

Law in Second Temple Judaism
Drisha Institute
Dr. Malka Z. Simkovich
April–May 2024

I. Josephus and Philo on the Three Judean Sects

a. Josephus, *Antiquities*, 13.10.6

What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the law of Moses; and for that reason it is that the Sadducees reject them and say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers; and concerning these things it is that great disputes and differences have arisen among them, while the Sadducees are able to persuade none but the rich, and have not the populace obsequious to them, but the Pharisees have the multitude of their side; but about these two sects, and that of the Essenes, I have treated accurately in the second book of Jewish affairs.

b. Josephus, *Antiquities*, 17.2.4

There was a certain sect of men that were Jews, who valued themselves highly upon the exact skill they had in the law of their fathers, and made men believe they were highly favored by God...These men are those that are called the sect of the Pharisees, who were in a capacity of greatly opposing kings... accordingly, when all the people of the Jews gave assurance of their good will to Caesar, and to the king's government, these very men did not swear, being above six thousand.

c. Josephus, *The Jewish War*, 2.8.2–14

For there are three philosophical sects among the Jews. The followers of the first of whom are the Pharisees; of the second the Sadducees; and the third sect, who pretends to a severer discipline, and called Essenes. These last are Jews by birth and seem to have a greater affection for one another than the other sects have. These Essenes reject pleasures as an evil, but esteem continence, and the conquest over our passions, to be virtue. They neglect wedlock, but choose out other persons' children, while they are pliable, and for for learning; and esteem them to be of their kindred and form them according to their own manners. They do not absolutely deny the fitness of marriage, and the succession of mankind thereby continued; but they guard against the lascivious behavior of women and are persuaded that none of them preserve their fidelity to one man.

These men are despisers of riches, and so very communicative as raises our admiration. Nor is there any one to be found among them who hath more than another; for it is a law among them, that those who come to them must let what they have to be common to the whole order, insomuch, that among them all there is no appearance of poverty or excess of riches...they have no certain city but many of them dwell in every city; and if any of their sect come from other places, what they have lies open for them, just as if it were their own; and they go into such as they never knew before, as if they had been ever so long acquainted with them...And as for their piety towards God, it is very extraordinary; for before sunrise they speak not a word about profane matters, but put up certain prayers which they have received from their forefathers, as if they made a supplication for its rising...

For their doctrine is this: That bodies are corruptible, and that the matter they are made of it not permanent; but that the souls are immortal, and continue forever; and that they come out of the most subtle air, and are united to their bodies as in prisons, into which they are drawn by a certain natural enticement; but that then they are set free from the bonds of the flesh, they then, as released from a long

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bondage, rejoice and mount upward. And this is like the opinion of the Greeks, that good souls have their habitations beyond the ocean, in a region that is neither oppressed with storms of rain, or snow, or with intense heat, but that this place is such as is refreshed by the gentle breathing of a west wind, that is perpetually blowing from the ocean; while they allot to bad souls a dark and tempestuous den, full of never-ceasing punishments. And indeed the Greeks seem to me to have followed the same notion, when they allot the islands of the blessed to their brave men, whom they call heroes and demigods; and to the souls of the wicked, the region of the ungodly, in Hades... There are also those among them who undertake to foretell things to come, by reading the holy books, and using several sorts of purifications, and being perpetually conversant in the discourses of the prophets; and it is but seldom that they miss in their predictions. Moreover, there is another order of Essenes, who agree with the rest as to their way of living, and customs, and laws, but differ from them in the point of marriage, as thinking that by not marrying they cut off the principal part of the human life, which is the prospect of succession; nay rather, that if all men should be of the same opinion, the whole race of mankind would fail..

But then as to the other two other orders at first mentioned: the Pharisees are those who are esteemed most skillful in the exact explication of their laws, and introduce the first sect. These ascribe to all fate [or providence], and to God, and yet allow, that to act what is right, or the contrary, is principally in the power of men, although fate does cooperate in every action. They say that all souls are incorruptible; but that the souls of good men are only removed into other bodies, but that the souls of bad men are subject to eternal punishment. But the Sadducees are those that compose the second order, and take away fate entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say, that to act what is good, or what is evil, is at men's own choice, and that the one or the other belongs so to everyone, that they may act as they please. They also take away the belief of the immortal duration of the soul, and the punishments and rewards in Hades. Moreover, the Pharisees are friendly to one another, and are for the exercise of concord and regard for the public. But the behavior of the Sadducees one towards another is in some degree wild; and their conversation with those that are of their own party is as barbarous as if they were strangers to them. And this is what I had to say concerning the philosophic sects among the Jews.

d. Philo of Alexandria, *Hypothetica*, 11:1–18

[The Essenes] live in many cities of Judaea and in many villages and grouped in great societies of many members. Their persuasion is not based on birth, for birth is not a descriptive mark of voluntary associations, but on their zeal for virtue and desire to promote brotherly love. Thus no Essene is a mere child nor even a stripling or newly bearded, since the characters of such are unstable with a waywardness corresponding to the immaturity of their age, but full grown and already verging on old age, no longer carried under by the tide of the body nor led by the passions, but enjoying the veritable, the only real freedom. This freedom is attested by their life. None of them allows himself to have any private property, either house or slave or estate or cattle or any of the other things which are amassed and abundantly procured by wealth, but they put everything together into the public stock and enjoy the benefit of them all in common.

They live together formed into clubs, bands of comradeship with common meals, and never cease to conduct all their affairs to serve the general weal. But they have various occupations at which they labour with untiring application and never plead cold or heat or any of the violent changes in the atmosphere as an excuse. Before the sun is risen they betake themselves to their familiar tasks and only when it sets force themselves to return, for they delight in them as much as do those who are entered for gymnastic

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competitions. For they consider that the exercises which they practise whatever they may be are more valuable to life, more pleasant to soul and body and more lasting than those of the athlete in as much as they can still be plied with vigor when that of the body is past its prime.

