

I. Allgemein

Im masor. Kanon haben Esr/Neh (→ [Nehemia/Nehemiabuch](#)) bis in das 15. Jh. n.Chr. als *ein* Buch Esr gegolten. Das hat LXX als Esdras β' übernommen und die Kapitel [1–13](#) durchgezählt; sie hat allerdings als Esdras α' eine (ältere?) freiere Übersetzung von [2Chr 35f.](#); [Esr 1–10](#); [Neh 7,72b – 8,12](#) vorangestellt und sie durch eine hebr. nicht belegte Pagenerzählung (Kap. [3–5](#)) erweitert. Die Vulgata hat die zweite Schrift unter den Apokryphen eingeordnet und ihr als Esdrae IV eine in Kap. [3–14](#) eingerückten jüd. Apokalypse samt zwei jüngeren Weissagungen (5.+6. Esr) beigelegt. Es entsprechen sich:

MT:	–	Esra	Nehemia	–
LXX:	Esdras α'	Esdras β'	–	
Vulgata:	Esdrae III	Esdrae I	Esdrae II	Esdrae IV
Deutsch:	3 Esr	Esra	Nehemia	4–6 Esr
Englisch:	I Esdras	Ezra	Nehemiah	II Esdras

Die Esr/Neh-Komposition bietet die wichtigste Quelle für die nachexilische Gesch. Israels, enthält aber Material unterschiedlicher Herkunft.

Lit. s.u. [II](#).

Klaus Koch

Bundesschlüsse wurden meist gefeiert mit einem Festmahl.

Hier die Fest->Essen der Bibel und verwandter Schriften:

ALLE MAHLZEITEN DER BIBEL

Rick Brannan

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Esters zweites Festmahl mit dem König und Haman
Festmahl anlässlich des Todes der Feinde
Ijobs Festmahl für seine Familie
Ijobs Wiederherstellung
Fest Jahwes
Jischmael tötet Gedalja
Ezechiel isst eine Schriftrolle
Belschazzars Fest für die Regierungsbeamten

Deuterokanon/Apokryphen

Tobits Pfingstfest
Tobias und Asaria rösten einen Fisch
Tobias' Hochzeitsfest
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Heiden feiern die Deportation der Juden
Ptolemäus setzt sein Festmahl fot
Juden feiern die Befreiung
Juden feiern ihre Rückkehr nach Hause

Neues Testament

Das Festmahl des Matthäus für Jesu

Die Jünger essen Korn

Jesus speist 5.000 Menschen

Herodes' Geburtstag für die Offiziere

Jesus speist 4.000 Menschen

Ein König feiert ein Hochzeitsfest

Simons Festmahl für Jesus

Das Abendmahl

Das Festmahl eines Pharisäers für Jesus

Jesus isst mit Pharisäern

Großes Festmahl ohne ausreichend Gäste

Festmahl für den verlorenen Sohn

Abendessen mit den Emmausjüngern

Der auferstandene Jesus isst gebratenen Fisch

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Hochzeitsmahl des Lammes

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Anhang: Anlässe

Einleitung

Dieser Datensatz katalogisiert gemeinsame Mahlzeiten, die im Text des Alten und Neuen Testaments erwähnt werden. Die Spätschriften des Alten Testaments werden ebenso berücksichtigt. Im Text können diese Mahlzeiten als „Festmahl“ bezeichnet werden. Sie sind aber zu unterscheiden von den religiösen Festmahlen, die das Gesetz den Israeliten vorschreibt. Daher werden in diesem Datensatz die Festmähler nicht berücksichtigt, die in der interaktiven Ressource „Israelitische Feste und Opfer“ behandelt werden. Die Ressource führt aber diejenigen Festmahle auf, bei denen eine gemeinsame Mahlzeit Bestandteil der Feier war.

Umfang des Datensatzes

Zusätzlich zu größeren Ereignissen, die eindeutig als Feier oder Festmahl zu erkennen sind, wie z. B. das *Festmahl für den verlorenen Sohn* (Lk 15,21-24), erfasst die Ressource auch diejenigen Mahlzeiten, die für ihren Kontext als wichtig herausgestellt werden. Ein Beispiel ist das Treffen zwischen Melchisedek und Abraham in Gen 14,18-24. Hier handelt es sich zwar nicht um ein Festmahl oder um eine Feier mit vielen Gästen. Dennoch beinhaltet das Treffen eine gemeinsame Mahlzeit.

Wenn durch den Kontext eine Mahlzeit vorausgesetzt, aber nicht ausdrücklich erwähnt wird, wird die Stelle nicht berücksichtigt. Wenn zum Beispiel die Israeliten in der Wüste mit Manna versorgt werden (Ex 16), wird die Mahlzeit nicht eigens erwähnt. Es finden sich nur Anweisungen, wie die Nahrung geerntet, gesammelt und zubereitet werden soll. Da an dieser Stelle das besondere Mahl nicht erwähnt ist, wird es in dieser Analyse nicht erfasst.

Weitere Beispiele für Mahlzeiten, die vom Kontext vorausgesetzt werden:

- Als Elija vom Raben versorgt wird (1Kön 17,4-6), wird die Mahlzeit nicht ausdrücklich erwähnt. Daher ist sie in dieser Ressource nicht enthalten.
- Als Joschija das Pascha und das Fest der ungesäuerten Brote wieder einführt, wird die Mahlzeit nicht ausdrücklich erwähnt (2Chr 35,16–19; Parallele in 2Kön 23,21–23). Obwohl der Kontext vom „Halten des Passafestes“ spricht, wird die Mahlzeit nicht genannt.
- Ein Beispiel aus dem Danielbuch (Dan 1,8-17) zeigt das gleiche Muster. Es wird erzählt, welches Essen Daniel und seine drei Freunde verweigern bzw. vorziehen, aber die Mahlzeiten an sich werden nicht erwähnt.
- In der Weisheitsliteratur gibt es Belege, an denen scheinbar eine Mahlzeit erwähnt wird (z. B. Pred 9,5). Faktisch handelt es sich aber nicht um eine solche. Belegstellen dieser Art werden in dieser Analyse nicht erfasst.

Verknüpfte Informationen

Aus dem Kontext jeder Mahlzeit wurden folgende Informationen herausgearbeitet und angegeben:

- **Anlass:** Der Anlass der Mahlzeit (notwendig). Der Anhang am Ende der Dokumentation zeigt die komplette Liste.
- **Gastgeber:** Gastgeber der Mahlzeit
- **Gast:** Gast bzw. Gäste der Mahlzeit
- **Ort:** Ort der Mahlzeit
- **Essen:** Das servierte Essen der Mahlzeit
- **Getränk:** Die servierten Getränke bei der Mahlzeit

Anwendung

Es gibt drei Möglichkeiten, den Datensatz *Alle Mahlzeiten der Bibel* in Logos zu verwenden:

1. Über die Suchfunktion
2. Über das Kontextmenü

3. Über das Informationsfenster

Hinweise zu Browser- und mobiler Nutzung finden Sie unter: <https://support.logos.com/>.
Über die Suchfunktion

Die Mahlzeiten der Bibel und wichtige mit ihnen verknüpfte Informationen können über die Suchfunktion mit Labeln gefunden werden. Dazu müssen Sie die Suchfelder des Datentyps kennen. Sobald diese bekannt sind, kann eine Suche nach dem "{Mahlzeit}"- Label gemacht werden.

Die folgende Suche findet zum Beispiel alle Mahlzeiten, bei denen Brot gegessen wurde:
{Label Mahlzeit WO Nahrung ~ <Objekt Brot>}

Die nächste Suche findet Mahlzeiten, bei denen es Wein zu trinken gab:
{Label Mahlzeit WO Getränk ~ <Objekt Wein>}

Mit dem Operator KREUZT kann die Suche weiter spezifiziert werden. So kann es zum Beispiel interessant sein, die Beziehung zwischen Opfer und Mahlzeiten in der Bibel genauer zu betrachten. Die folgende Suche könnte für diese Analyse hilfreich sein:

{Label Mahlzeit} KREUZT Opfer

Weitere Informationen finden Sie unter Suchen > Suchbare Labels in der Logos Hilfe.
Über das Kontextmenü

Bei einem Werk, das mit diesem Datensatz verknüpft wurde, wird jede aktive Annotation, die mit der aktuellen Textauswahl verknüpft ist, im Kontext-Menü (Rechtsklick) angezeigt. Wenn Sie mit der rechten Maustaste auf ein bestimmtes Wort oder einen Textabschnitt klicken, erhalten Sie die entsprechenden Informationen. Weitere Informationen finden Sie unter Ressourcen > Kontextmenü in der Logos-Hilfe.

Über das Informationsfenster

Wenn die Bibelstelle, die Sie gerade betrachten, mit *Alle Mahlzeiten der Bibel* verknüpft wurde, zeigt das Informationsfenster unter „Andere Verweise“ die entsprechenden Informationen an. Weitere Informationen finden Sie unter Werkzeuge > Information in der Logos-Hilfe.

Bibliographie

Manser, Martin H. *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser, 2009.

Willmington, H. L. *Willmington's Book of Bible Lists*. Wheaton, IL: Tyndale, 1987.

Witthoff, David (Hg.), *The Lexham Cultural Ontology Glossary*. Bellingham, WA: Lexham Press, 2014.

Altes Testament

Adam und Eva essen die verbotene Frucht

Bibelstellen	Gen 3,1–7
Gastgeber	Schlange, die Eva täuschte
Gast	Adam (erster Mensch), Eva
Nahrung	Frucht
Ort	Eden (Garten)
Anlass	Fallen

Verwandt

- Die Schlange verführt Eva und Adam

Melchisedek und Abraham

Bibelstellen	Gen 14,18–24
Gastgeber	Melchisedek
Gast	Abraham
Nahrung	Brot
Getränk	Wein
Ort	Schawetal
Anlass	Segen

Verwandt

- Melchisedek segnet Abram

Abraham beherbergt drei Gäste

Bibelstellen	Gen 18,1–8
Gastgeber	Abraham
Gast	Boten, die Abraham besuchten

Nahrung	Brot, Rind, Joghurt
Getränk	Milch
Ort	Hebron (Stadt), Mamre (Lager)
Anlass	Gastfreundschaft

Verwandt

- Drei Männer erscheinen vor Abraham

Lot beherbergt drei Gäste

Bibelstellen	Gen 19,3
Gastgeber	Lot
Gast	Boten, die Abraham besuchten
Nahrung	Ungesäuertes Brot
Ort	Sodom
Anlass	Gastfreundschaft

Verwandt

- Sodom und Gomorra gehen unter

Abrahams Festmahl für Isaak

Bibelstellen	Gen 21,8
Gastgeber	Abraham
Anlass	Feier

Verwandt

- Ismaël wird fortgeschickt

Abrahams Diener verhandelt um Rebekka

Bibelstellen	Gen 24,52–59
Gastgeber	Betuël (Vater von Rebekka)
Gast	Laban (Vater Rahels), Knecht Abrahams
Ort	Nahor (Stadt)
Anlass	Ehe

Verwandt

- Abrahams Knecht reist mit Rebekka ab

Esau verkauft sein Erstgeburtsrecht

Bibelstellen	Gen 25,29–34
Gastgeber	Jakob (Sohn Isaaks)
Gast	Esau
Nahrung	Brot, Linse, Suppe
Ort	Beer-Lahai-Roi
Anlass	Gelegenheit

Verwandt

- Esau verkauft sein Erstgeburtsrecht

Isaaks Festmahl für Abimelech

Bibelstellen	Gen 26,26–31
Gastgeber	Isaak
Gast	Abimelech (König von Gerar)
Ort	Beerscheba
Anlass	Verrat

Verwandt

- Isaak schließt einen Bund mit Abimelech

Jakob betrügt Isaak

Bibelstellen	Gen 27,18–25
Gastgeber	Jakob (Sohn Isaaks)
Gast	Isaak
Nahrung	Brot, Essen, Ziege
Getränk	Wein
Ort	Beerscheba
Anlass	Gelegenheit

Verwandt

- Isaak segnet Jakob

Labans Hochzeitsfest für Jakob

Bibelstellen	Gen 29,22
Gastgeber	Laban (Vater Rahels)
Gast	Jakob (Sohn Isaaks)
Ort	Haran (Stadt)
Anlass	Hochzeit

Verwandt

- Jakob heiratet Lea und Rahel

Laban und Jakob schließen einen Bund

Bibelstellen	Gen 31,43–54
Gastgeber	Laban (Vater Rahels)
Gast	Jakob (Sohn Isaaks)
Nahrung	Brot
Ort	Gilead (Region)
Anlass	Bund

