

PARTIES (Movements) WITHIN JUDAISM: 2ND CENTURY BCE - 1ST CENTURY CE

Persecutions of Antiochus Epiphanes (167-164 BCE) Groups: Maccabees, Hasidim ("saints of the Most High"), ordinary people, followers of faithful high priest Onias <i>crisis: how to survive crisis of cultural assimilation/annihilation</i>			
<i>Issues</i>	<i>Saducees</i>	<i>Pharisees</i>	<i>Zealots</i>
<i>Origin</i>	* after AE's persecution	* after AE's persecution * maybe, from Hasidim	* after 6 CE (led revolt against taxation)
<i>Location</i>	* Jerusalem	* throughout the land	* throughout the land including Jerusalem * later on, Dead Sea Area around Masada
<i>Position</i>	* religious/political leaders, priests	* teachers, throughout the land; some priests	* revolutionaries, political activists * (subgroup) assassins (Sicarii)
<i>Task</i>	* provide political, religious leadership * open to Greek/Roman thought, practices, trade	* teach the law * written and oral law	* get rid of foreigners
<i>approach to crisis</i>	* accommodate	* ignore	* fight
<i>Afterlife</i>	* no afterlife (no mention in Torah)	* resurrection of the dead	* some form of eternal life (resurrection of the dead)
<i>Fate</i>	* mostly killed: Destruction of Temple/Jerusalem 70CE	* survived Destruction of Temple * formed Rabbinic Judaism	* killed in 74 CE (Masada destroyed)

Others:

- Two groups of Pharisees (School of Hillel, School of Shammai); Judas the Galilean; writings of Philo (early decades CE), writings of Josephus (70's, 80's), many other groups mentioned by Josephus functioning in Jerusalem during the Roman siege prior to 70 CE.
- Also: John the Baptist (20's CE); Jesus (20's CE); Jesus Movement under James in Jerusalem (30-60's CE); Paul late 40's-65 CE); Christ Movement under Paul in the Diaspora (50's, 60's); Q Community.
- Gospels and the communities they reflect: Mark around 70; Matthew after 80; John around 90; Luke/Acts 90-125.