Some of them labor on the land skilled in sowing and planting, some as herdsmen taking charge of every kind of cattle and some superintend the swarms of bees. Others work at the handicrafts to avoid the sufferings which are forced upon us by our indispensable requirements and shrink from no innocent way of getting a livelihood. Each branch when it has received the wages of these so different occupations gives it to one person who has been appointed as treasurer. He takes it and at once buys what is necessary and provides food in abundance and anything else which human life requires. Thus having each day a common life and a common table they are content with the same conditions, lovers of frugality who shun expensive luxury as a disease of both body and soul.

And not only is their table in common but their clothing also. For in winter they have a stock of stout coats ready and in summer cheap vests, so that he who wishes may easily take any garment he likes, since what one has is held to belong to all and conversely what all have one has. Again if anyone is sick he is nursed at the common expense and tended with care and thoughtfulness by all. The old men too even if they are childless are treated as parents of a not merely numerous but very filial family and regularly close their life with an exceedingly prosperous and comfortable old age; so many are those who give them precedence and honour as their due and minister to them as a duty voluntarily and deliberately accepted rather than enforced by nature.

Furthermore they eschew marriage because they clearly discern it to be the sole or the principal danger to the maintenance of the communal life, as well as because they particularly practise continence. For no Essene takes a wife, because a wife is a selfish creature, excessively jealous and an adept at beguiling the morals of her husband and seducing him by her continued impostures. For by the fawning talk which she practises and the other ways in which she plays her part like an actress on the stage she first ensnares the sight and hearing, and when these subjects as it were have been duped she cajoles the sovereign mind...Such then is the life of the Essenes, a life so highly to be prized that not only commoners but also great kings look upon them with admiration and amazement, and the approbation and honors which they give add further veneration to their venerable name.¹

II. Qumran

1. Damascus Document

X.12: Concerning purification by water

No man shall bathe in dirty water or in an amount too shallow to cover a man. He shall not purify himself with water contained in a vessel. And as for the water of every rock-pool too shallow to cover a man, if an unclean man touches it he renders its water as unclean as water contained in a vessel.

Concerning the Sabbath to observe it according to its law

¹ All translations of Philo are by C. D. Yonge.

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No man shall work on the sixth day from the moment when the sun's orb is distant by its own fulness from the gate (wherein it sinks); for this is what He said; Observe the Sabbath day to keep it holy (Deut. 5.12). No man shall speak any vain or idle word on the Sabbath day. He shall make no loan to his companion. He shall make no decision in matters of money and gain. He shall say nothing about work or labour to be done on the morrow. No man shall walk in the field to do business on the sabbath. He shall not walk more than one thousand cubits beyond his town.

No man shall eat on the Sabbath day except that which is already prepared. He shall eat nothing lying in the fields. He shall not drink except in the camp. XI. If he is on a journey and goes down to bathe, he shall drink where he stands, but he shall not draw water into a vessel. He shall send out no stranger on his business on the Sabbath day. No man shall wear soiled garments, or garments brought to the store, unless they have been washed with water or rubbed with incense. No man shall willingly mingle (with others) on the Sabbath.

No man shall walk more than two thousand cubits after a beast to pasture it outside his town. He shall not raise his hand to strike it with his fist. If it is stubborn he shall not take it out of his house.

No man shall take anything out of the house or bring anything in. And if he is in a booth, let him neither take anything out nor bring anything in. He shall not open a sealed vessel on the Sabbath.

No man shall carry perfumes on himself whilst going and coming on the Sabbath. He shall life neither stone nor dust in his dwelling.

No man minding a child shall carry it whilst going and coming on the Sabbath.

No man shall chide his manservant or maidservant or labourer on the Sabbath. No man shall assist a beast to give birth on the Sabbath day. And if it should fall into a cistern or pit, he shall not lift it out on the Sabbath.

No man shall spend the Sabbath in a place near to Gentiles on the Sabbath.

No man shall profane the Sabbath for the sake of riches or gain on the Sabbath day. But should any man fall into water or (fire), let him not be pulled out with the aid of a ladder or rope or (some such) utensil.

No man on the Sabbath shall offer anything on the altar except the Sabbath burnt-offering; for it is written thus: Except your Sabbath offerings (Lev 23.38).

No man shall send to the altar any burnt-offering, or cereal offering, or incense, or wood, by the hand of one smitten with any uncleanness, permitting him thus to defile the altar. For it is written, The sacrifice of the wicked is an abomination, but the prayer of the just is an agreeable offering (Prov. 15.8).

No man entering the house of worship shall come unclean and in need of washing. And at the sounding of the trumpets for assembly, he shall go there before or after (the meeting), and shall not cause the whole service to stop, XII for it is a holy service.

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No many shall lie with a woman in the city of the Sanctuary, to defile the city of the Sanctuary with their uncleanness.

Every man who preaches apostasy under the dominion of the spirits of Belial shall be judged according to the law relating to those possessed by a ghost of familiar spirit (Lev 20.27). But no man who strays so as to profane the Sabbath and the feasts shall be put to death; it shall fall to men to keep him in custody. And if he is healed of his error, they shall keep him in custody for seven years and he shall afterwards approach the Assembly.

No man shall stretch out his hand to shed the blood of a Gentile for the sake of riches and gain. Nor shall he carry off anything of theirs, lest they blaspheme, unless so advised by the company of Israel.

No man shall sell clean beasts or birds to the Gentiles lest they offer them in sacrifice. He shall refuse, with all his power, to sell them anything from his granary or wine-press, and he shall not sell them his manservant or maidservant inasmuch as they have been brought by him into the Covenant of Abraham.

No man shall defile himself by eating any live creature or creeping thing, from the larvae of bees to all creatures which creep in water. They shall eat no fish unless split alive and their blood poured out. And as for locusts, according to their various kinds they shall plunge them alive into fire or water, for this is what their nature requires.

All wood and stones and dust defiled by the impurity of a man shall be reckoned like men having defilement of oil on them; whoever touches them shall be defiled by their defilement. And every nail or peg in the wall of a house in which a dead man lies shall become unclean as any working tool becomes unclean (Lev 11.32)

The Rule for the assembly of the towns of Israel shall be according to these precepts that they may distinguish between unclean and clean, and discriminate between the holy and the profane.