Verwandt

- Jakob und Laban schließen einen Bund

Josefs Brüder essen, während Josef in der Grube ist

Bibelstellen	Gen 37,25
Gastgeber	Juda (Patriarch)
Gast	Ascher (Patriarch), Dan (Patriarch), Gad (Patriarch), Issachar (Patriarch), Levi (Patriarch), Naftali (Patriarch), Simeon (Patriarch), Sebulon (Patriarch)
Ort	Dotan
Anlass	Nahrung

Verwandt

- Josefs Brüder verkaufen ihn in die Sklaverei

Geburtstagsmahl des Pharaos

Bibelstellen	Gen 40,20–23
Gastgeber	Pharao (Zeit Josefs)
Gast	Diener des Pharaos (Zeit der Erzväter)

Ort Ägypten (Nation)

Anlass Geburtstag

Verwandt

- Josefs Deutungen gehen in Erfüllung
- Bäcker
- Mundschenk

Josefs Festmahl für seine Brüder

Bibelstellen Gen 43,16–34

Gastgeber Josef (Patriarch)

Gast Benjamin (Patriarch), Jakobs Söhne

Ort Ägypten (Nation)

Anlass Wiedervereinigung

Verwandt

- Josefs Brüder kommen nach Ägypten

Mose isst mit Jitro

Bibelstellen Ex 2,20–21

Gastgeber Jitro

Gast Mose

Nahrung Brot

Anlass Gastfreundschaft

Verwandt

- Mose wohnt in Midian
- Mose tränkt die Herde des Priesters von Midian

Das erste Paschafest

Bibelstellen	Ex 12,1–28
Gast	Israeliten (Exodus)
Nahrung	Schafe, Ungesäuertes Brot
Ort	Ägypten (Nation)
Anlass	Paschafest

Verwandt

- Feier des ersten Paschafests
- Paschafest

Israels Anführer treffen sich mit Jitro

Bibelstellen	Ex 18,12
Gastgeber	Aaron
Gast	Älteste Israels (Exodus), Jitro
Nahrung	Brot
Ort	Berg Sinai
Anlass	Opfer

Verwandt

- Jitro besucht Mose

Israels Anführer haben Mahlgemeinschaft mit Gott

Bibelstellen	Ex 24,9–11
Gastgeber	Gott
Gast	Aaron, Abihu, Älteste Israels (Exodus), Mose, Nadab (Sohn Aarons)
Ort	Berg Sinai

Anlass Einführung

Verwandt

- Mose und die Ältesten besteigen den Berg Sinai

Paschafest in Gilgal

Bibelstellen Jos 5,10–12

Gastgeber Josua (Sohn des Nun)

Gast Israeliten (Exodus)

Ort Gilgal (bei Jericho)

Anlass Paschafest

Verwandt

- Feier des ersten Paschafests in Kanaan
- Paschafest

Die Sichemiten verhöhnen Abimeleh

Bibelstellen Ri 9,26–29

Gast Die Führer von Sichem

Ort Sichem (Stadt)

Anlass Spott

Verwandt

- Gaal hetzt Sichem auf

Simsons Hochzeitsfest

Bibelstellen Ri 14,10–18

Gastgeber	Simson
Gast	Männer, die das Rätsel lösten
Ort	Timna (des Nordens)
Anlass	Hochzeit

Verwandt

- Simson fordert auf seiner Hochzeit mit einem Rätsel heraus

Ruh isst mit Boas

Bibelstellen	Rut 2,14–15
Gastgeber	Boas
Gast	Erntehelfer, Rut
Nahrung	Brot
Getränk	Essig
Ort	Feld von Boas
Anlass	Gastfreundschaft

Verwandt

- Rut trifft Boas

Hanna isst mit Elkana

Bibelstellen	1 Sam 1,12–18
Gastgeber	Eli
Gast	Elkana (Vater von Samuel), Hanna
Ort	Schilo
Anlass	Nahrung

Verwandt

- Hanna betet für einen Sohn

Saul isst mit Samuel

Bibelstellen	1 Sam 9,17–25
Gastgeber	Samuel (Prophet)
Gast	Saul (König), Sauls Diener, Ein Gast
Nahrung	Bein
Ort	Rama (in Benjamin)
Anlass	Einführung

Verwandt

- Saul begegnet Samuel

Sauls Truppen essen Blut

Bibelstellen	1 Sam 14,31–35
Gast	Israeliten (Geeintes Reich)
Nahrung	Blut, Rind, Schafe
Ort	Ajalon (in Dan)
Anlass	Nahrung

Verwandt

- Die Israeliten essen Blut, Saul baut einen Altar

Dauids Abwesenheit auf Sauls Fest

Bibelstellen	1 Sam 20,24–29
Gastgeber	Saul (König)

Gast	Abner, Jonatan (Sohn Sauls)
Ort	Gibea (in Benjamin)
Anlass	Feier

Verwandt

- Saul verliert auf dem Neumondfest die Beherrschung

Nabals Festmahl

Bibelstellen	1 Sam 25,36–38
Gastgeber	Nabal
Gast	Abigajil (Davids Frau)
Getränk	Wein
Ort	Karmel, Maon (Stadt)
Anlass	Feier

Verwandt

- Nabal stirbt

Die Frau bei Endor gibt Saul zu essen

Bibelstellen	1 Sam 28,22–25
Gastgeber	Hexe von En-Dor
Gast	Saul (König)
Nahrung	Rind, Ungesäuertes Brot
Ort	En-Dor
Anlass	Gastfreundschaft

Verwandt

- Saul befragt ein Medium in En-Dor

David rettet einen ägyptischen Informanten

Bibelstellen	1 Sam 30,11–15
Gastgeber	David
Gast	Ägyptischer Informant
Nahrung	Brot, Dörrobstkuchen
Getränk	Wasser
Anlass	Rettung

Verwandt

- David findet einen Ägypter

Davids Festmahl mit Abner

Bibelstellen	2 Sam 3,20
Gastgeber	David
Gast	Abner
Ort	Hebron (Stadt)
Anlass	Verrat

Verwandt

- Abner schwört David die Treue

David manipuliert Urija

Bibelstellen	2 Sam 11,12–13
Gastgeber	David

Gast	Urija (Batsebas Mann)
Ort	Jerusalem
Anlass	Falle

Verwandt

- David holt Urija zurück nach Jerusalem

David bricht sein Fasten

Bibelstellen	2 Sam 12,20–23
Gastgeber	David
Ort	Jerusalem
Anlass	Fastenbrechen

Verwandt

- Davids und Batsebas Kind stirbt

Amnon vergewaltigt Tamar

Bibelstellen	2 Sam 13,7–14
Gastgeber	Amnon (Sohn Davids)
Gast	Tamar (Tochter Davids)
Nahrung	Brot
Ort	Jerusalem
Anlass	Falle

Verwandt

- Amnon vergewaltigt Tamar

Abschalom fängt Amnon

Bibelstellen	2 Sam 13,26–29
Gastgeber	Abschalom
Gast	Amnon (Sohn Davids)
Getränk	Wein
Ort	Jerusalem
Anlass	Rache

Verwandt

- Abschalom lädt David und seine Söhne zu einem Fest ein
- Abschalom ermordet Amnon

Salomos Dankfest

Bibelstellen	1 Kön 3,15
Gastgeber	Salomo
Gast	Ein Diener
Ort	Gibeon
Anlass	Dank

Verwandt

- Gott erscheint Salomo in Gibeon

Salomos Tempelweihfest

Bibelstellen	1 Kön 8,65, 2 Chr 7,8–10
Gastgeber	Salomo
Gast	Israeliten (Geeintes Reich)
Ort	Jerusalem

Anlass Tempelweihe

Verwandt

- Der Tempel wird geweiht

Ein Prophet täuscht den anderen

Bibelstellen 1 Kön 13,11–19

Gastgeber Prophet aus Bet-El

Gast Mann, der Jerobeam warnte

Ort Bet-El (nördlich von Jerusalem)

Anlass Täuschung

Verwandt

- Der Prophet aus Juda missachtet seine Anweisungen

Elija und die Witwe von Sarepta

Bibelstellen 1 Kön 17,8–16

Gastgeber Elija (Prophet)

Gast Witwe von Sarepta

Nahrung Brot

Ort Sarepta

Anlass Hilfe

Verwandt

- Elija hilft der Witwe von Sarepta

Obadja befreit 100 Propheten

Bibelstellen	1 Kön 18,3–4
Gastgeber	Obadja (Statthalter)
Gast	Ein Prophet
Nahrung	Brot
Getränk	Wasser
Anlass	Bewahrung

Verwandt

- Elija spricht mit Obadja

Elija befiehlt Ahab zu essen

Bibelstellen	1 Kön 18,41–46
Gastgeber	Elija (Prophet)
Gast	Ahab (König)
Ort	Berg Karmel
Anlass	Gehorsam

Verwandt

- Gott beendet die Dürre

Elijas wunderhafte Versorgung

Bibelstellen	1 Kön 19,4–8
Gast	Elija (Prophet)
Nahrung	Brot
Getränk	Wasser
Ort	Beerscheba

Anlass

Nahrung

Verwandt

- Elija flieht nach Beerscheba

Elischas Weihfest

Bibelstellen

1 Kön 19,21

Gastgeber

Elija (Prophet)

Gast

Elischa

Nahrung

Rind

Ort

Abel-Mehola

Anlass

Ordination

Verwandt

- Elischa folgt Elija

Elischa entgiftet das Essen

Bibelstellen

2 Kön 4,38–41

Gastgeber

Elischa

Gast

Prophetensöhne

Nahrung

Kürbisgewächs, Würzkräuter, Suppe

Ort

Gilgal (in Samaria)

Anlass

Nahrung

Verwandt

- Elischa macht den tödlichen Eintopf genießbar

Elischa gibt 100 Menschen zu essen

Bibelstellen	2 Kön 4,42–44
Gastgeber	Elischa
Gast	Prophetensöhne
Nahrung	Gerste, Brot, Korn
Anlass	Nahrung

Verwandt

- Elischa sättigt 100 Männer

Jorams Festmahl für die Samariter

Bibelstellen	2 Kön 6,20–23
Gast	Joram (Sohn Ahabs)
Ort	Dotan, Samaria (Stadt)
Anlass	Gnade

Verwandt

- Elischa lockt die Syrer in die Falle

Berichte über Kannibalismus

Bibelstellen	2 Kön 6,24–32
Gastgeber	Eine Frau
Gast	Eine Frau
Nahrung	Ein Sohn
Ort	Samaria (Stadt)
Anlass	Nahrung

Verwandt

- Ben-Hadad belagert Samaria

Leprakranke plündern die Aramäer

Bibelstellen	2 Kön 7,8
Gastgeber	Aussätzige im Aramäerlager
Ort	Samaria (Stadt)
Anlass	Nahrung

Verwandt

- Die Syrer fliehen und die Belagerung endet

Israels Krönungsfeier für David

Bibelstellen	1 Chr 12,39
Gastgeber	Männer, die David unterstützten
Gast	David
Nahrung	Olivenöl, Mehl (gewöhnlich), Dörrobstkuchen, Schafe
Getränk	Wein
Ort	Hebron (Stadt)
Anlass	Krönung

Verwandt

- David wird König von ganz Israel

David ernennt Salomo zum König

Bibelstellen	1 Chr 29,20–22
Gastgeber	David

Gast	Israeliten (Geeintes Reich)
Ort	Jerusalem
Anlass	Krönung

Verwandt

- David ernennt Salomo auf einer Volksversammlung zum König

Hiskija feiert das Paschafest

Bibelstellen	2 Chr 30,18–22
Gastgeber	Hiskija (Sohn von Ahas)
Gast	Pascha Feiernde
Ort	Jerusalem
Anlass	Paschafest

Verwandt

- Hiskija feiert das Paschafest
- Paschafest

Nehemias Feier nach der Verlesung des Gesetzes durch Esra

Bibelstellen	Neh 8,9–12, 1 Esdr 9,49–55
Gastgeber	Nehemia (Statthalter)
Gast	Juden (Rückkehr aus dem Exil)
Nahrung	Fett
Getränk	Süßer Wein
Ort	Jerusalem
Anlass	Feier

Verwandt

- Esra liest das Gesetz vor

Ahasveros' Fest für die Offiziere

Bibelstellen	Est 1,3–12
Gastgeber	Xerxes (König)
Gast	Beamten des Artaxerxes
Getränk	Wein
Ort	Susa
Anlass	Feier

