works they do they do to be viewed by men, for they broaden the scripture-containing cases that they wear as safeguards, and enlarge the fringes of their garments. (**Matthew 23:5**)
- They loved money,
- Now the **Pharisees**, who were money lovers, were listening to all these things, and they began to sneer at him. (**Luke 16:14**)
- And desired prominence and flattering titles.
- They like the most prominent place at evening meals and the front seats in the synagogues. (**Matthew 23:6**)
- And the greetings in the marketplaces and to be called Rabbi by men. (**Matthew 23:7**)
- Woe to you **Pharisees**, because you love the front seats in the synagogues and the greetings in the marketplaces! (**Luke 11:43**)
- The **Pharisees** were so biased in their application of the Law that they made it burdensome for the people, insisting that it be observed according to their concepts and traditions.
- They bind up heavy loads and put them upon the shoulders of men, but they themselves are not willing to budge them with their finger. (**Matthew 23:4**)
- They completely lost sight of the important matters, namely, justice, mercy, faithfulness, and love of God.
- Woe to you, scribes and **Pharisees**, hypocrites! Because you give the tenth of the mint and the dill and the cumin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness. These things it was binding to do, yet not to disregard the other things. (**Matthew 23:23**)

- Nevertheless, give as gifts of mercy the things that are inside, and, look! All other things are clean about you. ([Luke 11:41](#))
- But woe to you **Pharisees**, because you give the tenth of the mint and the rue and of every other vegetable, but you pass by the justice and the love of God! These things you were under obligation to do, but those other things not to omit. ([Luke 11:42](#))
- Woe to you **Pharisees**, because you love the front seats in the synagogues and the greetings in the marketplaces! ([Luke 11:43](#))
- Woe to you, because you are as those memorial tombs which are not in evidence, so that men walk upon them and do not know it! ([Luke 11:44](#))
- The **Pharisees** went to great lengths in making proselytes.
- Woe to you, scribes and **Pharisees**, hypocrites! Because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Gehenna twice as much so as yourselves. ([Matthew 23:15](#))
- The main issues over which they contended with Christ Jesus involved Sabbath observance.
- At that season Jesus went through the grainfields on the Sabbath. His disciples got hungry and started to pluck heads of grain and to eat. ([Matthew 12:1](#))
- At seeing this the **Pharisees** said to him; Look! Your disciples are doing what it is not lawful to do on the Sabbath. ([Matthew 12:2](#))
- Now it happened that he was proceeding through the grainfields on the Sabbath, and his disciples started to make their way plucking the heads of grain. ([Mark 2:23](#))
- So the **Pharisees** went saying to him; Look here! Why are they doing on the Sabbath what is not lawful? ([Mark 2:24](#))
- Now on a Sabbath he happened to be passing through grainfields, and his disciples were plucking and eating the heads of grain, rubbing them with their hands. ([Luke 6:1](#))
- At this some of the **Pharisees** said; Why are you doing what is

not lawful on the Sabbath? ([Luke 6:2](#))

- **Adherence to tradition,**
- Then there came to Jesus from Jerusalem **Pharisees** and scribes, saying; ([Matthew 15:1](#))
- Why is it your disciples overstep the tradition of the men of former times? For example, they do not wash their hands when about to eat a meal. ([Matthew 15:2](#))
- Now the **Pharisees** and some of the scribes that had come from Jerusalem gathered about him. ([Mark 7:1](#))
- And when they saw some of his disciples eat their meal with defiled hands, that is, unwashed ones. ([Mark 7:2](#))
- For the **Pharisees** and all the Jews do not eat unless they wash their hands up to the elbow, holding fast the tradition of the men of former times. ([Mark 7:3](#))
- And, when back from market, they do not eat unless they cleanse themselves by sprinkling, and there are many other traditions that they have received to hold fast, baptisms of cups and pitchers and copper vessels. ([Mark 7:4](#))
- So these **Pharisees** and scribes asked him; Why is it your disciples do not conduct themselves according to the tradition of the men of former times, but they take their meal with defiled hands? ([Mark 7:5](#))
- **And association with sinners and tax collectors**
- But on seeing this the **Pharisees** began to say to his disciples; Why is it that your teacher eats with tax collectors and sinners? ([Matthew 9:11](#))
- But the scribes of the **Pharisees**, when they saw he was eating with the sinners and tax collectors, began saying to his disciples; Does he eat with the tax collectors and sinners? ([Mark 2:16](#))
- At this the **Pharisees** and their scribes began murmuring to his disciples, saying; Why is it you eat and drink with tax collectors and sinners? ([Luke 5:30](#))