And these are the precepts in which the Master shall walk in his commerce with all the living in accordance with the statute proper to every age. And in accordance with this statute shall the seed of Israel walk and they shall not be cursed...

2. Community Rule (1QS) VI.2–VIII.20

These are the ways in which all of them shall walk, each man with his companion, wherever they dwell. The man of lesser rank shall obey the greater in matters of work and money. They shall eat in common and pray in common and deliberate in common. Wherever there are ten men of the Council of the Community there shall not lack a Priest among them. And they shall all sit before him according to their rank and shall be asked their counsel in all things in that order. And when the table has been prepared for eating, and the new wine for drinking, the Priest shall be the first to stretch out his hand to bless the first-fruits of the bread and new wine.

And where the ten are, there shall never lack a man among them who shall study the Law continually, day and night, concerning the right conduct of a man with his companion. And the Congregation shall

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watch in community for a third of every night of the year, to read the Book and to study Law and to pray together.

This is the Rule for an Assembly of the Congregation:

Each man shall sit in his place: the Priests shall sit first, and the elders second, and all the rest of the people according to their rank. And thus shall they be questioned concerning the Law, and concerning any counsel or matter coming before the Congregation, each man bringing his knowledge to the Council of the Community. No man shall interrupt a companion before his speech has ended, nor speak before a man of higher rank; each man shall speak in his turn. And in an Assembly of the Congregation no man shall speak without the consent of the Congregation, nor indeed of the Guardian of the Congregation. Should any man wish to speak to the Congregation, yet not be in a position to question the Council of the Community, let him rise to his feet and say: 'I have something to say to the Congregation.' If they command him to speak, he shall speak.

Every man, born of Israel, who freely pledges himself to join the Council of the Community, shall be examined by the Guardian at the head of the Congregation concerning his understanding and his deeds. If he is fitted to the discipline, he shall admit him into the Covenant that he may be converted to -the truth and depart from all falsehood; and he shall instruct him in all the rules of the Community. And later, when he comes to stand before the Congregation, they shall all deliberate his case, and according to the decision of the Council of the Congregation he shall either enter or depart. After he has entered the Council of the Community he shall not touch the pure Meal of the Congregation until one full year is completed, and until he has been examined concerning his spirit and deeds; nor shall his property be mingled with that of the Congregation.

Then when he has completed one year within the Community, the Congregation shall deliberate his case with regard to his understanding and observance of the Law. And if it be his destiny, according to the judgement of the Priests and the multitude of the men of their Covenant, to enter the company of the Community, his property and earnings shall be handed over to the Bursar of the Congregation who shall register it to his account and shall not spend it for the Congregation. He shall not touch the Drink of the Congregation until he has completed a second year among the men of the Community. But when the second year has passed, he shall be examined, and if it be his destiny, according to the judgement of the Congregation, to enter the Community, then he shall be inscribed among his brethren in the order of his rank for the Law, and for justice, and for the pure Meal; his property shall be mingled and he shall offer his counsel and judgement to the Community.

These are the Rules by which they shall judge at a Community (Court of) Inquiry

If one of them has lied deliberately in matters of property, he shall be excluded from the pure Meal of the Congregation for one year and shall do penance with respect to one quarter of his food. Whoever has answered his companion with obstinacy, or has addressed him impatiently, going so far as to take no account of the dignity of his fellow by disobeying the order of a brother inscribed before him, he has taken the law into his own hand; therefore he shall do penance for one year [and shall be excluded].

Whoever has uttered the Name of the [Most] Venerable Being [shall be put to death]. <<VII>> But if he has blasphemed when frightened by affliction or for any other reason whatever, while reading the

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Book or praying, he shall be set apart and shall return to the Council of the Community no more. If he has spoken in anger against one of the Priests inscribed in the Book, he shall do penance for one year and shall be excluded for his soul's sake from the pure Meal of the Congregation. But if he has spoken unwittingly, he shall do penance for six months.

Whoever has deliberately lied shall do penance for six months. Whoever has deliberately insulted his companion unjustly shall do penance for one year and shall be excluded.

Whoever has deliberately deceived his companion by word or by deed shall do penance for six months. If he has been careless with regard to his companion, he shall do penance for three months. But if he has been careless with regard to the property of the Community, thereby causing its loss, he shall restore it in full. And if he be unable to restore it, he shall do penance for sixty days.

Whoever has borne malice against his companion unjustly shall do penance for six months/one year; and likewise, whoever has taken revenge in any matter whatever. Whoever has spoken foolishly: three months. Whoever has interrupted his companion whilst speaking: ten days.

Whoever has lain down to sleep during an Assembly of the Congregation: thirty days. And likewise, whoever has left, without reason, an Assembly of the Congregation as many as three times during one Assembly, shall do penance for ten days. But if he has departed whilst they were standing he shall do penance for thirty days.

Whoever has gone naked before his companion, without having been obliged to do so, he shall do penance for six months. Whoever has spat in an Assembly of the Congregation shall do penance for thirty days. Whoever has been so poorly dressed that when drawing his hand from beneath his garment his nakedness has been seen, he shall do penance for thirty days. Whoever has guffawed foolishly shall do penance for thirty days. Whoever has drawn out his left hand to gesticulate with it shall do penance for ten days.

Whoever has gone about slandering his companion shall be excluded from the pure Meal of the Congregation for one year and shall do penance. But whoever has slandered the Congregation shall be expelled from among them and shall return no more. Whoever has murmured against the authority of the Community shall be expelled and shall not return. But if he has murmured against his companion unjustly, he shall do penance for six months.

Should a man return whose spirit has so trembled before the authority of the Community that he has betrayed the truth and walked in the stubbornness of his heart, he shall do penance for two years. During the first year he shall not touch the pure Meal of the Congregation, and during the second year he shall not touch the Drink of the Congregation and shall sit below all the men of the Community. Then when his two years are completed, the Congregation shall consider his case, and if he is admitted he shall be inscribed in his rank and may then question concerning the Law.

If, after being in the Council of the Community for ten full years, the spirit of any man has failed so that he has betrayed the Community and departed from the Congregation to walk in the stubbornness of his heart, he shall return no more to the Council of the Community. Moreover, if any member of the

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Community has shared with him his food or property which ... of the Congregation, his sentence shall be the same; he shall be ex[pelled].