Verwandt

- Die Geschichte der Ester

Ahasveros' Fest für Ester

Bibelstellen	Est 2,17–18
Gastgeber	Xerxes (König)
Gast	Beamten des Artaxerxes
Ort	Susa
Anlass	Krönung

Verwandt

- Ester wird Königin

Esters erstes Festmahl mit dem König und Haman

Bibelstellen	Est 5,1–8
Gastgeber	Ester

Gast	Xerxes (König), Haman
Ort	Susa
Anlass	Gastfreundschaft

Verwandt

- Ester lädt Artaxerxes und Haman zu einem Festmahl ein
- Ester lädt Artaxerxes und Haman zu einem weiteren Festmahl ein

Esters zweites Festmahl mit dem König und Haman

Bibelstellen	Est 7,1–10
Gastgeber	Ester
Gast	Xerxes (König), Haman
Getränk	Wein
Ort	Susa
Anlass	Falle

Verwandt

- Ester deckt Hamans Plan auf

Festmahl anlässlich des Todes der Feinde

Bibelstellen	Est 9,16–19
Gast	Juden
Ort	Susa
Anlass	Feier

Verwandt

- Die Juden töten ihre Feinde

- Purim

Ijobs Festmahl für seine Familie

Bibelstellen	Ijob 1,13, Ijob 1,4
Gastgeber	Ijobs Söhne
Gast	Ijobs Töchter, Ijobs Söhne
Getränk	Wein
Ort	Uz
Anlass	Feier

Verwandt

- Ijob büßt seinen Reichtum ein

Ijobs Wiederherstellung

Bibelstellen	Ijob 42,11
Gastgeber	Ijob (Hiob)
Nahrung	Brot
Ort	Uz
Anlass	Feier

Verwandt

- Ijob erlangt neuen Reichtum

Fest Jahwes

Bibelstellen	Jes 25,6
Gastgeber	Gott
Gast	Nation

Nahrung	Fett
Getränk	Wein
Ort	Jerusalem
Anlass	Feier

Jischmael tötet Gedalja

Bibelstellen	Jer 41,1–2
Gastgeber	Gedalja (Statthalter)
Gast	Jischmaël (Sohn von Netanja), Mordende Männer
Nahrung	Brot
Ort	Mizpa (Dorf)
Anlass	Attentat

Verwandt

- Mord an Gedalja

Ezechiël isst eine Schriftrolle

Bibelstellen	Ez 2,8–3,3
Gastgeber	Stimme, die Ezechiël rief
Gast	Ezechiël (Hesekiel)
Nahrung	Schriftrolle
Ort	Kebar
Anlass	Berufung

Verwandt

- Gott beruft Ezechiel zum Propheten

Belschazzars Fest für die Regierungsbeamten

Bibelstellen	Dan 5,1–4
Gastgeber	Belschazzar
Gast	Fürsten von König Belschazzar
Getränk	Wein
Ort	Babylon
Anlass	Feier

Verwandt

- Gott schreibt an die Wand

Deuterokanon/Apokryphen

Tobits Pfingstfest

Bibelstellen	Tob 2,1–6
Gastgeber	Tobit
Gast	Tobias (Sohn des Tobit)
Ort	Ninive
Anlass	Pfingsten

Tobias und Asaria rösten einen Fisch

Bibelstellen	Tob 6,1–6
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Gastgeber	Rafael
Gast	Tobias (Sohn des Tobit)
Nahrung	Fisch
Ort	Tigris
Anlass	Fügung

Tobias' Hochzeitsfest Bibelstellen

Tob 7,9–11

Gastgeber	Raguël (Vater von Sara)
Gast	Edna, Rafael (Vorfahr des Tobit), Sara (Tochter Raguëls), Tobias (Sohn des Tobit)
Nahrung	Schafe
Ort	Ekbatana
Anlass	Hochzeit

Tobits Fest für Tobias Bibelstellen

Tob 11,18

Gastgeber	Tobit
Gast	Achikar (Mundschenk), Nadab (Neffe Achikars), Tobias (Sohn des Tobit)
Ort	Ninive
Anlass	Hochzeit

Nebukadnezzars Sieg über Arpachschad

Bibelstellen Jdt 1,13

Gastgeber	Nebukadnezzar
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Gast	Heer von Nebukadnezzar
Ort	Ninive
Anlass	Feier

Usija fleht zum Herrn

Bibelstellen	Jdt 6,21
Gastgeber	Usija (Ältester von Betulia)
Gast	Achior
Ort	Betulia
Anlass	Petition

Erstes Gastmahl des Holofernes mit Judit

Bibelstellen	Jdt 12,1–4
Gastgeber	Holofernes
Gast	Judit (Tochter von Merari)
Nahrung	Essen
Getränk	Wein
Ort	Betulia
Anlass	Gastfreundschaft

Zweites Gastmahl des Holofernes mit Judit

Bibelstellen	Jdt 12,10–20
Gastgeber	Holofernes
Gast	Judit (Tochter von Merari)
Nahrung	Essen

Getränk	Wein
Ort	Betulia
Anlass	Gastfreundschaft

Judit feiert den Sieg

Bibelstellen	Jdt 16,18–20
Gast	Israeliten
Ort	Jerusalem
Anlass	Feier

Die Priester von Bel stehlen geweihtes Essen

Bibelstellen	Bel 10–15
Gastgeber	Nebukadnezzar
Gast	Bel
Nahrung	Dem Gott Bel geopfertete Nahrungsmittel
Getränk	Wein
Ort	Babylon
Anlass	Falle

Gott sorgt für Daniel

Bibelstellen	Bel 37–39
Gastgeber	Habakuk
Gast	Daniel (Prophet)
Nahrung	Mahlzeit
Ort	Babylon

Anlass Hilfe

Ptolemäus überfällt Simon

Bibelstellen 1 Makk 16,14–17

Gastgeber Ptolemäus (Sohn des Abub)

Gast Judas (Sohn Simons des Makkabäers),
Mattatias (Sohn von Simon), Simeon Tassi

Ort Dok

Anlass Attentat

Darius' großes Fest

Bibelstellen 1 Esdr 3,1–3

Gastgeber Darius (König)

Gast Satrapen des Darius, General, Statthalter,
Ein Machthaber

Ort Persien

Anlass Feier

Serubbabel feiert die Erlaubnis zum Wiederaufbau

Bibelstellen 1 Esdr 4,62–63

Gastgeber Serubbabel

Gast Juden (Rückkehr aus dem Exil)

Ort Babylon

Anlass Feier

Heiden feiern die Deportation der Juden

Bibelstellen	3 Makk 4,1
Gastgeber	Ptolemaios IV. Philopater
Ort	Ägypten (Nation)
Anlass	Feier

Ptolemäus setzt sein Festmahl fort

Bibelstellen	3 Makk 5,16–22, 3 Makk 5,3–4
Gastgeber	Ptolemaios IV. Philopater
Gast	Soldaten des Ptolemäus IV.
Ort	Ägypten (Nation)
Anlass	Feier

Juden feiern die Befreiung

Bibelstellen	3 Makk 6,30–36
Gastgeber	Ptolemaios IV. Philopater
Gast	Gefangenene Juden (Hellenismus)
Getränk	Wein
Ort	Ägypten (Nation)
Anlass	Feier

Juden feiern ihre Rückkehr nach Hause

Bibelstellen	3 Makk 7,17–21
Gastgeber	Ptolemaios IV. Philopater
Gast	Gefangenene Juden (Hellenismus)
Ort	Akko

Anlass

Feier

Neues Testament

Das Festmahl des Matthäus für Jesu

Bibelstellen

Mt 9,10–13, Mk 2,15–17, Lk 5,29–32

Gastgeber

Matthäus

Gast

Jünger, Jesus, Pharisäer, die Johannes den Täufer beobachteten, Pharisäer, die ein Zeichen forderten, Schriftgelehrte, die Jesus der Gotteslästerung beschuldigten, Ein Zöllner

Ort

Kafarnaum

Anlass

Gastfreundschaft

Verwandt

- Jesus ist bei Matthäus zum Essen eingeladen

Die Jünger essen Korn

Bibelstellen

Mt 12,1–8, Mk 2,23–28, Lk 6,1–5

Gast

Jünger

Nahrung

Ähre

Ort

Galiläa

Anlass

Nahrung

Verwandt

- Die Jünger pflücken Weizen am Sabbat

Jesus speist 5.000 Menschen

Bibelstellen	Mt 14,15–21, Mk 6,32–44, Lk 9,12–17, Joh 6,1–14
Gastgeber	Jesus
Gast	Die Fünftausend
Nahrung	Brot, Fisch
Ort	Einsamer Ort (Speisung der 5000)
Anlass	Lehre

Verwandt

- Jesus speist die 5000
- Jesus speist 5.000 Menschen

Herodes' Geburtstag für die Offiziere

Bibelstellen	Mt 14,6, Mk 6,21
Gastgeber	Herodes Antipas
Gast	Gäste beim Festmahl des Herodes
Ort	Galiläa
Anlass	Geburtstag

Verwandt

- Herodias' Tochter tanzt für Herodes

Jesus speist 4.000 Menschen

Bibelstellen	Mt 15,32–39, Mk 8,1–9
Gastgeber	Jesus

Gast	Die Viertausend
Nahrung	Brot, Fisch
Ort	Galiläa, See Gennesaret
Anlass	Lehre

Verwandt

- Jesus speist die 4000
- Jesus speist 4.000 Menschen

Ein König feiert ein Hochzeitsfest

Bibelstellen	Mt 22,1–14, Lk 14,16–24
Gastgeber	König, der ein Hochzeitsfest veranstaltete
Gast	Zweite Gäste
Nahrung	Rind
Anlass	Hochzeit

Verwandt

- Die religiösen Führer hinterfragen Jesu Vollmacht
- Gleichnis vom Hochzeitsmahl
- Großes Festmahl ohne ausreichend Gäste

Simons Festmahl für Jesus

Bibelstellen	Mt 26,6–13, Mk 14,3–9, Joh 12,1–8
Gastgeber	Simon (Aussätziger)
Gast	Jünger, Jesus, Judas Iskariot, Maria (aus Betanien), Frau, die Jesus salbte
Ort	Betanien (am Ölberg)
Anlass	Gastfreundschaft

Verwandt

- Eine Frau salbt Jesus in Betanien (Matthäus, Markus, Johannes)
- Salbende Frau im Haus Simon des Aussätzigen

Das Abendmahl

Bibelstellen	Mt 26,26–29, Mk 14,22–25, Lk 22,14–23, Joh 13,1–5
Gastgeber	Jesus
Gast	Johannes (Sohn des Zebedäus), Judas Iskariot, Judas (Sohn von Jakobus), Petrus, Philippus (Apostel), Thomas
Nahrung	Brot
Getränk	Wein
Ort	Jerusalem
Anlass	Paschafest

Verwandt

- Jesus feiert das Paschafest mit seinen Jüngern
- Letztes Abendmahl
- Paschafest

Das Festmahl eines Pharisäers für Jesus

Bibelstellen	Lk 7,36–50
Gastgeber	Simon (Pharisäer)
Gast	Jesus
Ort	Galiläa
Anlass	Gastfreundschaft

Verwandt

- Eine sündige Frau salbt Jesus die Füße (Lukas)

Jesus isst mit Pharisäern

Bibelstellen	Lk 14,1–25
Gastgeber	Pharisäer mit Sabbatfrage
Gast	Jesus
Anlass	Gastfreundschaft

Verwandt

- Jesus isst mit einem Pharisäer und heilt einen Mann

Großes Festmahl ohne ausreichend Gäste

Bibelstellen	Lk 14,15–24
Gastgeber	Veranstalter eines Festmahls
Gast	Ein Blinder, Eine lahme Person, Ein Armer, Ein Hochzeitgast
Anlass	Hochzeit

Verwandt

- Jesus isst mit einem Pharisäer und heilt einen Mann
- Ein König feiert ein Hochzeitsfest

Festmahl für den verlorenen Sohn

Bibelstellen	Lk 15,21–24
Gastgeber	Vater des verlorenen Sohnes
Gast	Verlorener Sohn
Nahrung	Rind

Anlass

Feier

Verwandt

- Jesus erzählt weitere Gleichnisse
- Verlorener Sohn

Abendessen mit den Emmausjüngern

Bibelstellen

Lk 24,28–32

Gastgeber

Kleopas

Gast

Jesus

Nahrung

Brot

Ort

Emmaus

Anlass

Gastfreundschaft

Verwandt

- Jesus erscheint zwei Jüngern auf dem Weg nach Emmaus
- Jesus erscheint auf dem Weg nach Emmaus

