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*E. P. Sanders*

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**E.P. Sanders**

# JUDAISM

## PRACTICE & BELIEF

### 63 BCE - 66 CE



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**E. P. Sanders : Judaism: Practice and Belief, 63 Bce-66 Ce** before purchasing it in order to gage whether or not it would be worth my time, and all praised Judaism: Practice and Belief, 63 Bce-66 Ce:

0 of 0 people found the following review helpful. Best survey, especially for those of us who areBy Dean A. NosekBest survey, especially for those of us who are, or were, or thought we were aware of Judaic practices and beliefs at the turn of the ages. Revolutionary, Reformational, and Copernican in informing those open to historical

information. 11 of 13 people found the following review helpful. Good Study  
By Erin JE. P. Sanders has headed the study of first century Judaism in the right direction with this book and "Paul the Law and the Jewish People". This work discusses the differences between Sadducees, Pharisees, Essenes, and Zealots, as well as High Priests, priests, and Levites. Also, there is a heavy emphasis on the fact that the common Jew was not in any of these groups. Sanders begins the idea of a collective worldview shared by most first century Jews (N. T. Wright in his book "The New Testament and the People of God" carries this through more completely). There are excellent discussions on sacrifices, the tithing system, and synagogue life. There is no way to read this book without coming away knowing more about first century Judaism. The author pushes hard to show that the Pharisees were more liberal than is often supposed. Sanders ascribes more weight to Josephus as a source, and treats the New Testament as less reliable (for me this was a weakness in his presentation). Nevertheless, I do recommend this work along with Wright's.  
0 of 0 people found the following review helpful. Five Stars  
By Customer  
Awesome book. Beyond my expectations. It came on time in excellent condition.

Working with primary evidence, describes the Judaism of this period as a functioning religion and discusses the religious practice and daily life of ordinary people. Pagan parallels to Jewish practice are noted and common theological ground discussed.