<VIII> In the Council of the Community there shall be twelve men and three Priests, perfectly versed in all that is revealed of the Law, whose works shall be truth, righteousness, justice, loving kindness, and humility. They shall preserve the faith in the Land with steadfastness and meekness and shall atone for sin by the practice of justice and by suffering the sorrows of affliction. They shall walk with all men according to the standard of truth and the rule of the time.

When these are in Israel, the Council of the Community shall be established in truth. It shall be an Everlasting Plantation, a House of Holiness for Israel, an Assembly of Supreme Holiness for Aaron. They shall be witnesses to the truth at the judgement, and shall be the elect of Goodwill who shall atone for the Land and pay to the wicked their reward. It shall be that tried wall, that precious corner-stone, whose foundations shall neither rock nor sway in their place (Isa. 28:16).

It shall be a Most Holy Dwelling for Aaron, with everlasting knowledge of the Covenant of justice, and shall offer up sweet fragrance. It shall be a House of Perfection and Truth in Israel that they may establish a Covenant according to the everlasting precepts. And they shall be an agreeable offering, atoning for the Land and determining the judgement of wickedness, and there shall be no more iniquity.

When they have been confirmed for two years in perfection of way by the authority of the Community, they shall be set apart as holy within the Council of the men of the Community. And the Interpreter shall not conceal from them, out of fear of the spirit of apostasy, any of those things hidden from Israel which have been discovered by him.

And when these become members of the Community in Israel according to all these rules, they shall separate from the habitation of ungodly men and shall go into the wilderness to prepare the way of Him; as it is written, Prepare in the wilderness the way of... make straight in the desert a path, for our God (Isa. XL, 3). This (path) is the study of the Law which He commanded by the hand of Moses, that they may do according to all that has been revealed from age to age, and as the Prophets have revealed by His Holy Spirit.

And no man among the members of the Covenant of the Community who deliberately, on any point whatever, turns aside from all that is commanded, shall touch the pure Meal of the men of holiness or know anything of their counsel until his deeds are purified from all falsehood and he walks in perfection of way. And then, according to the judgement of the Congregation, he shall be admitted to the Council and shall be inscribed in his rank. This rule shall apply to whoever enters the Community.

3. The Temple Scroll XV.14–XIX.15; XLV.8–XLVI.15

If the High Priest is to [minister to YHWH, whoever] has been ordained to put on the vestments in place of his father, shall offer [a bull fo]r all the people and another for the priests. He shall offer the one for the priests first. The elders of the priest[s] shall lay [their hands] XVI [on] its [hea]d and after them the High Priest and all the [priests. They shall slaughter] the bull [before YHWH]. The elders of the priests shall take from the blood of the bull and [place] it [with their finger on the horns of the altar] and they shall pour [the blood] around the four corners of the [altar] ledge...[and they shall take from its blood and

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place it [on his right ear lobe and on the thumb of his right hand and the big toe of his] right [foot. They shall sprinkle on him and his vestments some of the blood which was on the altar]...[he] shall be [holy] all his days. [He shall not go near any dead body]. He shall [not] render himself unclean [even for his father or mother,] for [he is] hol[y to YHWH, his God]... [He shall offer on the al]tar and burn [the fat of the first bull...[all] the fat on the entrails and [the appendage of the liver and the two kidney]s and the fat on the[m]....They shall rejoice because expiation has been made for them... this day [shall] be a holy gathering for them, [an eternal rule for all their generations] wherever they dwell. They shall rejoice and... [Let] them prepare on the fourtee[n]th day of the first month [between dusk and dark the Passover of YHWH]. They shall sacrifice (it) before the evening offering and shall sacrifice... men from twenty years of age and over shall prepare it. They shall eat it at night in the holy courts. They shall rise early and each shall go to his tent...

On the fifteenth of this month (they shall be) a ho[ly] gathering. You shall do no work of labour on it. (It shall be) a seven-day feast of unleavened bread for YHWH. You shall offer on each of the[se] seven days a holocaust to YHWH: two young bulls, a ram, and seven ram labms without blemish and a he-goat for a sin-offering and the corresponding grain-offering and drink-offering [according to the statute for the young bulls, rams, lambs and the he-goat. On the seventh day (there shall be) an assembly] for [YHWH]. You shall do no work on it. XVIII ... [he -] goat for a sin-offering...[the corresponding grain-offering and drink-] offering according to the statue; one tenth of fine flour [mixed with a quarter of a hin of oil and] a quarter of a hin of wine for a drink-offering ... [he shall expiate] for all the guilt of the people of the assembly... This shall be an eternal [ru]le for you [for your generations wherever you dwell.] Then they shall offer the one ram, on[ce], on the day of the waving of the sheaf.

You shall count seven complete Sabbaths from the day of your bringing the sheaf of [the wave-offering. You shall count until the morrow of the seventh Sabbath. You shall count [fifty] days. You shall bring a new grain-offering to YHWH from your homes, [a loaf of fine flour], freshly baked with leaven. They are firstfruits to YHWH, wheat bread, two [ve cakes, two] tenths of fine flour in each cake...the tribes of Israel. They shall offer XIX ... their [grain-offering] and dr[ink-offering] according to the statue. The [priests] shall wave...[wave-offering with the bread of] the firstfruits. They shall b[elong to] the priests and they shall eat them in the [inner] court[yard], [as a new] [grain-offering], the bread of the firstfruits. Then...new bread from freshly ripened ears. [On this] da[y] there shall be [a holy gathering, an eter[nal] [rule] for their generations. [They] shall [do] no work. It is the feast of Weeks and the first of Firstfruits, an eterna[l] memorial.

You [shall count] seven weeks from the day when you bring the new grain-offering to YHWH, the bread of firstfruits. Seven full Sabbaths [shall elapse un]til you have counted fifty days to the morrow of the seventh Sabbath. [You] shall [bring] new wine for a drink-offering, four hins from all the tribes of Israel, one third of a hin for each tribe.

...