Der auferstandene Jesus isst gebratenen Fisch

Bibelstellen

Lk 24,36–43

Gastgeber

Zwölf Jünger

Gast

Jesus

Nahrung

Fisch

Ort

Jerusalem

Anlass

Lehre

Verwandt

- Jesus erscheint den Aposteln hinter verschlossenen Türen

Hochzeitsfest in Kana

Bibelstellen	Joh 2,1–12
Gast	Jesus, Maria (Mutter Jesu), Diener auf der Hochzeit zu Kana, Speisemeister
Getränk	Wasser, Wein
Ort	Kana, Galiläa
Anlass	Hochzeit

Verwandt

- Jesus verwandelt Wasser in Wein
- Jesus verwandelt Wasser in Wein

Frühstück Jesu

Bibelstellen	Joh 21,9–14
Gastgeber	Jesus
Gast	Jünger, Jakobus (Sohn des Zebedäus), Johannes (Sohn des Zebedäus), Natanaël, Petrus, Thomas
Nahrung	Fisch
Ort	See Gennesaret
Anlass	Gastfreundschaft

Verwandt

- Jesus ermöglicht einen wundersamen Fischfang (Johannes)
- Jesus ermöglicht einen wundersamen Fischfang (Johannes)

Paulus lehrt die Gemeinde in Troas

Bibelstellen	Apg 20,7–12
Gast	Aristarch, Gemeinde in Troas, Gaius (aus Derbe), Lukas, Paulus, Pyrrhus, Sekundus, Sopater, Timotheus, Trophimus, Tychikus
Ort	Troas
Anlass	Gemeinschaft

Verwandt

- Paulus weckt Eutychus von den Toten auf

Ein Mahl auf einem treibenden Schiff

Bibelstellen	Apg 27,33–38
Gastgeber	Paulus
Gast	Aristarch, Kapitän, der nach Rom fuhr, Julius, Lukas, Andere Gefangene, Steuermann, Seeleute der Rom-Reise, Soldaten bei Paulus' Verhandlung
Nahrung	Brot
Anlass	Nahrung

Verwandt

- Paulus auf Malta

Johannes isst das kleine Buch

Bibelstellen	Offb 10,8–10
Gastgeber	Schriftrollenengel
Gast	Johannes (Sohn des Zebedäus)
Nahrung	Schriftrolle
Anlass	Illustration

Verwandt

- Johannes erhält von einem Engel eine Schriftrolle

Hochzeitsmahl des Lammes

Bibelstellen	Offb 19,9
Gastgeber	Gott
Gast	Schriftrollenengel, Schar, Jesus, Johannes (Sohn des Zebedäus)
Anlass	Hochzeit

Verwandt

- Johannes sieht das Hochzeitsmahl des Lammes

Festmahl von Harmageddon

Bibelstellen	Offb 19,17–18
Gastgeber	Gott
Gast	Vogel
Nahrung	Körper, Pferd
Ort	Megiddo
Anlass	Feier

Verwandt

- Johannes sieht einen Reiter auf einem weißen Pferd

Anhang: Anlässe

Attentat: Jischmael tötet Gedalja, Ptolemäus überfällt Simon

Berufung: Ezechiel isst eine Schriftrolle

Bewahrung: Obadja befreit 100 Propheten

Bund: Laban und Jakob schließen einen Bund

Dank: Salomos Dankfest

Ehe: Abrahams Diener verhandelt um Rebekka

Einführung: Israels Anführer haben Mahlgemeinschaft mit Gott, Saul isst mit Samuel

Falle: David manipuliert Urija, Amnon vergewaltigt Tamar, Esters zweites Festmahl mit dem König und Haman, Die Priester von Bel stehlen geweihtes Essen

Fallen: Adam und Eva essen die verbotene Frucht

Fastenbrechen: David bricht sein Fasten

Feier: Abrahams Festmahl für Isaak, Davids Abwesenheit auf Sauls Fest, Nabals Festmahl, Nehemias Feier nach der Verlesung des Gesetzes durch Esra, Ahasveros' Fest für die Offiziere, Festmahl anlässlich des Todes der Feinde, Ijobs Festmahl für seine Familie, Ijobs Wiederherstellung, Fest Jahwes, Belschazzars Fest für die Regierungsbeamten, Nebukadnezars Sieg über Arpachschad, Judit feiert den Sieg, Darius' großes Fest, Serubbabel feiert die Erlaubnis zum Wiederaufbau, Heiden feiern die Deportation der Juden, Ptolemäus setzt sein Festmahl fort, Juden feiern die Befreiung, Juden feiern ihre Rückkehr nach Hause, Festmahl für den verlorenen Sohn, Festmahl von Harmageddon

Fügung: Tobias und Asaria rösten einen Fisch

Gastfreundschaft: Abraham beherbergt drei Gäste, Lot beherbergt drei Gäste, Mose isst mit Jitro, Ruh isst mit Boas, Die Frau bei Endor gibt Saul zu essen, Esters erstes Festmahl mit dem König und Haman, Erstes Gastmahl des Holofernes mit Judit, Zweites Gastmahl des Holofernes mit Judit, Das Festmahl des Matthäus für Jesu, Simons Festmahl für Jesus, Das Festmahl eines Pharisäers für Jesus, Jesus isst mit Pharisäern, Abendessen mit den Emmausjüngern, Frühstück Jesu

Geburtstag: Geburtstagsmahl des Pharaos, Herodes' Geburtstag für die Offiziere

Gehorsam: Elija befiehlt Ahab zu essen

Gelegenheit: Esau verkauft sein Erstgeburtsrecht, Jakob betrügt Isaak

Gemeinschaft: Paulus lehrt die Gemeinde in Troas

Gnade: Jorams Festmahl für die Samariter

Hilfe: Elija und die Witwe von Sarepta, Gott sorgt für Daniel

Hochzeit: Labans Hochzeitsfest für Jakob, Simsons Hochzeitsfest, Tobias' Hochzeitsfest, Tobits Fest für Tobias, Ein König feiert ein Hochzeitsfest, Großes Festmahl ohne ausreichend Gäste, Hochzeitsfest in Kana, Hochzeitsmahl des Lammes

Illustration: Johannes isst das kleine Buch

Krönung: Israels Krönungsfeier für David, David ernennt Salomo zum König, Ahasveros' Fest für Ester

Lehre: Jesus speist 5.000 Menschen, Jesus speist 4.000 Menschen, Der auferstandene Jesus isst gebratenen Fisch

Nahrung: Josefs Brüder essen, während Josef in der Grube ist, Hanna isst mit Elkana, Sauls Truppen essen Blut, Elijas wunderhafte Versorgung, Elischa entgiftet das Essen, Elischa gibt 100 Menschen zu essen, Berichte über Kannibalismus, Leprakranke plündern die Aramäer, Die Jünger essen Korn, Ein Mahl auf einem treibenden Schiff

Opfer: Israels Anführer treffen sich mit Jitro

Ordination: Elischas Weihfest

Paschafest: Das erste Paschafest, Paschafest in Gilgal, Hiskija feiert das Paschafest, Das Abendmahl

Petition: Usija fleht zum Herrn

Pfingsten: Tobits Pfingstfest

Rache: Absalom fängt Amnon

Rettung: David rettet einen ägyptischen Informanten

Segen: Melchisedek und Abraham

Spott: Die Schemiten verhöhnen Abimelech

Tempelweihe: Salomos Tempelweihfest

Täuschung: Ein Prophet täuscht den anderen

Verrat: Isaaks Festmahl für Abimelech, Davids Festmahl mit Abner

Wiedervereinigung: Josefs Festmahl für seine Brüder¹

Der Sanhedrin:

The Great Sanhedrin

In the Talmudic sources the "Great" Sanhedrin at Jerusalem is so called in contradistinction to other bodies designated by that name; and it was generally assumed

¹ Rick Brannan, [Alle Mahlzeiten der Bibel](#), Faithlife Biblische und Theologische Listen (Bellingham, WA: Faithlife, 2021), Gen 3,1–Offb 19,18.

that this Great Sanhedrin was identical with the Sanhedrin at Jerusalem which is mentioned in the non-Talmudic sources, in the Gospels, and in Josephus. The accounts in the two different sets of sources referring to the Sanhedrin, however, differ materially in their main characteristics. The Great Sanhedrin is designated in the Talmudic sources as “Sanhedrin Gedolah ha-yoshebet be-lisbkat ha-gazit” = “the Great Sanhedrin which sits in the hall of hewn stone” (Sifra, Wayikra, ed. Weiss, 19a). The mention of “sanhedrin” without the epithet “gedolah” (Yer. Sanh. i. 19c) seems to presuppose another body than the Great Sanhedrin that met in the hall of hewn stone. For neither Josephus nor the Gospels in speaking of the Sanhedrin report any of its decisions or discussions referring to the priests or to the Temple service, or touching in any way upon the religious law, but they refer to the Sanhedrin exclusively in matters connected with legal procedure, verdicts, and decrees of a political nature; whereas the Sanhedrin in the hall of hewn stone dealt, according to the Talmudic sources, with questions relating to the Temple, the priesthood, the sacrifices, and matters of a kindred nature. Adolf Büchler assumes indeed that there were in Jerusalem two magistracies which were entirely different in character and functions and which officiated side by side at the same time. That to which the Gospels and Josephus refer was the highest political authority, and at the same time the supreme court; this alone was empowered to deal with criminal cases and to impose the sentence of capital punishment. The other, sitting in the hall of hewn stone, was the highest court dealing with the religious law, being in charge also of the religious instruction of the people (Sanh. xi. 2–4).

I. The Political Sanhedrin

The Gerusia

This body was undoubtedly much older than the term “sanhedrin.” Accounts referring to the history of the pre-Maccabean time represent a magistracy at the head of the people, which body was designated GERUSIA. In 203 Antiochus the Great wrote a letter to the Jews in which he expressed his satisfaction that they had given him a friendly reception at Jerusalem, and had even come to meet him with the senate (γερουσία; “Ant.” xii. 3, § 3). Antiochus V. also greeted the gerusia in a letter to the Jewish people. This gerusia, which stood at the head of the people, was the body that was subsequently called “sanhedrin.” The date and the manner of its origin can not now be determined. Josephus calls it either συνέδριον or βουλή, and its members πρεσβύτεροι (= “elders,” *i.e.*, זקנים) or βουλευταί (= “councilors”), whose number was probably the same as that of the members of the Sanhedrin in the hall of hewn stone, namely, seventy or seventy-one. There are no references to indicate whence the Sanhedrin derived its authority or by whom it was elected, unless it be assumed that the convocation of that body by the high priest and at times by the Jewish king, as mentioned in the sources, refers to the manner of its election. This Sanhedrin, which was entirely aristocratic in character, probably assumed its own authority, since it was composed of members of the most influential families of the nobility and priesthood (comp. Sanh. iv. 2, where there is an allusion to the composition of this body). The Pharisees had no great influence in this assembly, although some of its members may have been friendly to them at various times. Though there are no definite references to

Yer. Yerushalmi (Jerusalem Talmud)

Sanh. Sanhedrin (Talmud)

comp. compare

gradations in rank among the several members, there seems to have been a committee of ten members, οἱ δέκα πρῶτοι, who ranked above their colleagues (comp. Schürer, "Gesch." 3d ed., ii. 201–202).

Place of Meeting

The meetings took place in one of the chambers of the Temple in order that the discussions and decrees might thereby be invested with greater religious authority. According to a passage in the Mekilta (Mishpaṭim, 4 [ed. Weiss, p. 87a]), the Sanhedrin, which was empowered to pass the sentence of capital punishment, sat "in the vicinity of the altar," *i.e.*, in one of the chambers of the inner court of the Temple. It was called "the hall of the βουλευταί" because the latter sat there. Subsequently it was called "lishkat parhedrin" = "the hall of the πρόεδροι" (Yoma 8b). In this hall there was also a private room for the high priest (Yoma 10a; Tosef., Yoma, i. 2). The βουλευταί or the πρόεδροι assembled in this private room (comp. Matt. 26:57; Mark 14:63) before they met in the hall.

The Sanhedrin did not, however, always retain this place of meeting; for, according to Josephus, the βουλή was in the vicinity of the xystus ("B. J." v. 4, § 2), hence beyond the Temple mount, or, according to Schürer (*l.c.* ii. 211), on it, though not within the inner court. In the last years of the Jewish state, therefore, to which the account in Josephus must be referred, the Sanhedrin left its original seat, being compelled to do so perhaps by the Pharisees, who, on gaining the upper hand, would not permit the secular Sanhedrin to sit in the sanctuary. Indeed, while the Sanhedrin still sat in the Temple, it was decreed that a mezuzah was to be placed in the hall of the πρόεδροι. This was not required in any of the other apartments of the Temple; and R. Judah b. Ila'i, who was otherwise thoroughly informed as to the earlier institutions of the Temple, was unable to assign a reason for the decree (Yoma 10a). It may be explained only on the assumption that it was intended to secularize the sittings of this Sanhedrin. It may have been for the same reason that the body was subsequently excluded entirely from the Temple, inasmuch as the latter and its apartments were intended for the cult and matters connected with it, while the discussions and decrees of this Sanhedrin were political and secular in nature.