- The **Pharisees** apparently thought that defilement resulted from association with persons who did not observe the Law according to their view of it.
- Now a certain one of the **Pharisees** kept asking him to dine with him. Accordingly he entered into the house of the **Pharisee** and reclined at the table. (**Luke 7:36**)
- And, look! A woman who was known in the city to be a sinner learned that he was reclining at a meal in the house of the Pharisee, and she brought an alabaster case of perfumed oil. (**Luke 7:37**)
- And, taking a position behind at his feet, she wept and started to wet his feet with her tears and she would wipe them off with the hair of her head. Also, she tenderly kissed his feet and greased them with the perfumed oil. (**Luke 7:38**)
- At the sight the Pharisee that invited him said within himself; This man, if he were a prophet, would know who and what kind of woman it is that is touching him, that she is a sinner. (**Luke 7:39**)
- Therefore, when Christ Jesus associated and even ate with sinners and tax collectors, this prompted them to object.
- Now all the tax collectors and the sinners kept drawing near to him to hear him. (**Luke 15:1**)
- Consequently both the **Pharisees** and the scribes kept muttering, saying; This man welcomes sinners and eats with them. (**Luke 15:2**)
- The **Pharisees** found fault with Jesus and his disciples because of their not practicing the traditional washing of hands.
- Then there came to Jesus from Jerusalem **Pharisees** and scribes, saying; (**Matthew 15:1**)
- Why is it your disciples overstep the tradition of the men of former times? For example, they do not wash their hands when about to eat a meal. (**Matthew 15:2**)

- Now the **Pharisees** and some of the scribes that had come from Jerusalem gathered about him. (**Mark 7:1**)
- And when they saw some of his disciples eat their meal with defiled hands, that is, unwashed ones. (**Mark 7:2**)
- For the **Pharisees** and all the Jews do not eat unless they wash their hands up to the elbow, holding fast the tradition of the men of former times. (**Mark 7:3**)
- And, when back from market, they do not eat unless they cleanse themselves by sprinkling, and there are many other traditions that they have received to hold fast, baptisms of cups and pitchers and copper vessels. (**Mark 7:4**)
- So these **Pharisees** and scribes asked him; Why is it your disciples do not conduct themselves according to the tradition of the men of former times, but they take their meal with defiled hands? (**Mark 7:5**)
- When he had spoken this, a Pharisee requested him to dine with him. So he went in and reclined at the table. (**Luke 11:37**)
- However, the Pharisee was surprised at seeing that he did not first wash before the dinner. (**Luke 11:38**)
- But Jesus exposed their wrong reasoning and showed them to be violators of God's Law on account of their adherence to man-made traditions.
- In reply he said to them; Why is it you also overstep the commandment of God because of your tradition? (**Matthew 15:3**)
- For example, God said; Honor your father and your mother, and, Let him that reviles father or mother end up in death. (**Matthew 15:4**)
- But you say; Whoever says to his father or mother; Whatever I have by which you might get benefit from me is a gift dedicated to God. (**Matthew 15:5**)
- He must not honor his father at all. And so you have made the word of God invalid because of your tradition. (**Matthew 15:6**)