No man who has had a nocturnal emission shall enter the sanctuary at all until three days have elapsed. He shall wash his garments and bathe on the first day and on the third day he shall wash his garments and bathe, and after sunset he shall enter the sanctuary. They shall not enter my sanctuary in their impure uncleanness and render it unclean. No man who has had sexual intercourse with his wife shall enter anywhere into the city of the sanctuary where I cause my name to abide, for three days. No blind man shall enter it in all his days and shall not profane the city where I abide, for I, YHWH, abide amongst the children of Israel for ever and ever.

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Whoever is to purify himself of his flux shall count seven days for his purification. He shall wash his garments on the seventh day and bathe his whole body in running water. Afterwards he shall enter the city of the sanctuary. No one unclean through contact with a corpse shall enter there until he has purified himself. No leper nor any man smitten (in his body) shall enter there until he has purified himself and has offered...XLVI ...[No] unclean bird shall fly over [my] sanctua[ry]...the roofs of the gates...the outer courtyard...be in my sanctuary for ever and ever all the time that I [abide] among them.

You shall make a terrace round about, outside the outer courtyard, fourteen cubits wide like the entrances of all the gates. You shall make twelve steps (leading) to it by which the children of Israel shall ascend there to enter my sanctuary. You shall make a one-hundred-cubits-wide ditch around the sanctuary which shall divide the holy sanctuary from the city so that no one can rush into my sanctuary and defile it. They shall sanctify my sanctuary and hold it in awe because I abide among them.

You shall make for them latrines outside the city where they shall go out, north-west of the city. These shall be roofed houses with holes in them into which the filth shall go down. It shall be far enough not to be visible from the city, (at) three thousand cubits.

4. Miksat Ma'aseh Torah (4QMMT)

Frgs. 3 - 7 col. i (= 4Q395; 4QMMT A 19 - 21; B 1 - 16)

¹ [The (twenty-)eighth of it] a sabbath. In addi[tion to] it, Su[nday, Monday and Tuesday] ² [are to be ad]ded. And the year is complete, three hundred and si[xty-four] ³ days. Blank ⁴ These are some of our regulations [...] which [...] ⁵ [the] works which we [...] they [a]ll concern [...] ⁶ and purity of [...] ... [And concerning the offering of the wh]eat of the [Gentiles which they ...] ⁷ and let their [...] touch it [...] and they de[file it: you shall not eat] ⁸ of the wheat of [the Gen]tiles, [and it shall not] be brought into the temple. [And concerning the sacrifice of the sin-offering] ⁹ which they cook in vessels [of bronze ...] ¹⁰ the flesh of their sacrifices and [...] in the courtyard [...] ¹¹ with the broth of their sacrifices. And concerning the sacrifice of the Gentiles: [... they sacrifice] ¹² to the [...] it is [li]ke who whored with him. [And also concerning the cereal-offering of the sacrifice of] ¹³ the pea[ce-offerings], which they leave over from one day to another, and also [...] ¹⁴ that the cere[al-offering should be eaten] with the fats and the meat on the day of [their] sacri[fice, for] ¹⁵ the priest[s] should oversee in this matter in such a way that [they]d[o] not ¹⁶ lead the people into sin. Blank And also in what pertains to the purity of the heifer of the sin-offering: ¹⁷ that whoever slaughters it and whoever burns it and whoever collects its ash and whoever sprinkles the [water of] ¹⁸ purification, Blank all these ought to be pure at sun[set], ¹⁹ so that a pure man sprinkles the impure. For the sons of
Frgs. 3 - 7 col. ii (= 4Q395; 4Q397 3; 4QMMT B 17 - 20; 26 - 32)

¹ [Aaron] should [...] ² [concerning hi]des of catt[le ...] ³ their [hides] vessels [...] ⁴ [...] to the temp[le ...] ⁵⁻¹² [...] ¹³ the pr[iest]s ought [to keep] wa[tch over all these th]ings [so that they do not] ¹⁴ lead the people into sin. [And concer]ning what is written: [...] ¹⁵ [...] outside the camp a bull, or a sheep or a goat, for [...] in the north of the camp.] ¹⁶ And we think that the temple [is the place of the tent of meeting, and Je]rusale[m] ¹⁷ is the camp; and out[side] the camp [is outside of Jerusalem;] it is the camp of ¹⁸ their cities. Outside the ca[mp ...] ... [...] removing the ashes from ¹⁹ [the] altar and bur[ning there the sin-offering, for Jerusalem] is the place which

Frag. 8 col. iii (= 4Q396 i - ii; 4Q397 5; 4QMMT B 36 - 50)

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⁶ [...] ... [...] ⁷ [...] And concerning the eating, we think that one can eat] the fetus ⁸ [...] so and] the word is written: ⁹ [« a pregnant animal ». Blank? And concerning the Ammonite and the Moabite ¹⁰ [and the bastard and the one with crushed testicles and one whose penis has been cut off, if these enter] the assembly ¹¹ [...] and] take [wives] ¹² [to become one bone ... impurities. And also] we [thi]nk ¹³ [...] concerning these ¹⁴ [...] that one should not let] them be united [and] make them ¹⁵ [...] ... ¹⁶ [...] some of] the people ¹⁷ [...] associa]ting ¹⁸ [...] from all] uncleanness of [the] male ¹⁹ [and be respectful towards the temple ... And also concer]ning the blind ²⁰ [who cannot see: they should keep themselves from all uncleanness,]and uncleanness of

Frag. 8 col. iv (= 4Q396 ii - iii; 4Q397 6 - 13; 4QMMT B 51 - 66)