Functions and Position

The extant references to the Sanhedrin are not sufficient to give an exact and detailed idea of its functions and of the position which it occupied. It is certain, however, that the extent of its power varied at different times, and that the sphere of its functions was restricted in various ways by the Roman government. One of these restrictions was Gabinius' above-mentioned division of the Jewish territory into five provinces, each with a sanhedrin of its own, whereby the authority and the functions of the Sanhedrin of Jerusalem were materially diminished. Its power was insignificant under Herod and Archelaus. After the death of these rulers its authority again increased, the internal government of the country being largely in its hands. It administered the criminal law, and had independent powers of

comp. compare

Schürer, "Gesch." Schürer, Geschichte des Jüdischen Volkes

Tosef. Tosefta

comp. compare

l.c. in the place cited

police, and hence the right to make arrests through its own officers of justice. It was also empowered to judge cases that did not involve the death penalty, only capital cases requiring the confirmation of the procurator.

The high priest, who from the time of Simeon was also the head of the state, officiated as president of the Sanhedrin. He bore the title “nasi” (prince), because the reins of government were actually held by him. Subsequently, when they were transferred to other hands, the high priest retained the title of nasi as president of the Sanhedrin. The powers of the latter official were restricted under the procurators, without whose permission the body could not be convened (“Ant.” xx. 9, § 1). This Sanhedrin, since it was a political authority, ceased to exist when the Jewish state perished with the destruction of Jerusalem (70 C.E.).

II. The Religious Sanhedrin

The Great Bet Din

This body, which met in the hall of hewn stone and was called also “the Great Bet Din” or simply “the Bet Din in the hall of hewn stone” (Tosef., Hor. i. 3; Tosef., Soṭah, ix. 1; Yer. Sanh. i. 19c), was invested with the highest religious authority. According to Talmudic tradition it originated in the Mosaic period, the seventy elders who were associated with Moses in the government of Israel at his request (Num. 11:4–31) forming together with him the first Sanhedrin (Sanh. i. 6). The institution is said to have existed without interruption from that time onward (comp. Yer. Sanh. i. 18b, where, in a comment on Jer. 52:34 *et seq.* and 2 Kings 25:18 *et seq.*, it is said that Nebuzar-adan brought the Great Sanhedrin to Riblah before Nebuchadnezzar); but the fact that no passage whatever in the pre-exilic books of the Bible refers to this institution seems to indicate that it was not introduced before the time of the Second Temple. Originally it was probably not a regularly constituted authority, but merely a synod which convened on special occasions for the purpose of deliberating on important questions or of issuing regulations referring to religious life. The first assembly of this nature was that held under Ezra and Nehemiah (Neh. 8–10), which was called “the Great Synagogue” (“Keneset ha-Gedolah”) in Jewish scholastic tradition. Subsequently, at a date which can not be definitely determined, this occasional assembly was replaced by a standing

C.E. common era

Tosef. Tosefta

Hor. Horayot (Talmud)

Tosef. Tosefta

Yer. Yerushalmi (Jerusalem Talmud)

Sanh. Sanhedrin (Talmud)

comp. compare

Yer. Yerushalmi (Jerusalem Talmud)

Sanh. Sanhedrin (Talmud)

et seq. and following

et seq. and following

body. The latter, which was called “Sanhedrin” or “Bet Din,” was regarded as the continuation of the synods which had previously been convened only occasionally.

Influence of the Pharisees

Appointment and Promotion of Members

It further appears from Ab. i. 2–4 that the Great Bet Din was regarded as a continuation of the Keneset ha-Gedolah; for the so-called “zugot” who were at the head of the Great Bet Din are named after the men of the Great Synagogue, which was regarded as the precursor of the Great Bet Din. This explains why the latter is sometimes called also “synagogue” (כְּנִישְׁתָּא; Meg. Ta’an., in Neubauer, “M. J. C.” ii. 16). Originally the members of this bet din also were priests belonging to prominent families, probably under the presidency of the high priest. The Pharisees, however, held at various times more or less prominent positions in this body, according as they were the victors or the vanquished in their conflict with the Sadducees. When John Hyrcanus toward the end of his reign turned from the Pharisees (“Ant.” xvi. 11, § 1), he seems to have effected their dismissal from the Sanhedrin or bet din and to have formed a Sadducean bet din (Sanh. 52b), or a Sadducean Sanhedrin, as it is called in another passage (Meg. Ta’an. *l.c.* p. 17). Under Alexander Jannæus, Simeon b. Sheṭaḥ succeeded in ousting the Sadducean members from the bet din and in reorganizing it so that it was composed only of Pharisees. But the latter lost their prestige in the subsequent quarrel with Alexander, gaining the upper hand again only under his successor, Salome Alexandra, from which time the Great Bet Din was composed exclusively of Pharisees. According to the Mishnah (Sanh. i. 5; Sheb. ii. 8), the bet din, at least during the last years of its existence at Jabneh, where it had been reorganized, consisted of seventy or seventy-one members, according as the president was included in or omitted from the list. Simeon b. ‘Azzai (first half of the 2d cent.) says that seventy-two elders (“zeḳenim,” *i.e.*, members of the Sanhedrin) were present when R. Eleazar b. Azariah was elected president together with Rabban Gamaliel II. (Zeb. i. 3; Yad. iii. 5, iv. 2); this was one more than the usual number, and included probably, besides the seventy other members, the two presidents, Gamaliel and Eleazar b. Azariah. According to R. Jose b. Ḥalafta, the members of the Great Bet Din were required to possess the following qualifications: scholarship, modesty, and popularity among their fellow men (Tosef., Ḥag. ii. 9; Sanh. 88b). According to an interpretation in Sifre, Num. 92 (ed. Friedmann, p. 25b), they had also to be strong and courageous. Only such were eligible, moreover, as had filled three offices of gradually

Meg. Megillah (Talmud)

Ta’an. Ta’anit (Talmud)

Sanh. Sanhedrin (Talmud)

Meg. Megillah (Talmud)

Ta’an. Ta’anit (Talmud)

l.c. in the place cited

Tosef. Tosefta

Ḥag. Ḥagigah (Talmud)

Sanh. Sanhedrin (Talmud)

increasing dignity, namely, those of local judge, and member successively of two magistracies at Jerusalem (Jose b. Halafta, *l.c.*). R. Johanan, a Palestinian amora of the third century, enumerates the qualifications of the members of the Sanhedrin as follows: they must be tall, of imposing appearance, and of advanced age; and they must be learned and must understand foreign languages as well as some of the arts of the necromancer (Sanh. 19a).

Functions and Authority

The hall of hewn stone (“lishkat ha-gazit”) in which the bet din sat was situated on the southern side of the inner court of the Temple (Mid. v. 4). It was used for ritual purposes also, the priests drawing lots there for the daily service of the sacrifices, and also reciting the “Shema” there (Tamid ii., end, to iii., beginning; iv., end, to v., beginning). The larger part of the hall was on the site of the court of laymen. There were two entrances: one from the court of the priests, which was used by the latter; the other in the Water gate, used by the laity. The Great Bet Din sat daily, except on the Sabbath and on feast-days, between the morning and evening sacrifices (Tosef., Sanh. vii. 1). On the Sabbath and on feast-days, on which there were no meetings in the hall of hewn stone, the members of the bet din assembled in the schoolhouse on the Temple mount (*ib.*). According to the accounts given in the Talmudic sources, the Great Bet Din had the following functions, which it exercised in part as a body and in part through committees of its members: It had supervision over the Temple service, which was required to be conducted in conformity with the Law and according to Pharisaic interpretation. It decided which priests should perform the Temple service (Mid., end). It supervised especially important ritual acts, as the service on the Day of Atonement (Yoma i. 3). It had in charge the burning of the Bed Heifer and the preparation of the water of purification (Tosef., Sanh. iii. 4). When the body of a murdered person was found, members of the Great Bet Din had to take the necessary measurements in order to determine which city, as being the nearest to the place of the murder, was to bring the sacrifice of atonement (Soṭah ix. 1; Tosef., Sanh. iii. 4; comp. Soṭah 44b–45a). It had also to decide as to the harvest tithes (Peah ii. 6). It sat in judgment on women suspected of

l.c. in the place cited

Sanh. Sanhedrin (Talmud)

Mid. Middot (Talmud)

Tosef. Tosefta

Sanh. Sanhedrin (Talmud)

ib. same place

Mid. Middot (Talmud)

Tosef. Tosefta

Sanh. Sanhedrin (Talmud)

Tosef. Tosefta

Sanh. Sanhedrin (Talmud)

comp. compare

adultery, and sentenced them to drink the bitter water (Soṭah i. 4; see ORDEAL). It arranged the calendar (R. H. ii. 5 *et seq.*), and provided correct copies of the Torah roll for the king, and probably for the Temple also (Tosef., Sanh. iv. 4; Yer. Sanh. ii. 20c). In general it decided all doubtful questions relating to the religious law (Sanh. 88b) and rendered the final decision in regard to the sentence of the teacher who promulgated opinions contradicting the traditional interpretation of the Law (“zaḥen mamreh”; Sanh. xi. 2–4; see ELDER, REBELLIOUS).

The “Zugot”

Two persons were at the head of the bet din: one, the actual president with the title “nasi”; the other, the second president or vice-president, who bore the title “ab bet din” (father of the court). The existence of these two offices is well authenticated from the time following the Hadrianic persecution. R. Johanan (3d cent.) says that in the college which was regarded as the continuation of the Great Bet Din in the hall of hewn stone R. Nathan officiated as second president (“ab bet din”) side by side with R. Simeon b. Gamaliel II., who was president (“nasi”; Hor. 13b). In a mishnah (Ḥag. ii. 2) five pairs of scholars are enumerated who were at the head of the Great Bet Din at the time of the Second Temple; and it is stated that one of each pair was nasi and the other ab bet din. These five pairs of scholars, who collectively are also designated “zugot” (Peah ii. 6), were at the same time the most prominent representatives of the tradition (Ab. i. 1 *et seq.*) and at the head of the Pharisaic school. There is therefore no reason to doubt the statement that from the time the bet din came under Pharisaic influence these Pharisaic teachers stood at its head. The fact that the high priest had formerly been the president of this bet din explains why there were two presidents. Since the high priest was probably frequently prevented from presiding at the meetings, or was perhaps not competent to do so, another officer had to be chosen who should be the actual director of the body. The double office was retained when, with the growing influence of the Pharisees, the nasi of the bet din was a scribe and no longer the high priest. The title “nasi,” which the president of the bet din bore, may have originated at the time when the high priest—the real prince and the head of the state—acted as president. The following reason also may have determined the retention of the title, even after the high priest no longer officiated as president: The bet din, which, as shown above, was called also כְּנִישָׁתָא (corresponding to the Hebrew עֵדָה), was identified with the Biblical “‘edah” (comp. Sifre, Deut. 41 [ed. Friedmann, p. 59b]; Sifra, Wayikra, ed. Weiss, 19a, where it is expressly stated that the Great Bet Din in the hall of hewn stone is the ‘edah); and, since

et seq. and following

Tosef. Tosefta

Sanh. Sanhedrin (Talmud)

Yer. Yerushalmi (Jerusalem Talmud)

Sanh. Sanhedrin (Talmud)

Sanh. Sanhedrin (Talmud)

Hor. Horayot (Talmud)

et seq. and following

comp. compare

only a director of the 'edah is called "nasi" in Ex. 16:22 and Num. 4:44, it may have seemed desirable to retain the title "nasi" for the president of the bet din.

Order of Business

Business at the meetings of the bet din was transacted according to a certain order. Reliable traditions describing the procedure and the balloting have been preserved in the Mishnah; but it is impossible to distinguish between the regulations obtaining in the bet din at the time of the Second Temple and those obtaining in the school of Jabneh, which was regarded as a continuation of the Sanhedrin. The following are some of these regulations: The members of the bet din sat in a semicircle in order that they might see one another (Sanh. iv. 2; Tosef., Sanh. viii. 1). The president sat in the center (Tosef., *l.c.*). Two secretaries recorded the various opinions expressed by the members; according to one tradition there were three secretaries (Sanh. *l.c.*). When a question was raised and a member of the college declared that he was in possession of a tradition according to which the question might be decided, such tradition was decisive. When no member knew of any tradition relating to the question at issue, discussion followed and a ballot was taken (Tosef., Sanh. vii. 1). Three rows of scholars sat in front of the bet din, and filled vacancies in the latter when necessary (Sanh. iv. 4; Tosef., Sanh. viii. 2). This regulation, however, refers only to the school of Jamnia and not to the bet din of the time of the Second Temple; for only such men were appointed to membership in the latter as had previously sat in less important bodies.

