



Abba Hillel Silver Collection Digitization Project

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MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series V: Writings, 1909-1963, undated.

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Pharisees, 1950.

1) Many sects - differed sharply - doctrine + practice.

"Israel was not dispersed before it broke up into 24 sects of heretics"

During 2nd Cenn. - 536-70 AD. - over 600 yrs - + in following
- numerous sects flourished. Turbulent, culturally agitated + creative age.

(a) Post-exilic problems - Job - Wisdom liter. of Bible + Apoc -
Synagogues - public school system - ~~central of syn.~~

Development of Oral Law

(b) Macc. Revolt - only successful revolt in defense of
rel. - known to the ancient world - Independence -

(c) Great Struggle ag. Hellenism - Carried on

Great propagandist polytheism - converts

The Pharisees - traversed sea and land to
make a single proselyte" (Matt.)

Many differences of opinion - strict interp. - liberal -

Emphasized otherworldliness - ascetics - Paenitent - lived com.

usually in desert retreats - dual covenanted

approaches - fraternal prior austere - influenced

by Greek, Buddhist + Zoroastrian ideas.

2) The priest. line of Levites - Pharisees + Sadducees -

Conflict revolved around concept of 37 rx.

Every Jew accepted the authority of the 37 rx.

But what was $\Rightarrow$ μ - only the written 5 books, Moses - or
these books place the interpretation which subsequent
ages placed upon its laws - the Traditions - the

Unwritten $\Rightarrow$ μ :

The Pharisees were the partisans, the oral law - the Sadducees
insisted on the binding authority of the Law, the written Law
- supplemented by ordinances which priests decided

3/ Josephus - ^(Antiquities) "The Pharisees have delivered to the common
people by tradition from a continuous succession of
fathers, certain legal regulations which do not written
in the Law / Moses. on which account the Sadducees said
reject them - affirming that what is written is to
be regarded as Law, but what comes from the traditions
of the fathers is not to be observed."

4/ The cleavage bet. 2 groups a further a fringe - comes
into prominence after the Macc. Struggle (2nd c. B.C.) - and
continues for about 300 years - The debate, though - disputed
Hellenistic principles - took the edge off the controversy - but
it revived again under other circumstances - 500 years later

5/ The names "Pharisees" and "Sadducees" need explanation - not
easy to explain them.

① The word "Pharisee" - may be derived from Phar - or who is
"separated". From whom? not clear. - may be those who
separated 200 from the mass, the people in their strict observance
of the Law & ritual cleanliness - "Meticulous"

(3)

7). The principles upon which the Rad. based their doctrine was certainly older than that, the Ph. - the Ph. was in fact these a party, reform - in the eyes, the Rad - radical and unsavoured reform.

And only the front was authorized to pick and expander
as was required where the law was not clear. The front
were always the ref. customers & grinders.

DT. "If any case arises requiring decision - any case which is too difficult for you, then you shall arise and go up to the place where the Lord thy God will choose, and coming to the Levitical priest, and to the judge who is in you in those days, you shall consult them, and they shall declare the decision - and you shall be careful to do according to all that they direct you."

The friends and their colleagues, had considerable ^{see-guy} ~~authority~~, in
 the regulation, the mt. life, the people - + development, then. They
 & remarkably exercised, that was then the center following the
 return from Bot. of L. & and they did not feel called upon
 to relate or authenticals - each as their advances by
 reference to ^{what was apparently written in} the ^{independant} ^{decisions as} ~~the~~ ^{they} did not look after their ^{independant} ^{decisions as}
 in any way an unwritten ^{is}.

8). The Ph-^{in the first stage} challenged the right, the Soc. to enact any lg. for which
authority could not be found in the ~~Soc.~~ ^{wherever} new
laws or regulations must by a system of interpretation, he derived
from Soc. which is the exclusive mind of Soc. - (Soc. 70)

(a) And in second place, they denied that it is to make new law as exclusively the province, the prerogative - נכנסת בידם
המלך והנציח להם. Any Jew properly trained in the traditional techniques, interp. The law - he is by man's hand,
can be a source, the law - a Rabbi - דברים פשוטים / ביניים

9) The Ph. - thus made the $\gg$ 12 for more anchors in Judaism
- by ~~assimilating~~ ^{rounding} all ~~future~~ ^{states} ~~derived~~, the law is ~~it~~ - by
~~assimilating~~ the later law - the so-called unwritten law the $\gg$ 12
 $\gg$ 12 - with it. - $\gg$ 12

At the same fair, the techniques / interference - saw them
 (scope) to "bring up to date" as it was - some, the law, scope
 which was found to have been ^{anti-trust} restricting and burden
 too difficult to bear. In so doing they may be said to
 have been the Progressive rel. guides & Inail - and

they framed, what he came to be known as Mosaic Law (5
Judeans - Their leaders framed a way of life - 15 Ps and
(1512) = 3 1/2 x - which saved Jws from obsolescence -
enabled it to survive the destruction Temples - dispersion.
~~Hillel, Ben Zaccai, Akiba, Uria - Jewish leaders - that is~~

10/ The fact he said to have represented the party of conservative,
of vested interests, / primarily conservative, well-to-do, Aristocracy. The
Pharisees the party of rel. democracy - The Mosaic according
to Jephthah framed the Ph. - Alexander Jannaeus - (2-10 B.C.) Hasm.
King + High Priest + under who reign
the Hasm. kingdom reached its greatest extent -
Turned into Ph - 1510 - 2000 B.C. -
water libation - allowed water
to run over his feet - contempt,
- Ph. ceremony - unusual
pelted - insulted - swarmed
his mercenaries - 6000 slain

11/ Quote (p. 15)

WRHS

12/ "Law makers" - resurrection - Quote (p. 90)
Capitol punishment - (p. 68)

13/ Not only in matter of law - but Ph. differs - doctrine theology ideas
The Jws. denied resurrection + unworldly - reticent after
death - No authority for it in Scripture
Ph. Rabbis were hard put to it to find discreet authoritative
(Chap. 15)

(8c) - Boly - found them p. and in Messages
14/ Karaites - Scripturalists - (1) p. 1, 2 -- rejected all Rab. law. (6)
Islam - Sp. v. Pharos - they do but Trad. + rationalism

Anan b. David - they, too, had to develop their own doctr. analog. - comment
- little continuing with Rabbanim :- Rab. experts - Halakha
- potential interaction good effect - Susa, Ma. Vanda
12,000. - 10,000 in Crimea - 1942 Prad, Istanbul, Cairo
Terrace

15/ Modern J. - is Pharos J.