¹ [the sin] offering these do not see. Blank ² [And al]so concerning the deaf who have not heard the law [and the pr]ecept and the purity regulation, and have not ³ [h]eard the precepts of Israel, for whoever neither sees nor hears, does not ⁴ [k]now how to behave. But these are approaching the pu[ri]ty of the temple. Blank ⁵ [And] also concerning liquid streams: we say that in these there is no ⁶ [pu]rity, and also that liquid streams can not separate impure ⁷ [from] pure, because the liquid of the liquid streams and their vessels is alike, ⁸ the same liquid. And one should not let dogs enter the h[o]ly camp, because ⁹ they might eat some of the [bo]nes from the temp[le with] the flesh on them. For ¹⁰ Jerusalem is the holy camp, it is the place ¹¹ which he has chosen from among all the tribes of [Israel, since] Jerusalem is the head ¹² of the ca[mps of Israel. And also concerning the plantati]on of fruit trees [pla]nted ¹³ [in the land of Israel, it is like the first-fruits, it is for the prie]sts. And the tithe of [the cattle] ¹⁴ [and the flocks is for the priests. Blank And also concerning le]pers: w[e] ¹⁵ [say that they should not enter (a place) with ho]ly [purity,] but [in isolation] ¹⁶ [they shall stay outside a house. And also it is written that from the moment he sh]aves [and washes]

4Q395 (4QMMT^b) 4QHalakhic Letter^b (= 4Q394 3 - 7 i-ii; ; 4QMMT B 5 - 18)

¹ the sacri[fi]ce of the sin-offering which they cook in vessels of bronze ...] ² in it [the flesh of their sacrifices ...] ³ with [the broth of their sacrifices. And concerning the sacrifice of the Gentiles ...] ⁴ [they] sacrifice [to ...] ⁵ the sacrifice of the [peace-offerings which they leave over from one day to another, and also ...] ⁶ that the ce[real-offering should be e]aten [with the fats and the meat on the day of their sacrifice, for the priests] ⁷ should ov[er]see in [this] matter [in such a way that they do not lead the people into sin.] ⁸ And also in what pertains to the purity of the /heifer/ of the sin-[offering: that whoever slaughters it and whoever burns it and whoever collects] ⁹ [its] as[h] and whoever sprinkles the [water of purification. At sunset, all these] ¹⁰ ought to be pure so th[at a pure man sprinkles the impure. For the sons of] ¹¹ Aaron should [...] ¹² hides of [cattle ...]

4Q396 (4QMMT^c) 4QHalakhic Letter^c
Col. i (= 4Q394 8 iii; 4Q397 5; 4QMMT B 35 - 40)

¹ [...] they do [no]t slaughter in the temple. ² [And concerning pregnant animals: we think that one should not sacrifice t]he mother and the fetus on the same day ³ [...] And concerning the eating: w]e think that one can eat the fetus ⁴ [...] so and that the word is written: « a pregnant animal » Blank ⁵ [And concerning the Ammonite and the Moabite and the bastard and the one with crushed testicles and one whose] penis [has been cut]off, if these enter ⁶ [the assembly ... and] t[a]ke [wives to beco]me [one] bone

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Col. ii (= 4Q394 8 iii - iv; 4Q397 6 - 13; 4QMMT B 49 - 60)

¹ and to be respectful towards the temple. [And also concerning the blind] who cannot ² see: they should keep themselves from all unclean[ess; and the uncleanness of the sin-offering] they do not ³ see. Blank And also concerning the de[af who have not] heard the law ⁴ and the precept and the purity regulation, and have not heard the prec[cepts of] Israel ⁵ for whoever neither sees nor hears, does not [know] how to act. But these ⁶ are approaching the purity of the temple. And also [concerning liquid str]ea[ms, we] ⁷ say that in these there is no [purity. Neither can liquid streams] ⁸ separate impure from pu[re, because the liquid of the liquid streams] ⁹ and their containers is alike, [the same] li[quid. And one should not let] dogs [enter the holy camp,] ¹⁰ because they might eat [some of the bones from the te[mple with the flesh] ¹¹ [on] them. Because Jeru[sai]l[em is the holy camp, it is the place]

Col. iii (= 4Q394 8 iv; 4Q397 6 - 13; 4QMMT B 61 - 71)

¹ which he has chosen from among all the tribes of I[srael, since Jer]usalem is the head ² [of the cam]ps of Israel. Blank And also con[cerning the plan]tation of fruit tree[s] planted ³ in the land of Israel, it is like the first-fruits, it is for the priests. Blank And the tithe of the cattle ⁴ and of the flocks is for the priests. And also concerning lepers: we ⁵ s[ay that] they should [not] enter {the pur} (a place) with hol[y]purity, but [in isolation] ⁶ [they shall stay outside a house. And] also it is written that {on}/from/ the moment he shaves and washes [he should] stay outside ⁷ [his tent for seven d]ays. But now, even when they are still unclean ⁸ [lepers approach (a place) wi]th holy purity, the house. And you know ⁹ [...] and it is taken away from him, must bring {it} ¹⁰ [a sin-offering. And concerning him who acts offensively it is wri]tten that he is a slanderer and a blasp[he]mer. ¹¹ [And also: when they have the uncleanness of leprosy] one should not allow them to eat any of the ho[l]y things

Col. iv (= 4Q397 6 - 13; 4QMMT B 72 - 82)

¹ until the sun sets on the eighth day. And concerning [the uncleanness of the corpse of] ² a man: we say that every bone, [whether stripped of flesh] ³ or complete, is subject to the law concerning a dead or murder[ed] person. Blank ⁴ And concerning the fornications carried out in the midst of the people: they are me[mbers of ...] ⁵ (of) holiness, as it is written: « Holy is Israel ». And concerning the [pure] an[imal] ⁶ it is written that he shall not let two species mate; and concerning clot[hing, that no] ⁷ materials are to be mixed; and he will not sow his field or [his]vi[neyard with two species] ⁸ [be]cause they are holy. But the sons of Aaron are the ho[li]est of the holy] ⁹ [and y]ou know that a part of the priests and of the [people mingle] ¹⁰ [and they] unite with each other and defile the [holy] seed [and also] ¹¹ their (own) [seed] with fornications, be[cause ...]

4Q397 (4QMMT^d) 4QHalakhic Letter^d
Frag. 3 (= 4Q394 3 - 7 ii; 4QMMT B 26 - 34)

¹ [... should keep watch over] all [these] thing[s ...] ² [... in the nor]th of the camp. [...]
³ [... and Jerusalem i]s the camp; and outside the [camp ...] ⁴ [...] ... [and remo]ving [the ashes from the altar ...] ⁵ [... the place which he chose from among] all the tr[ibes of Israel ...] ⁶ [...] ... [...]