- You hypocrites, Isaiah aptly prophesied about you, when he said; **(Matthew 15:7)**
- This people honors me with their lips, yet their heart is far removed from me. **(Matthew 15:8)**
- It is in vain that they keep worshiping me, because they teach commands of men as doctrines. **(Matthew 15:9)**
- With that he called the crowd near and said to them; Listen and get the sense of it. **(Matthew 15:10)**
- Not what enters into his mouth defiles a man, but it is what proceeds out of his mouth that defiles a man. **(Matthew 15:11)**
- He said to them; Isaiah aptly prophesied about you hypocrites, as it is written: This people honor me with their lips, but their hearts are far removed from me. **(Mark 7:6)**
- It is in vain that they keep worshiping me, because they teach as doctrines commands of men. **(Mark 7:7)**
- Letting go the commandment of God, you hold fast the tradition of men. **(Mark 7:8)**
- Further, he went on to say to them; Adroitly you set aside the commandment of God in order to retain your tradition. **(Mark 7:9)**
- For example, Moses said; Honor your father and your mother, and, Let him that reviles father or mother end up in death. **(Mark 7:10)**
- But you men say; If a man says to his father or his mother; Whatever I have by which you may get benefit from me is corban, that is, a gift dedicated to God. **(Mark 7:11)**
- You men no longer let him do a single thing for his father or his mother. **(Mark 7:12)**
- And thus you make the word of God invalid by your tradition which you handed down. And many things similar to this you do. **(Mark 7:13)**

- So, calling the crowd to him again, he proceeded to say to them; Listen to me, all of you, and get the meaning. (**Mark 7:14**)
- There is nothing from outside a man that passes into him that can defile him, but the things that issue forth out of a man are the things that defile a man. (**Mark 7:15**)
- But the Lord said to him; Now you **Pharisees**, you cleanse the outside of the cup and dish, but the inside of you is full of plunder and wickedness. (**Luke 11:39**)
- Unreasonable persons! He that made the outside made also the inside, did he not? (**Luke 11:40**)
- Nevertheless, give as gifts of mercy the things that are inside, and, look! All other things are clean about you. (**Luke 11:41**)
- But woe to you **Pharisees**, because you give the tenth of the mint and the rue and of every other vegetable, but you pass by the justice and the love of God! These things you were under obligation to do, but those other things not to omit. (**Luke 11:42**)
- Woe to you **Pharisees**, because you love the front seats in the synagogues and the greetings in the marketplaces! (**Luke 11:43**)
- Woe to you, because you are as those memorial tombs which are not in evidence, so that men walk upon them and do not know it! (**Luke 11:44**)
- Rather than rejoicing and glorifying God in connection with the miraculous cures performed by Christ Jesus on the Sabbath, the **Pharisees** were filled with rage over what they deemed a violation of the Sabbath Law and therefore plotted to kill Jesus.
- After departing from that place he went into their synagogue. (**Matthew 12:9**)
- And, look! A man with a withered hand! So they asked him; Is it lawful to cure on the Sabbath? That they might get an accusation against him. (**Matthew 12:10**)
- He said to them; Who will be the man among you that has one sheep and, if this falls into a pit on the Sabbath, will not get hold of it and lift it out? (**Matthew 12:11**)

- All considered, of how much more worth is a man than a sheep! So it is lawful to do a fine thing on the Sabbath. (**Matthew 12:12**)
- Then he said to the man; Stretch out your hand. And he stretched it out, and it was restored sound like the other hand. (**Matthew 12:13**)
- But the **Pharisees** went out and took counsel against him that they might destroy him. (**Matthew 12:14**)
- Once again he entered into a synagogue, and a man was there with a dried-up hand. (**Mark 3:1**)
- So they were watching him closely to see whether he would cure the man on the Sabbath, in order, that they might accuse him. (**Mark 3:2**)
- And he said to the man with the withered hand; Get up and come to the center. (**Mark 3:3**)
- Next he said to them; Is it lawful on the Sabbath to do a good deed or to do a bad deed, to save or to kill a soul? But they kept silent. (**Mark 3:4**)
- And after looking around upon them with indignation, being thoroughly grieved at the insensibility of their hearts, he said to the man; Stretch out your hand. And he stretched it out, and his hand was restored. (**Mark 3:5**)
- At that the **Pharisees** went out and immediately began holding council with the party followers of Herod against him, in order to destroy him. (**Mark 3:6**)
- The scribes and the **Pharisees** were now watching him closely to see whether he would cure on the Sabbath, in order to find some way to accuse him. (**Luke 6:7**)
- He, however, knew their reasonings, yet he said to the man with the withered hand; Get up and stand in the center. And he rose and took his stand. (**Luke 6:8**)
- Then Jesus said to them; I ask you men; Is it lawful on the Sabbath to do good or to do injury, to save or to destroy a soul?