After the destruction of the Temple at Jerusalem and the downfall of the Jewish state, the Academy of Jabneh was organized as the supreme religious authority, being therefore regarded as the continuation of the Great Bet Din in the hall of hewn stone. The later Jewish academies under the presidency of the patriarchs of the family of Hillel—hence, down to the end of the fourth century—were also regarded as the continuation of that institution (this is the meaning of the sentence "The bet din of the hall of hewn stone went on ten journeys until it finally settled at Tiberias"; R. H. 31a, b); they accordingly retained its organization, and the president bore the title of nasi, the second president officiating side by side with him as ab bet din.

Tosef. Tosefta

Sanh. Sanhedrin (Talmud)

Tosef. Tosefta

l.c. in the place cited

Sanh. Sanhedrin (Talmud)

l.c. in the place cited

Tosef. Tosefta

Sanh. Sanhedrin (Talmud)

Tosef. Tosefta

Sanh. Sanhedrin (Talmud)

R. H. Rosh ha-Shanah (Talmud)

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SANHEDRIN (“Court”): Name of a treatise of the Mishnah, Tosefta, and both Talmudim. It stands fourth in the order Neziḳin in most editions, and is divided into eleven chapters containing seventy-one paragraphs in all. It treats chiefly of courts and their powers, of qualifications for the office of judge, and of legal procedure and criminal law.

Ch. i.: Cases which are brought before a court of three judges (§§ 1–3), before a small sanhedrin of twenty-three members (§ 4), or before the Great Sanhedrin at Jerusalem consisting of seventy-one, or, according to R. Judah, of seventy members (§ 5); origin of the requirement that there should be seventy (or seventy-one) members in the Great Sanhedrin, and twenty-three in the smaller body; minimum number of inhabitants entitling a city to a sanhedrin (§ 6).

Contents Ch. i.–v.

Ch. ii.: Rights of the high priest (§ 1); rights and duties of the king, who may neither judge nor be judged, and may declare war only with the consent of the Great Sanhedrin; his share of the booty; he may not accumulate treasure for himself; he must have a copy of the Torah made for himself; the reverence due him (§§ 2–5).

Ch. iii.: Suits involving money which are decided by arbitrators; cases in which one party may reject the judge selected or the witness cited by the other party; persons debarred from acting either as judges or as witnesses (§§ 1–5); examination of witnesses, each of whom is questioned separately, with a subsequent comparison of their testimony (§ 6); announcement of the verdict by the president of the board; no judge may say to either party: “I wished to acquit thee, but I was overruled by the majority of my colleagues” (§ 7); if he who loses the case later produces written testimony or a witness in his favor, the sentence is reversed (§ 8).

Ch. iv.: Difference in the proceedings and in the number of judges between trials in which money is involved and criminal cases in which the life of the defendant is in jeopardy, the former being conducted before three judges and the latter before a sanhedrin of twenty-three members (§§ 1–2); the sanhedrin sat in a semicircle, so that all the members might see one another, while the clerks recorded the reasons which the judges gave either for acquittal or for condemnation (§ 3); three rows of scholars versed in the Law sat in front of the sanhedrin, one or more of them being called upon at need to fill the bench, in case a

art. article

Hastings, Hastings, Dictionary of the Bible

Diet. Bible Hastings, Dictionary of the Bible

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quorum of judges was not present (§ 4); address to the witnesses in criminal cases, reminding them of the value of a human life; in this connection it is said that Adam is called the ancestor of the whole human race, in order that no one might superciliously say to his fellow man: "My great grandfather was more important than thine" (§ 5).

Ch. v.: Examination of the witnesses regarding the time, place, and circumstances of the case, and the coherency of the testimony given; consultation and mode of procedure on the part of the judges (§§ 1–5).

Contents Ch. vi.–xi.

Ch. vi.: How the condemned man is led to the place of execution; proclamation of the verdict, so that a reversal may be possible at the last moment if proofs of innocence are produced (§ 1); the condemned man is exhorted to confess his sins that he may atone for them by his death (§ 2); method of stoning to death, and cases in which those who are stoned are hanged after death, and the manner of hanging (§§ 3–4); burial-place of those who have been executed, and the demeanor of their relatives (§§ 5–6).

Ch. vii.: The four methods of capital punishment—stoning, burning, beheading, and strangling—and the manner of each (§§ 1–3); crimes punishable by stoning (§§ 4–11).

Ch. viii.: The circumstances in which a stubborn and rebellious son (comp. Deut. 21:18 *et seq.*) is regarded and sentenced as such (§§ 1–4); the stubborn son, like the burglar (comp. Ex. 22:1), is treated with severity in order that he may be prevented from committing greater crimes; in this connection the cases are given in which one about to commit a crime may be killed to prevent its commission (§§ 5–7).

Ch. ix.: Criminals who are burned and those who are beheaded; cases in which homicide is not regarded as murder (§§ 1–2); cases in which a mistake is made as to the identity of criminals condemned to death so that it is impossible to tell what punishment each one has deserved (§ 3); cases in which one has committed two different crimes, and so deserves two different forms of capital punishment (§ 4); criminals who are placed in solitary confinement ("kipah"; § 5); cases in which a criminal taken in the act may be killed by any one without being brought before a court (§ 6).

Ch. x.: Those who have no part in the future world; the problem whether the Ten Tribes will return at some future time from the place of their exile (§§ 1–3); the idolatrous city (comp. Deut. 13:13 *et seq.*; §§ 4–6).

Ch. xi.: Criminals who are strangled (§ 1); the dissenting teacher ("zaken mamreh") and the proceedings against him (§§ 2–4); the false prophet and the one who makes predictions in the name of idols (§§ 5–6). In the Mishnah of the Babylonian Talmud the order of the tenth and eleventh chapters is inverted.

Tosefta and Gemara

The Tosefta to Sanhedrin is divided into fourteen chapters, and contains many interesting haggadic interpretations and sayings besides the additions and supplements to

comp. compare

et seq. and following

comp. compare

comp. compare

et seq. and following

the Mishnah. Especially noteworthy is the attempt in iv. 5 to explain how the people sinned in asking for a king (1 Sam. 8), and thus to remove the discrepancy between 1 Sam. 12:17 and Deut. 17:14–20; there is likewise an interesting discussion of the problem whether the script in which the Torah was originally given to the people was changed, and, if so, when the alteration was made (v. 7–8). Other remarkable passages (xi. 6, xiv. 1) state that the laws set forth in Deut. 13:13–18 and 21:18–21 are valid in theory only, since they never have been and never will be enforced in practise.

The Gemara of both the Talmudim contains a mass of interesting maxims, legends, myths, stories, and haggadic sayings and interpretations in addition to its elucidations of the passages of the Mishnah, the number of haggadot on the tenth (or eleventh) chapter being especially large. Among the interesting passages of the Babylonian Gemara may be noted the disputations with the heretics (38b–39a); the attempts to find the belief in the resurrection of the dead outlined in the Bible, and the polemics against heretics who deny the resurrection (90b–91a, 91b, 92a); the discussion whether the resurrection of the dead described in Ezek. 37 is to be interpreted merely as a figurative prophetic vision or whether it was a real event (92b); and the discussions and computations of the time at which the Messiah will appear, with the events which will attend his coming (97b–99a).

Especially noteworthy in the Palestinian Gemara are the legend of the angel who assumed the form of Solomon and deprived him of his throne (20c); the story of the execution of the eighty sorceresses of Ashkelon on one day by Simeon b. Sheṭaḥ (23d); and the account of the unfortunate and undeserved death of Simeon b. Sheṭaḥ's son (23b).

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SANHEDRIN, FRENCH: Jewish high court convened by Napoleon I. to give legal sanction to the principles expressed by the Assembly of Notables in answer to the twelve questions submitted to it by the government (see JEW. ENCYC. v. 468, s.v. FRANCE). These questions were:

MEDAL STRUCK IN COMMEMORATION OF THE SANHEDRIN CONVENEED BY NAPOLEON, 1807.
(In the possession of Prof. John Bach McMaster, Philadelphia, Pa.)

1. Is it lawful for Jews to have more than one wife?
2. Is divorce allowed by the Jewish religion? Is divorce valid, although pronounced not by courts of Justice but by virtue of laws in contradiction to the French code?
3. May a Jewess marry a Christian, or a Jew a Christian woman? or does Jewish law order that the Jews should only intermarry among themselves?
4. In the eyes of Jews are Frenchmen not of the Jewish religion considered as brethren or as strangers?
5. What conduct does Jewish law prescribe toward Frenchmen not of the Jewish religion?

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s.v. under the word

6. Do the Jews born in France, and treated by the law as French citizens, acknowledge France as their country? Are they bound to defend it? Are they bound to obey the laws and follow the directions of the civil code?

7. Who elects the rabbis?

8. What kind of police jurisdiction do the rabbis exercise over the Jews? What judicial power do they exercise over them?

9. Are the police jurisdiction of the rabbis and the forms of the election regulated by Jewish law, or are they only sanctioned by custom?

10. Are there professions from which the Jews are excluded by their law?

11. Does Jewish law forbid the Jews to take usury from their brethren?

12. Does it forbid, or does it allow, usury in dealings with strangers?

Constitution of the French Sanhedrin

At one of the meetings of the Notables, Commissioner Comte Louis Matthieu Molé expressed the satisfaction of the emperor with their answers, and announced that the emperor, requiring a pledge of strict adherence to these principles, had resolved to call together a great sanhedrin which should convert the answers into decisions and make them the basis of the future status of the Jews, create a new organization, and condemn all false interpretations of their religious laws. In order that this sanhedrin, reviving the old Sanhedrin of Jerusalem, might be vested with the same sacred character as that time-honored institution, it was to be constituted on a similar pattern: it was to be composed of seventy-one members—two-thirds of them rabbis and one-third laymen. The Assembly of Notables, which was to continue its sessions, was to elect the members of the sanhedrin, and notify the several communities of Europe of its meeting, “that they may send deputies worthy of communicating with you and able to give to the government additional information.” The Assembly of Notables was to appoint also a committee of nine, whose duty it would be to prepare the work of the sanhedrin and devise a plan for the future organization of the Jews in France and Italy (see JEW. ENCYC. iv. 232, s.v. CONSISTORY).

On Oct. 6, 1806, the Assembly of Notables issued a proclamation to all the Jewish communities of Europe, inviting them to send delegates to the sanhedrin, to convene on Oct. 20. This proclamation, written in Hebrew, French, German, and Italian, speaks in extravagant terms of the importance of this revived institution and of the greatness of its imperial protector. While the action of Napoleon aroused in many Jews of Germany the hope that, influenced by it, their governments also would grant them the rights of citizenship, others looked upon it as a political contrivance. When in the war against Prussia (1806–7) the emperor invaded Poland and the Jews rendered great services to his army, he remarked, laughing, “The sanhedrin is at least useful to me.” David Friedländer and his friends in Berlin described it as a spectacle that Napoleon offered to the Parisians.

Opening Session

The opening of the sanhedrin was delayed until Feb. 9, 1807, four days after the adjournment of the Assembly of Notables. Its seventy-one members included the rabbis sitting in the Assembly, to whom were added twenty-nine other rabbis and twenty-five laymen. Its presiding officers, appointed by the minister of the interior, were: David Sinzheim, rabbi of Strasburg (president); Joshua Benzion Segre, rabbi, and member of the municipal council of Vercelli (first vice-president); Abraham de Cologne, rabbi of Mantua

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s.v. under the word

(second vice-president). After a solemn religious service in the synagogue, the members assembled in the Hôtel de Ville, in a hall specially prepared for them. Following the ancient custom, they took their seats in a semi-circle, according to age, on both sides of the presiding officers, the laymen behind the rabbis. They were attired in black garments, with silk capes and three-cornered hats. The sittings were public, and many visitors were present. The first meeting was opened with a Hebrew prayer written by David Sinzheim; after the address of the president and of Furtado, chairman of the Assembly of Notables, it was adjourned. At the second sitting, Feb. 12, 1807, deputies Asser, Lemon, and Litwack, of the newly constituted Amsterdam Reform congregation Adat Jeshurun, addressed the sanhedrin, Litwack in Hebrew, the others in French, expressing their entire approval of the Assembly and promising their hearty support. But the deputies were greatly disappointed when the president, after having answered them in Hebrew, invited them to be silent listeners instead of taking part in the debates as the proclamation of the Notables had caused them to expect. Addresses from congregations in France, Italy, and the Rhenish Confederation, especially from Neuwied and Dresden, were also presented.