Frag. 5 (= 4Q394 8 iii; 4Q396 i; 4QMMT B 39 - 48)

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¹ [And concerning the Ammonite and the Moabite and] the bastard and the one with crushed testicles and one whose penis has been cut off, if these enter the assembly ... ² [and take wives to become one bone [...]] ³ [...] impurities. And also [we] think [...] concerning these ... ⁴ [...] that one should not let them be united and make them ... ⁵ [...] some of the people [...] ⁶ [...] from all uncleanness of the male ...]

Frgs. 6 - 13 (= 4Q394 8 iv; 4Q396 ii - iv; 4QMMT B 56 - 81)

¹ [We say that in these there is no purity. Neither can liquid streams separate] impure from pure ² [because the liquid of the liquid streams and their containers is alike, the same liquid. And one should not let] dogs [enter the holy] [camp] ³ [because they might eat some of the bones from the temple with] the flesh of them. Because Jerusalem is the] holy camp, it is ⁴ [the place which He has chosen] from among all [the tribes of] Israel, since Je[rusalem] is [the head of the camps of Israel.] And also concerning the plant[ation of] ⁵ [fruit trees planted in the land of Israel], it is like the first-fruits, [it is for the priests. And the tithe of the cattle] and the flocks is [for] the priests. ⁶ [And also concerning lepers: we say that they should not enter (a place) with holy purity, but in isolation] they [shall] stay ⁷ [outside a house. And also] is it written that from the moment he shaves and [washes he shall stay] outside his tent for seven days. But now ⁸ [even when they are still unclean lepers approach (a place) with holy] purity, the house. [And you know ...] ⁹ [... and it is taken away] from him, [must bring] a sin-offering. And concerning him who acts offensively it is written that he is a slanderer and a blasphemer.] ¹⁰ [And also: when they have the uncleanness of leprosy one should not] allow them to eat [any of the holy things until the sun sets on the] eighth day. And concerning ¹¹ [the uncleanness of a corpse] of a man we say that every [bone, whether stripped of flesh or complete is subject to the] law concerning a dead or murdered person.] ¹² And concerning the fornications carried out in the midst of the people: they are members of ... holiness,] as it is written: « Holy is [Israel] ». ¹³ [And concerning the pure] [animal], it is written that he shall not let [two species] mate; [and concerning clothing, that no] materials [are to be mixed;] and he will not sow ¹⁴ [his field or his vineyard with two species because] they are holy. But the sons of Aaron are the holiest of the holy, and you know ¹⁵ [...] ... [...]

Frgs. 14 - 21 (= 4Q398 14 - 17 i; 4QMMT C 1 - 17)

¹ [...] ... [...] ² [...] ... [...] who comes [...] ³ and who ... [...] will be ... [...] ⁴ And concerning the women [...] and the disloyalty [...] ⁵ for in these matters [...] because of] violence and fornication [many] ⁶ places have been ruined. [And also] it is written in the book of Moses:] you shall not bring an abomination into your house for ⁷ abomination is an odious thing. [And you know that] we have segregated ourselves from the multitude of the people [...] ⁸ [and] from mingling in these affairs, and from associating with them in these things. And you know that there is not ⁹ to be found in our actions disloyalty or deceit or evil, for concerning [these things] we give [...] ¹⁰ to you we have [written] that you must understand the book of Moses [and] the book[s of the prophets] and David [...] ¹¹ [the annals of] each generation. And in the book is written [...] ... not ¹² [...] and the former times [...] ... And further it is written that [you shall stray] from the path and evil will encounter [you]. And it is written: and it shall happen ¹³ [when all] [these] things shall befall you at the end of days, the blessing and] the curse ¹⁴ [then you shall take it to] your [heart] and will turn [to him with all] your heart and with [all] your soul at the end [of time] ¹⁵ [And it is written in the book] of Moses and in the book of the prophets, that there will come [...] ... [...] ¹⁶ [...] ... [...] ... [...]

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4Q398 (4QMMT^e) 4QHalakhic Letter^e
Frgs. 11 - 13 (= 4QMMT C 18 - 24)

¹ [the bles]sing[s ...] ... [...] in the days of Solomon the son of David and also the curses ² [which] came in the days of [Jer]oboam son of Nebat and up to the ex[i]le of Jerusalem and of Zedekiah, king of Juda[h] ³ [that] he should bring them in [...]. And we are aware that part of the blessings and curses have occurred ⁴ that are written in the b[ook of Mos]es. And this is the end of days, when they will return in Israel ⁵ to the L[aw ...] and not turn bac[k] and the wicked will act wick[edly]and ... [...] ⁶ and [...] remember the kings of Israe[l] and reflect on their deeds, how whoever of them ⁷ was respecting [the ... La]w was freed from afflictions; and those were the se[ek]ers of the Law

Frgs. 14 - 17 col. i (= 4Q397 14 - 17 i; 4QMMT C 9 - 16)

¹ [in our actions disloyalty or deceit or evil, for concerning these things we gi]ve ² [...] we [have written that you must understand the bo]jok of Moses ³ [and the books of the prophets and David and the annals of each]generation [and in] the book is written ⁴ [...] and the former times ...⁵ [it is writ]ten that you [shall stray from the path and evil will encounter] you. And it is written: and it shall happen when ⁶ [all] these [things shall befa]ll you at the en[d] of days, the blessing ⁷ [and the] curse, [then you shall take it] to your he[art] and will turn to him with all your heart ⁸ [and with al]l [your] soul [at the en]d [of time] and ... [...]

III. Jubilees

1. Jubilees 2:1–31

And the angel of the presence spoke to Moses by the word of the LORD, saying, “Write the whole account of creation, that in six days the LORD God completed all his work and all that he created. And he observed a sabbath the seventh day, and he sanctified it for all ages. And he set it (as) a sign for all his works.” For on the first day he created the heavens, which are above, and the earth, and the waters and all of the spirits which minister before him....

