

was the religious revival itself of the Maccabaeen period that led to a consolidation of the parties. A largely lay section of the Hasidim followed their principles to their conclusion and became 'Pharisees'. The ruling priestly aristocracy and leading laity refused to be bound by the achievements of the previous few centuries in regard to both the interpretation of the Torah and the development of religious views. They saw in the *παράδοσις τῶν πρεσβυτέρων* an unnecessary limitation of their hereditary, judicial and doctrinal authority. Their conservative and autocratic tendencies on the one hand, and their secular culture on the other, inclined them to hold as either superfluous or unacceptable the progressive religious ideas of the Pharisees. As many of the leaders of this party belonged to the ancient priestly family of Zadokites, they and their whole following were known as Sadducees.⁴⁰

A second group of Hasidim under the priestly leadership of other 'sons of Zadok' distinct from and opposed to the Hasmonaeen dynasty is thought to have founded the Essene/Qumran community. These appear to have combined the 'Sadducean' concept of priestly supremacy with the Pharisaic emphasis on doctrinal and legal renewal and re-adaptation by means of biblical exegesis.⁴¹

Under the first Maccabees (Judas, Jonathan and Simon), the allied 'Zadokite' aristocracy retreated of necessity into the background. The ancient pontifical family, some of whose members at least were pro-Greek, was dismissed. The office of High Priest remained vacant for a time. Then in 153/152 B.C., Jonathan Maccabaeus was appointed High Priest and thereby founded a new High-Priestly dynasty, that of the Hasmonaeans, whose whole past inclined them at first to support the Assidaean/Pharisaic party. Nevertheless, under Jonathan and Simon, the Sadducees were not totally ousted from the scene. The old aristocracy was certainly purged of its extreme phil-Hellenic elements but it did not disappear once and for all. The newly risen Hasmonaeans therefore had to come to some sort of understanding with it and to concede to it at least some of the seats in the *Gerousia*. Such was the situation until the time of John Hyrcanus. From then on, however, the Sadducees became once more the real ruling party. John Hyrcanus, Aristobulus I and Alexander Jannaeus all depended on them (see above, pp. 401-2). The reaction under Alexandra saw a return to power of the Pharisees, but politically their domination did not last long. Despite the growth of Pharisee spiritual authority, in politics the Sadducean aristocracy was able to retain their hold, and that notwithstanding the fall of the Hasmonaeans and notwithstanding Herod's proscription of the old pro-Hasmonaeen nobility. In the Herodian-Roman period, some

40. Cf. Le Moyne, *op. cit.*, pp. 381 ff.

41. Cf. G. Vermes, *Discovery*, pp. 73-6; *DSSE*, pp. 61-5; *DSS*, pp. 150-6; M. Hengel, *op. cit.*, I, pp. 224-7. For fuller details, see below, pp. 579-87.