TITLE-PAGES FROM THE PRAYERS RECITED AT THE MEETING OF THE SANHEDRIN CONVENED BY NAPOLEON, PARIS,
1807

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

In the sittings of Feb. 16, 19, 23, 26, and March 2, the sanhedrin voted without discussion on the replies of The Assembly of Notables, and passed them as laws. At the eighth meeting, on March 9, Hildesheimer, deputy from Frankfort-on-the-Main, and Asser of Amsterdam delivered addresses, to which the president responded in Hebrew expressing great hopes for the future. After having received the thanks of the members, he closed the sanhedrin. The Notables convened again on March 25, prepared an official report, and presented it on April 6, 1807; then the imperial commissioners declared the dissolution of the Assembly of Notables.

Its Decisions

The decisions of the sanhedrin, formulated in nine articles and drawn up in French and Hebrew, were as follows: (1) that, in conformity with the decree of R. Gershom, polygamy is forbidden to the Israelites; (2) that divorce by the Jewish law is valid only after previous decision of the civil authorities; (3) that the religious act of marriage must be preceded by a civil contract; (4) that marriages contracted between Israelites and Christians are binding, although they can not be celebrated with religious forms; (5) that every Israelite is religiously bound to consider his non-Jewish fellow citizens as brothers, and to aid, protect, and love them as though they were coreligionists; (6) that the Israelite is required to consider the land of his birth or adoption as his fatherland, and shall love and defend it when called upon; (7) that Judaism does not forbid any kind of handicraft or occupation; (8) that it is commendable for Israelites to engage in agriculture, manual labor, and the arts, as their ancestors in Palestine were wont to do; (9) that, finally, Israelites are forbidden to exact usury from Jew or Christian.

In the introduction to these resolutions the sanhedrin declared that, by virtue of the right conferred upon it by ancient custom and law, it constituted, like the ancient Sanhedrin, a legal assembly vested with the power of passing ordinances in order to promote the welfare of Israel and inculcate obedience to the laws of the state. These resolutions formed the basis of all subsequent laws and regulations of the French government in regard to the

religious affairs of the Jews, although Napoleon, in spite of the declarations, issued a decree on March 17, 1808, restricting the Jews' legal rights. The plan of organization prepared by the committee of nine, having for its object the creation of consistories, was not submitted to the sanhedrin, but was promulgated by Napoleon's decree of March 17, 1808.

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D.

S. MAN.²

Die Rolle des Sanhedrin:

The Role of the Sanhedrin

In rabbinic Judaism, the Sanhedrin was the official assembly of the rabbis who made decisions on matters of Jewish law. This later Sanhedrin was dominated by the ideological descendants of the first-century Pharisees and appears to have been placed in charge of Jewish internal affairs by Rome. The later rabbinic model of a group deciding matters of internal Jewish *halakhah* (religious law) has often been retrojected back on the first-century Sanhedrin. It was common for cities and people groups under Roman authority to have their own local councils to decide legislative and judicial matters. The assembly could be a regular permanent governing body in the city, or it could be an informal group that convened as needed. The Jerusalem Sanhedrin seems to be the latter type, an ad hoc group of prominent religious leaders including priests and Pharisees. This council had wide-ranging influence on political, legal, judicial, and religious affairs.

Grätz, Grätz, Geschichte der Juden

Gesch. Grätz, Geschichte der Juden

et seq. and following

et seq. and following

et seq. and following

et seq. and following

et seq. and following

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² Isidore Singer, Hrsg., [*The Jewish Encyclopedia: A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day, 12 Volumes*](#) (New York; London: Funk & Wagnalls, 1901–1906), 41–48.

The powers of the Judean Sanhedrin varied over the last centuries of Judaea. Three closely connected factors played an important role in determining these powers:

1. Whenever Judaea enjoyed a degree of national autonomy or even independence, native institutions—including those of the Sanhedrin—might include administrative and political powers as well as religious ones. However, during most of this period, Judaea was under the rule of foreign empires whose representatives would often live in Jerusalem and exert military and certain political powers. Under these circumstances, the members of the Sanhedrin enjoyed less authority. The same seems to have been especially true under the Herodian and Roman rulers. Hence, during most of the first century BC and up to the year AD 70, when the Jerusalem temple was destroyed, the members of the Sanhedrin had authority predominantly over religious matters only.
2. The Sanhedrin's powers greatly depended on the actual authority exercised by the Jerusalem high priests, whose powers were conditioned by the political circumstances in which they lived. In a way, the fate of the Sanhedrin depended much on the position of the high priest. It is not surprising that New Testament authors and sometimes also Josephus (e.g., *Antiquities* 14.163–84) present the Sanhedrin as being chaired by the high priest.
3. The powers of the Sanhedrin, just as those of the high priests, extended over the entire Jerusalem temple community. This meant that the Palestinian Jews who lived outside the administrative borders of Judaea (e.g., Galilee, Transjordan) but who felt attached to the Jerusalem temple were subject to the religious jurisdiction of the high priest and his Sanhedrin (Babota, *Institution*, 43–44). Thus the extent of this jurisdiction varied over time as the extent of this Jewish temple community varied.

Because of these three variables, one cannot clearly define the history of the Sanhedrin with regard to its juridical status and powers (for some problems, see Goodblatt, *Monarchic Principle*, 129). It has even been suggested that “the Sanhedrin was not a regular political council at all, that it met only at the request of the High Priest” (Goodman, *Ruling Class*, 114). A more in-depth discussion of this possibility can be found in McLaren, *Power*, 213–23. It should also be stated that there existed also local bodies referred to as *gerousias* or *synedrions*, which had jurisdiction over certain cities or regions but in minor issues only (Grabbe, “Sanhedrin,” 17).

Therefore, during the Graeco-Roman period, it is likely that the role of the Sanhedrin was mainly limited to affairs that pertained to the Jerusalem temple community—in and outside Judaea—and its (religious) laws.

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DOUGLAS MANGUM AND VASILE BABOTA³

Sanhedrin, hebr. (bzw. aram.) סַנְהֶדְרִין, Lehnwort vom griech. Synhedrion (συνέδριον), »Versammlung«, »Tribunal«, »Rat«. Die ältere Forschung sah im S. das höchste legislative und judikative Gremium des paläst. → Judentums (: I.), das, in hell. Zeit begründet, nach der Zerstörung des Zweiten → Tempels (: II., 4.) von den Rabbinen (→ Rabbi: II., 1.) bis ins 5. Jh. fortgeführt worden sei. Zunächst soll der → Hohepriester, später der → Nasi den Vorsitz im S. geführt haben. Bei diesem Bild handelt es sich um eine Harmonisierung der Aussagen des Flavius → Josephus, des NT und der → rabbinischen Literatur. Eines der wenigen Beispiele dafür, daß Josephus mit Synhedrion eine permanente Institution meint, sind die Synhedrien,

³ Douglas Mangum und Vasile Babota, „[Sanhedrin](#)“, ed. John D. Barry u. a., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

hebr. hebräisch

bzw. beziehungsweise

aram. aramäisch

griech. griechisch

paläst. palästinisch

hell. hellenistisch

Jh. Jahrhundert

NT Novum Testamentum. An International Quarterly for New Testament and Related Studies, Leiden 1,1956ff.

die der röm. Gouverneur Gabinius um 57 v.Chr. schuf, als er Palästina in fünf Distrikte aufteilte (Flav. Jos.Ant. XIV 90f.). Obwohl Synhedrion im NT einen Gerichtshof i.allg. meinen kann (Mt 5, 22), wird der Begriff hier zum Terminus für das jüd. Gremium, das Jesus verurteilte. Die ntl. Aussagen über die Zusammensetzung dieser Versammlung, die von Luther als »Hoher Rat« bez. wurde, sind widersprüchlich (vgl. Mk 14,55 mit 15, 1). Darüber hinaus ist zu bezweifeln, daß die röm. Regierung den Juden das Recht der Kapitalgerichtsbarkeit zugestand. Die rabb. Tradition, der S. sei nach der Tempelzerstörung nach → Javne umgezogen und habe sich nach weiteren Übergangsstadien in → Tiberias angesiedelt (bRHS 31a–b), ist eine spätere Konstruktion. Der S. der rabb. Lit. ist ein ahist. Idealbild, in dem sich rabb. Vorstellungen vom Tempel mit Elementen zeitgenössischer Institutionen mischen.

J.EFRON, *Studies on the Hasmonean Period* (hebr.), engl. 1987, 287–338 ♦ D.GOODBLATT, *The Monarchie Principle*, 1994, 77–130 ♦ M. JACOBS, *Die Institution des jüd. Patriarchen*, 1995, 60–99.

*Martin Jacobs*⁴

Der Sanhedrin existierte nicht losgelöst, sondern im Kontext des von Rom besetzten Landes:

The Sanhedrin

v.Chr. Vor Christus

Flav. Jos.Ant. Flavius Josephus, *Antiquitates Judaicae*

f. folgend(e)

NT *Novum Testamentum. An International Quarterly for New Testament and Related Studies*, Leiden 1,1956ff.

i.allg. im allgemeinen

jüd. jüdisch

ntl. neutestamentlich

bez. bezeichnet

vgl. vergleiche

rabb. rabbinisch

RHSh Rosh ha-Shana

rabb. rabbinisch

Lit. Literatur

rabb. rabbinisch

hebr. hebräisch

engl. englisch

jüd. jüdisch

⁴ Martin Jacobs, „[Sanhedrin](#)“, ed. Hans Dieter Betz u. a., *Religion in Geschichte und Gegenwart* (Tübingen: Mohr Siebeck, 2004), 828.

The Sanhedrin consisted of 70 common members plus the high priest. There were 69 members, and Moses was considered the 70th member. The common members were divided into three courts of 23 judges (Hoenig, *The Great Sanhedrin*, 72–73). In addition to this central body, the Sanhedrin appointed smaller, lower courts throughout the land called Muflaim (Hoenig, *The Great Sanhedrin*, 96). Appeals from smaller bodies could be forwarded to the full Sanhedrin (Hoenig, *The Great Sanhedrin*, 91). The decisions made by the Sanhedrin were considered final (Hoenig, *The Great Sanhedrin*, 85). Jews were loyal to their decisions even if they lived among other nations (Hoenig, *The Great Sanhedrin*, 87).

The Sanhedrin was composed of priests, Sadducees, and Pharisees. Even though the Pharisees were not the majority party in this ruling body, they at times had the ability to persuade the entire group, often through the influence of individuals from distinguished families (e.g. Acts 5:34–40; Mason, “Chief Priests,” 168, 176–77). The Sadducees were known for their savage punishments (Josephus, *Antiquities* 20.9.1). Josephus records that the Sadducees commandeered the effort to have James the brother of John executed (Josephus, *Antiquities* 20.9.1).

The Sanhedrin convened on short notice and rendered judgment swiftly. Josephus almost always speaks of the Sanhedrin being convened and dissolved on a single occasion (Mason, “Chief Priests,” 160). However, they took care to avoid making a rash judgment in capital cases. There were no sessions the day before a Sabbath since the long recess for Sabbath observance was considered unnecessarily cruel (Hoenig, *The Great Sanhedrin*, 106).

In religious cases, the Sanhedrin had the authority to excommunicate or execute the guilty party (Hoenig, *The Great Sanhedrin*, 88, 95). They also had police forces at their disposal, tried capital cases, and executed offenders. Yet the Sanhedrin had to weigh their actions carefully, as popular support from the common people was essential in maintaining social order (Mason, “Chief Priests,” 176). They were always subject to Rome, who even had authority to appoint the high priest (Gill, “Acts and Roman Policy in Judea,” 17).

The New Testament period witnessed ongoing tension between the Sanhedrin and Roman authorities. Josephus records that, after the Sanhedrin executed James, the brother of Jesus, some of the citizens of Jerusalem notified King Agrippa II and Albinus (the Judean procurator) that the Sanhedrin had convened without prior approval. As a result, the high priest Ananus was removed from office (Josephus, *Antiquities* 20.9.1). During this time, the Roman officials alternated between passivity and heavy-handedness in their governance. The state of ongoing tension between Rome and Jerusalem helps to explain Felix and Festus’ reluctance to release Paul as they sought to stay in favor with the Jews (Acts 24:27; 25:9; Gill, “Acts and Roman Policy in Judaea,” 25).