And on the sixth day he made all of the beasts of the earth and all of the cattle and everything which moves upon the earth. And after all of this, he made man – male and female he made them – and he gave him dominion over everything which was upon the earth and which was in the seas and over everything which flies, and over beasts and cattle and everything which moves upon the earth or above the earth. And over all this he gave him dominion...and he gave us a great sign, the sabbath day, so that we might work six days and observe a sabbath from all work on the seventh day. And he told us – all of the angels of the presence and all of the angels of sanctification, these two great kinds – that we might keep the sabbath with him in heaven and on earth. And he said to us, “Behold I shall separate for myself a people from among all the nations. And they will also keep the sabbath. And I will sanctify them for myself, and I will bless them. Just as I have sanctified and shall sanctify the sabbath day for myself thus shall I bless them. And they will be my people and I will be their God. And I have chosen the seed of Jacob from among all that I have seen. And I have recorded him as my firstborn son, and have sanctified him for myself forever and ever. And I will make known to them the sabbath day so that they might observe therein a sabbath from all work.”

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And thus he created therein a sign by which they might keep the sabbath which us on the seventh day, to eat and drink and bless the one who created all things just as he blessed and sanctified for himself a people who speared from all the nations so that they might keep the sabbath together with us. And he caused their desires to go up as pleasing fragrance, which is acceptable before him always.

There were twenty-two chief men from Adam until Jacob, and twenty-two kinds of works were made before the seventh day. The former is blessed and sanctified, and the latter is also blessed and sanctified. One was like the other with respect to sanctification and blessing. And it was granted to the former that they should always be the blessed and sanctified ones of the testimony and the first law just as he had sanctified and blessed sabbath day on the seventh day.

He created heaven and earth and everything which he created in six days. And the LORD made the seventh day holy for all of his works. Therefore he commanded concerning it, "Let everyone who will do any work therein die. And also whoever defiles it let him surely die."

And you, command the children of Israel, and let them guard this day so that they might sanctify it and not do any work therein, and not defile it because it is more holy than any day. And everyone who pollutes it let him surely die. And anyone who will do any work therein, let him surely die forever so that the children of Israel might guard this day....and (make known) that [the children of Israel] should not prepare thereon anything which will be eaten or drunk, which they have not prepared for themselves on the sixth day. And (make known that it is not lawful) to draw water or to bring in or take out any work within their dwellings which is carried in their gates. And they shall not bring in or take out from house to house on that day because it is more holy and it is more blessed than any day of the jubilee of jubilees...

The Creator of all blessed it, but he did not sanctify any people or nations to keep the sabbath thereon with the sole exception of Israel. He granted to them alone that they might eat and drink and keep the sabbath thereon upon the earth.

2. Jubilees 3:11–20

In the first week was Adam created, and the rib--his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days. And after Adam had completed forty days in the land where he had been created, we brought him into the Garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the Garden of Eden.

And for this reason the commandment is written on the heavenly tables in regard to her that giveth birth: "if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child. But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days."

And when she had completed these eighty days we brought her into the Garden of Eden, for it is holier than all the earth besides, and every tree that is planted in it is holy. Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no

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hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

3. Jubilees 16:20–41

And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son. And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called: And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles. For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation.

And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy. And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath. And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth. And during these seven days he brought each day to the altar a burnt-offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin-offering, that he might atone thereby for himself and for his seed. And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit-offerings and their drink-offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savor. And morning and evening he burnt fragrant substances, frankincense and galbanum, and stacte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.

And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house; and there was no stranger with him, nor any that was uncircumcised. And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it should become like Him who had made all things. And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.

And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tables. For this reason it is ordained on the heavenly tables concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord--a statute for ever throughout their generations every year. And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook. And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

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4. Jubilees 32:4–21

And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his father clothed him in the garments of the priesthood and filled his hands. And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savor before God. This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink-offerings. And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days. And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who had delivered him out of all his tribulation and had given him his vow. And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men. And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus he tithed again the tithe to the Lord and sanctified it, and it became holy unto Him.

And for this reason it is ordained on the heavenly tables as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law there is no limit of days for ever. This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it hath been chosen, and nothing shall remain over from it from this year to the year following. For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

And all that is left thereof and becometh old, let it be regarded as polluted: let it be burnt with fire, for it is unclean. And thus let them eat it together in the sanctuary, and let them not suffer it to become old. And all the tithes of the oxen and sheep shall be holy unto the Lord, and shall belong to His priests, which they will eat before Him from year to year; for thus is it ordained and engraven regarding the tithe on the heavenly tables. And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy forever, for himself and his children after him.

5. Jubilees 50:1–18

And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which is between Elim and Sinai. And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye enter the land which ye are to possess. And the land also will keep its sabbaths while they dwell upon it, and they will know the jubilee year.

Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, and one week and two years and there are yet forty years to come (lit. "distant") for learning the commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west. And the jubilees will pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwelleth with confidence in all

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the land, and there will be no more a Satan or any evil one, and the land will be clean from that time for evermore. And behold the commandment regarding the Sabbaths--I have written (them) down for thee and all the judgments of its laws.

Six days wilt thou labour, but on the seventh day is the Sabbath of the Lord your God.

In it ye shall do no manner of work, ye and your sons, and your men-servants and your maid-servants, and all your cattle and the sojourner also who is with you. And the man that doeth any work on it shall die: whoever desecrates that day, whoever lieth with (his) wife or whoever saith he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever taketh up any burden to carry it out of his tent or out of his house shall die.

Ye shall do no work whatever on the Sabbath day save that ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival, and a holy day: and a day of the holy kingdom for all Israel is this day among their days for ever. For great is the honour which the Lord hath given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men, save burning frankincense and bringing oblations and sacrifices before the Lord for days and for Sabbaths. This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord, and that He may receive them always from day to day according as thou hast been commanded.

And every man who doeth any work thereon, or goes on a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths: The man who doeth any of these things on the Sabbath shall die, so that the children of Israel shall observe the Sabbaths according to the commandments regarding the Sabbaths of the land, as it is written in the tables, which He gave into my hands that I should write out for thee the laws of the seasons, and the seasons according to the division of their days. Herewith is completed the account of the division of the days.