(Luke 6:9)

- And after looking around at them all, he said to the man; Stretch out your hand. He did so, and his hand was restored. **(Luke 6:10)**
- But they became filled with madness, and they began to talk over with one another what they might do to Jesus. **(Luke 6:11)**
- And on an occasion when he went into the house of a certain one of the rulers of the **Pharisees** on the Sabbath to eat a meal, they were closely watching him. **(Luke 14:1)**
- And, look! There was before him a certain man who had dropsy. **(Luke 14:2)**
- So in response Jesus spoke to those versed in the Law and to the **Pharisees**, saying; Is it lawful on the Sabbath to cure or not? **(Luke 14:3)**
- But they kept silent. With that he took hold of the man, healed him and sent him away. **(Luke 14:4)**
- And he said to them; Who of you, if his son or bull falls into a well, will not immediately pull him out on the Sabbath day? **(Luke 14:5)**
- And they were not able to answer back on these things. **(Luke 14:6)**
- To a blind man whom Jesus had cured on the Sabbath they said concerning Jesus; This is not a man from God, because he does not observe the Sabbath.
- Therefore some of the **Pharisees** began to say; This is not a man from God, because he does not observe the Sabbath. Others began to say; How can a man that is a sinner perform signs of that sort? So there was a division among them. **(John 9:16)**
- The attitude the **Pharisees** displayed, showed, that they were not righteous and clean inside.
- For I say to you that if your righteousness does not abound more than that of the scribes and **Pharisees**, you will by no means enter into the kingdom of the heavens. **(Matthew 5:20)**

- Blind **Pharisee**, cleanse first the inside of the cup and of the dish, that the outside of it also may become clean. (**Matthew 23:26**)
- Like the rest of the Jews, they were in need of repentance.
- When he caught sight of many of the **Pharisees** and Sadducees coming to the baptism, he said to them; You offspring of vipers, who has intimated to you to flee from the coming wrath? (**Matthew 3:7**)
- So then produce fruit that befits repentance. (**Matthew 3:8**)
- But the **Pharisees** and those versed in the Law disregarded the counsel of God to them, they not having been baptized by him. (**Luke 7:30**)
- But the majority of them preferred to remain spiritually blind.
- Those of the **Pharisees** who were with him heard these things, and they said to him; We are not blind also, are we? (**John 9:40**)
- And intensified their opposition to the Son of God.
- Now when the chief priests and the **Pharisees** had heard his illustrations, they took note that he was speaking about them. (**Matthew 21:45**)
- But, although they were seeking to seize him, they feared the crowds, because these held him to be a prophet. (**Matthew 21:46**)
- The **Pharisees** heard the crowd murmuring these things about him, and the chief priests and the Pharisees dispatched officers to get hold of him. (**John 7:32**)
- And when he had said these things, he cried out with a loud voice; Lazarus, come on out! (**John 11:43**)
- The man that had been dead came out with his feet and hands bound with wrappings, and his countenance was bound about with a cloth. Jesus said to them; Loose him and let him go. (**John 11:44**)