The Trial of Jesus

The Gospels record that prior to His crucifixion, Jesus was put on trial before the Sanhedrin. Two charges were laid against Him:

1. That He had spoken against the temple, which was considered a capital crime by the Sanhedrin (Brown, *The Death of the Messiah*, 370). Turner argues that the Romans later considered this a capital crime on the grounds of sedition (Turner, *Matthew*, 639).
2. That He had committed blasphemy, which was punishable by stoning. The Mishnah defined blasphemy simply as speaking the divine name of Yahweh (Danby, *Tractate Sanhedrin*, 98), but other Jewish documents defined blasphemy more broadly (Bock, *Blasphemy and Exaltation*, 110–12). Bock notes that for someone to consider himself worthy to sit at the right hand of God was considered blasphemous and unthinkable (Bock, *Blasphemy and Exaltation*, 183).

Brown points out that Jesus' trial before the Sanhedrin does not align with many of the rules that were laid down for the Sanhedrin in the Mishnah (Brown, *The Death of the Messiah*, 359). France notes, however, that the Mishnah was not written until roughly AD 200 (France, *The Gospel of Mark*, 601). Bock suggests that Jesus' appearance before the Sanhedrin may not have been an official trial—the Sanhedrin may have convened for a preliminary hearing called for the purpose of determining the validity of charges that could be forwarded to Pilate (Bock, *Blasphemy and Exaltation*, 190–95).

Because Jews did not normally have the authority to administer capital punishment, Jewish authorities took Jesus before the Roman prefect Pilate for a second hearing (Köstenberger, *John*, 525–26; Marcus, *Mark 8–16*, 1026). A procurator represented the emperor in fiscal affairs, and a prefect or governor represented him in civil and criminal matters (Marcus, *Mark 8–16*, 1026). Pilate lived in Caesarea but was in Jerusalem to ensure peace during the Passover festival, which brought large numbers of Jews to the city (France, *The Gospel of Mark*, 625). He was reluctant to get involved with Jesus' case because the Romans usually referred internal Jewish affairs to the Jewish courts (Keener, *John*, 1104–05, Köstenberger, *John*, 521). Turner further points out that the Roman Emperor Tiberius was critical of any ruling official who showed too much leniency to traitors or who treated his subjects with undue harshness (Turner, *Matthew*, 699).

The Jews played on Pilate's fear that Jesus was creating a threat to the public order (Matt 27:24) and Roman authority through His messianic claim (Luke 23:2; John 19:12; Bovon, *Luke 3*, 243–45; Marshall, *Luke*, 852–53). Jesus' prophecy that He would be seated at the right hand of power implied that He would be sitting on a throne (Mark 14:62), which led to a charge of blasphemy and insurrection (Marcus, *Mark 8–16*, 1009; France, *The Gospel of Mark*, 634).

The Gospel of John indicates that Jesus was flogged before He was sentenced to die (John 19:1). Matthew and Mark place the flogging after the sentencing (Matt 27:26; Mark 15:15). Köstenberger maintains that Pilate gave Jesus a light flogging during the trial, then a severe flogging that was normally administered just prior to crucifixion (Köstenberger, *John*, 531).

The Apostles before the Sanhedrin

The account of the trial of Peter and John recorded in Acts 4–6 depicts the Sanhedrin as a judicial body with considerable power. The outcome of the trial indicates that the Sanhedrin had the power not only to arrest and interrogate, but to determine the type of public activity that was acceptable in Jerusalem (Acts 4:18; Cassidy, *Society and Politics*, 41). The judicial process in Acts 5:27–40 included the following steps (Cassidy, *Society and Politics*, 40):

1. accusation (Acts 5:28);
2. defense (Acts 5:29–32);
3. deliberation (Acts 5:33–39);
4. verdict (Acts 5:40a);
5. punishment (beating and further threatening; Acts 5:40b).

The account of Stephen's trial before the Sanhedrin in Acts 6:12–7:1 similarly depicts the Sanhedrin as a judicial body with broad-ranging authority (Cassidy, *Society and Politics*, 40). This account portrays the high priests as having great latitude in the exercise of their power, albeit under the shadow of Roman imperial authority (Cassidy, *Society and Politics*, 40). Unlike Jesus' trial, Stephen's case did not go before the Roman authorities (Brown, *The Death of the Messiah*, 341). His punishment takes place without a sentencing phase in the

trial. The Jews may have justified their actions by noting that Stephen's speech ended with a verbal assault on the temple—a capital offense. Brown notes the Jews would have had to notify the Roman authorities of the case (Brown, *The Death of the Messiah*, 370).

The Judicial Structure in the Roman Empire outside of Judaea

Four types of territories existed under Roman rule:

1. senatorial provinces;
2. imperial provinces;
3. territories administered by Roman client-kings;
4. "free" cities.

Judaea

In the New Testament period, Judaea was an imperial province under the governorships of Antonius Felix (Acts 23:24) and Porcius Festus (Acts 24:27). An imperial province was overseen by a Roman governor appointed by the emperor. The governor had imperial troops at his disposal to keep public order and respond to outside threats (Cassidy, *Society and Politics*, 83–84).

Macedonia, Achaia, and Asia

In contrast, Macedonia, Achaia, and Asia (Acts 16–19) were senatorial provinces. The governors of a senatorial province were selected by the Roman senate and were members of the senate. They usually had previous experience at a lower level, either as a consul in Rome or as a praetor. Since their responsibilities in the provinces mirrored the consuls in Rome, they were given the title proconsul and were granted complete authority within the boundaries of their province. Because Roman control was more solidified in the senatorial provinces, Roman troops were not deemed necessary there.

Thessalonica and Philippi

Thessalonica and Philippi were both in the senatorial province of Macedonia. Thessalonica had the distinction of being one of the "free" cities of the empire. It was semi-autonomous, having an elected city council that elected magistrates (politarchs) to oversee the local governance. In judicial matters, politarchs were subject to the proconsul, especially in matters involving Roman citizens like Paul (Cassidy, *Society and Politics*, 84). Paul's traveling companion Jason was taken before these politarchs when the Jews stirred up the crowds in Thessalonica (e.g., Acts 17:5; Cassidy, *Society and Politics*, 89).

In Philippi, the magistrates—much like the politarchs of Thessalonica—were given authority over a wide range of social and economic activities at the local level, but were still subject to the provincial proconsul and the provincial governor (Cassidy, *Society and Politics*, 85). They had authority to call for troops, if they were deemed necessary. They were primarily responsible to keep public order and peace (Cassidy, *Society and Politics*, 87).

The magistrates in Philippi had Paul and Silas beaten and jailed without trial (Acts 16:22–23). Consequently, Paul rebuked them upon his release from prison. Acts 16:38 records the magistrates were afraid when they learned that Paul was a Roman citizen; they were apparently aware of their accountability to the provincial proconsul and to the governor, and of their duty to administer their responsibilities in an orderly fashion (Acts 16:37–38).

Corinth and Ephesus

The governing and judicial structure of Corinth largely mirrored that of Philippi. However, because it was the capital city of a senatorial province, it was also the seat of the proconsul.

Acts names the proconsul as Gallio (Acts 18:12–17) but makes no mention of a magistrate or council.

Ephesus had a similar arrangement to Thessalonica and Corinth. The senate-appointed proconsul ruled over the entire province, and the city itself was ruled by the council and elected magistrates. Ephesus also had a clerk who held considerable power in the local community (Cassidy, *Society and Politics*, 85–86). His actions of quieting the people, upbraiding them, and dismissing the assembly attest to his authority to act decisively (Acts 19:35–41; Cassidy, *Society and Politics*, 86). The city clerk was motivated by a desire to keep public order (Acts 19:40; Cassidy, *Society and Politics*, 93–94).

Paul's Arrest and Trial

The different applications of justice in New Testament times largely depended on one's status with Rome, as demonstrated by Paul's experience in Jerusalem. When a riot occurred after Paul had been seen at the Jerusalem temple, the Roman commander seized Paul (Acts 21:27–36) and prepared to punish him by scourging. When Paul mentioned his Roman citizenship, the commander instead ordered the Sanhedrin to convene for an official trial (Acts 22:21–30; Cassidy, *Society and Politics*, 98–100). After the initial meeting ended in an uproar (Acts 23:6–10), a second trial was arranged. This one was more orderly, following a standard pattern for such proceedings (Acts 24:1–22):

- accusation;
- defense;
- decision.

When Festus succeeded Felix as governor, he too allowed for an orderly procedure (Acts 25:7–12). The process continued according to the pattern under Felix with the notable addition that, in this case, Festus conferred with his counselors before rendering a decision. When Agrippa arrived, the procedure varied again. The Sanhedrin was absent at this trial, and Festus presented the accusation secondhand. Paul's defense became more of an effort to persuade Agrippa to become a Christian, and there was no decision except to adhere to the previous one made by Festus (Acts 25:24–26:32). The prerogative of Rome to oversee Jewish proceedings is clear here, as the Roman legal system overrides the Sanhedrin's demand for an immediate death sentence (Brown, *The Death of the Messiah*, 367).

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RANDALL S. MERRILL⁵

⁵ Randall S. Merrill, „[Judicial Courts](#)“, ed. John D. Barry u. a., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

Vom Sanhedrin in Zion geht Weisung aus und das Wort des HERRN von Jerusalem

Schlüsselstellen:

[Mk 11,18](#)

Und die Hohen Priester und die Schriftgelehrten hörten es und suchten, wie sie ihn umbringen könnten; sie fürchteten ihn nämlich, denn die ganze Volksmenge geriet außer sich über seine Lehre.

[Lk 22,66](#)

Und als es Tag wurde, versammelte sich die Ältestenschaft des Volkes, Hohe Priester sowie Schriftgelehrte, und führten ihn hin in ihren Hohen Rat

[Joh 11,45–53](#)

Viele nun von den Juden, die zu Maria gekommen waren und sahen, was er getan hatte, glaubten an ihn. Einige aber von ihnen gingen hin zu den Pharisäern und sagten ihnen, was Jesus getan hatte. Da versammelten die Hohen Priester und die Pharisäer...

[Apg 5,27–40](#)

Sie führten sie aber herbei und stellten sie vor den Hohen Rat; und der Hohe Priester befragte sie und sprach: Wir haben euch streng geboten, in diesem Namen nicht zu lehren, und siehe, ihr habt Jerusalem mit eurer Lehre erfüllt und wollt das Blut dieses...

[Apg 22,5](#)

wie auch der Hohe Priester und die ganze Ältestenschaft mir Zeugnis gibt. Von ihnen empfang ich auch Briefe an die Brüder und reiste nach Damaskus, um auch diejenigen, die dort waren, gebunden nach Jerusalem zu führen, dass sie bestraft wurden.

Ereignisse

[Der Hohe Rat berät sich über Jesus Joh 7,45–52](#)

[Jesus vor dem Hohen Rat Mt 26,57.59–68; 27,1; Mk 14,53–65; 15,1; Lk 22,54.63–71; Joh 18,24](#)

[Jesus erscheint vor Kajaphas Mt 26,57.59–66; Mk 14,53.55–64; Lk 22,54; Joh 18,24](#)

[Der Hohe Rat verurteilt Jesus Mt 27,1; Mk 15,1; Lk 22,66–71](#)

[Pilatus verhört Jesus zum ersten Mal Mt 27,2.11–14; Mk 15,1–5; Lk 23,1–7; Joh 18,28–38](#)

Die Jerusalemer Urgemeinde [Apg 1,12–2,41](#); [3,1–5,11](#), [17–12,25](#); [22,17–21](#); [Gal 1,17–24](#) Petrus und Johannes erscheinen vor dem Hohen Rat [Apg 4,5–22](#)

Die Apostel im Gefängnis [Apg 5,17–41](#)

Die Apostel kommen ins Gefängnis und werden befreit [Apg 5,17–26](#)

Die Apostel kommen vor den Hohen Rat [Apg 5,27–41](#)

Stephanus' Tod [Apg 6,8–8,1](#)

Stephanus hält eine Rede vor dem Hohen Rat [Apg 7,1–53](#)

Stephanus wird gesteinigt [Apg 7,54–8,1](#)

Paulus erscheint vor dem Hohen Rat [Apg 22,30–23,10](#)

Zeitleiste

Der Hohe Rat wird abgeschafft 70 n. Chr.

Der Sanhedrin zieht nach Tiberias um 150 n. Chr.

Hillel II. ist Leiter des Sanhedrin 330 – 365 n. Chr.

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