- Therefore many of the Jews that had come to Mary and that beheld what he did put faith in him. ([John 11:45](#))
- but some of them went off to the Pharisees and told them the things Jesus did. ([John 11:46](#))
- Consequently the chief priests and the Pharisees gathered the Sanhedrin together and began to say; What are we to do, because this man performs many signs? ([John 11:47](#))
- If we let him alone this way, they will all put faith in him, and the Romans will come and take away both our place and our nation. ([John 11:48](#))
- But a certain one of them, Caiaphas, who was High Priest that year, said to them; You do not know anything at all. ([John 11:49](#))
- And you do not reason out that it is to your benefit for one man to die in behalf of the people and not for the whole nation to be destroyed. ([John 11:50](#))
- This, though, he did not say of his own originality, but because he was High Priest that year, he prophesied that Jesus was destined to die for the nation. ([John 11:51](#))
- And not for the nation only, but in order, that the children of God who are scattered about he might also gather together in one. ([John 11:52](#))
- Therefore from that day on they took counsel to kill him. ([John 11:53](#))
- As it was, the chief priests and the Pharisees had given orders that if anyone got to know where he was, he should disclose it, in order, that they might seize him. ([John 11:57](#))
- There were Pharisees who falsely accused Jesus of expelling demons by means of the ruler of the demons.
- But the **Pharisees** began to say; It is by the ruler of the demons that he expels the demons. ([Matthew 9:34](#))
- At hearing this, the **Pharisees** said; This fellow does not expel

the demons except by means of Beelzebub, the ruler of the demons. ([Matthew 12:24](#))

- And of being a false witness.
- Hence the **Pharisees** said to him; You bear witness about yourself, your witness is not true. ([John 8:13](#))
- Certain **Pharisees** tried to intimidate the Son of God.
- In that very hour certain **Pharisees** came up, saying to him; Get out and be on your way from here, because Herod wants to kill you. ([Luke 13:31](#))
- Demanded that he display a sign to them.
- Then as an answer to him some of the scribes and **Pharisees** said; Teacher, we want to see a sign from you. ([Matthew 12:38](#))
- Here the **Pharisees** and Sadducees approached him and, to tempt him, they asked him to display to them a sign from heaven. ([Matthew 16:1](#))
- Here the **Pharisees** came out and started disputing with him, seeking from him a sign from heaven, to put him to the test. ([Mark 8:11](#))
- Endeavored to trap him in his speech.
- Then the **Pharisees** went their way and took counsel together in order to trap him in his speech. ([Matthew 22:15](#))
- Next they sent forth to him some of the **Pharisees** and of the party followers of Herod, to catch him in his speech. ([Mark 12:13](#))
- So when he went out from there the scribes and the **Pharisees** started in to press upon him terribly and to ply him with questions about further things. ([Luke 11:53](#))
- Lying in wait for him, to catch something out of his mouth. ([Luke 11:54](#))
- And otherwise tried to test him by questionings.

- And **Pharisees** came up to him, intent on tempting him and saying; Is it lawful for a man to divorce his wife on every sort of ground? (**Matthew 19:3**)
- After the **Pharisees** heard that he had put the Sadducees to silence, they came together in one group. (**Matthew 22:34**)
- And one of them, versed in the Law, asked, testing him. (**Matthew 22:35**)
- Teacher, which is the greatest commandment in the Law? (**Matthew 22:36**)
- **Pharisees** now approached and, to put him to the test, began questioning him whether it was lawful for a man to divorce a wife. (**Mark 10:2**)
- But on being asked by the **Pharisees** when the kingdom of God was coming, he answered them and said; The kingdom of God is not coming with striking observableness. (**Luke 17:20**)
- Jesus finally silenced their questionings by asking them how it would be possible for David's lord also to be David's son.
- Now while the **Pharisees** were gathered together Jesus asked them. (**Matthew 22:41**)
- What do you think about the Christ? Whose son is he? They said to him; David's. (**Matthew 22:42**)
- He said to them; How, then, is it that David by inspiration calls him Lord, saying; (**Matthew 22:43**)
- Yehowah said to my Lord; Sit at my right hand until I put your enemies beneath your feet? (**Matthew 22:44**)
- If, therefore, David calls him Lord, how is he his son? (**Matthew 22:45**)
- And nobody was able to say a word in reply to him, nor did anyone dare from that day on to question him any further. (**Matthew 22:46**)

- The mob that later seized Jesus in the garden of Gethsemane included **Pharisees**.
- Therefore Judas took the soldier band and officers of the chief priests and of the **Pharisees** and came there with torches and lamps and weapons. (**John 18:3**)
- Jesus, therefore, knowing all the things coming upon him, went forth and said to them; Whom are you looking for? (**John 18:4**)
- They answered him; Jesus the Nazarene. He said to them; I am he. Now Judas, his betrayer, was also standing with them. (**John 18:5**)
- Then the soldier band and the military commander and the officers of the Jews seized Jesus and bound him. (**John 18:12**)
- And they led him first to Annas, for he was father-in-law to Caiaphas, who was High Priest that year. (**John 18:13**)
- And **Pharisees** were among those who requested that Pilate secure Jesus tomb so that the body could not be stolen.
- The next day, which was after the Preparation, the chief priests and the **Pharisees** gathered together before Pilate. (**Matthew 27:62**)
- Saying; Sir, we have called to mind that that impostor said while yet alive, After three days I am to be raised up. (**Matthew 27:63**)
- Therefore command the grave to be made secure until the third day, that his disciples may never come and steal him and say to the people, He was raised up from the dead! And this last imposture will be worse than the first. (**Matthew 27:64**)
- During the earthly ministry of Christ Jesus, the **Pharisees** exerted such great influence that prominent persons were afraid to confess him openly.
- All the same, many even of the rulers actually put faith in him, but because of the **Pharisees** they would not confess him, in order not to be expelled from the synagogue. (**John 12:42**)
- For they loved the glory of men more than even the glory of God.

(John 12:43)

- **One of such fearful ones evidently was Nicodemus, himself a Pharisee.**
- **Now there was a man of the Pharisees, Nicodemus was his name, a ruler of the Jews. (John 3:1)**
- **This one came to him in the night and said to him; Rabbi, we know that you as a teacher have come from God, for no one can perform these signs that you perform unless God is with him. (John 3:2)**
- **In turn the Pharisees answered; You have not been misled also, have you? (John 7:47)**
- **Not one of the rulers or of the Pharisees has put faith in him, has he? (John 7:48)**
- **But this crowd that does not know the Law are accursed people. (John 7:49)**
- **Nicodemus, who had come to him previously, and who was one of them, said to them. (John 7:50)**
- **Our Law does not judge a man unless first it has heard from him and come to know what he is doing, does it? (John 7:51)**
- **In answer they said to him; You are not also out of Galilee, are you? Search and see that no prophet is to be raised up out of Galilee. (John 7:52)**
- **Nicodemus also, the man that came to him in the night the first time, came bringing a roll of myrrh and aloes, about a hundred pounds of it. (John 19:39)**
- **There may also have been Pharisees who did not manifest bitter opposition or who later became Christians. For example, the Pharisee Gamaliel counseled against interfering with the work of Christians.**
- **But a certain man rose in the Sanhedrin, a Pharisee named Gamaliel, a Law teacher esteemed by all the people, and gave the command to put the men outside for a little while. (Acts of Apostles 5:34)**

- And he said to them; Men of Israel, pay attention to yourselves as to what you intend to do respecting these men. (**Acts of Apostles 5:35**)
- For instance, before these days Theudas rose, saying he himself was somebody, and a number of men, about four hundred, joined his party. But he was done away with, and all those who were obeying him were dispersed and came to nothing. (**Acts of Apostles 5:36**)
- After him Judas the Galilean rose in the days of the registration, and he drew off people after him. And yet that man perished, and all those who were obeying him were scattered abroad. (**Acts of Apostles 5:37**)
- And so, under the present circumstances, I say to you, Do not meddle with these men, but let them alone, because, if this scheme or this work is from men, it will be overthrown. (**Acts of Apostles 5:38**)
- But if it is from God, you will not be able to overthrow them, otherwise, you may perhaps be found fighting actually against God. (**Acts of Apostles 5:39**)
- And the Pharisee Saul, or Paul, of Tarsus became an apostle of Jesus Christ.
- That have been previously acquainted with me from the first know, if they but wish to bear witness, that according to the strictest sect of our form of worship I lived a **Pharisee**. (**Acts of Apostles 26:5**)
- Circumcised the eighth day, out of the family stock of Israel, of the tribe of Benjamin, a Hebrew born from Hebrews, as respects law, a **Pharisee**. (**Philippians 3:5**)