

Jewish people into rival sects advocating differing approaches to the central religious questions of the day; such as:

- Scripture, its authority and interpretation.
- Models of religious leadership: Priests, scholars and pietists.
- Paths to holiness: Purity, worship, study and morality.
- Ideas about God, the afterlife, the Messiah, etc.

This course will concern itself with the central religious practices, institutions and beliefs of Second-Temple Judaism. We will focus initially upon those elements that were held in common by all Jewish movements. Afterwards we shall examine the development and character of the many religious sects and parties that arose at that time--Hellenists, Essenes, Sadducees, Pharisees, Zealots, etc., studied against the broader social, political and intellectual currents of the age.

Core Competencies:

In addition to familiarizing the student with the important facts, sources and events relevant to Second-Temple Judaism, this course will also provide an introduction to the scholarly methodologies that are necessary for the historical study of religion. Attention will be paid to identifying and characterizing the literary and other sources (such as archeology) that provide us with the our information about ancient religious institutions and ideas; problems related to the use that can be made of those sources (e.g., author's biases); and criteria for evaluating the strengths and weaknesses of the interpretations of the data that have been proposed by various modern scholars.

The students will be challenged to demonstrate their abilities in:

- the collection of data
- critical analysis of sources
- the evaluation of scholarly literature
- the presentation of the research in an organized and coherent manner

Course Requirements:

There will be a final examination in this course.

Course Outline:

The following outline should be considered a *provisional* guide to the subject matter of the course:

- I.
 1. The historical context (the Persian, Hellenistic, Hasmonean and Roman periods) of the Second Commonwealth.

- Principal literary documents: Bible, Apocrypha, New Testament, Josephus Flavius, Rabbinic Literature, etc.
- 2. Palestinian and Diaspora Judaism.
- 3. The Jerusalem Temple and its impact on Jewish religious and social life (Priests, Levites and Israelites).
- 4. The religious life of the common people: Life and calendar cycles, etc.
- 5. Law and morality.
- 6. Theology and eschatology.

II.

- 1. The Sadducees: Priests and aristocrats
- 2. The Essenes and the Dead Sea Scrolls
- 3. The Pharisees: The sanctity of the Oral Torah, and other features of their theology and practice.

Jewish Movements of the Second Temple Era:

General Guidelines and Resources

Topics

Following is a listing of some suggested topics in the study of Judaism during the Post-Biblical or Second Temple era. The items are intended as broad areas. Most of the items could be dealt with in several different ways, and have generated a considerable amount of scholarly literature.

General

The Qumran Documents (Dead Sea Scrolls)

Much controversy surrounds the question of who composed these texts. Initially, the consensus of scholarship argued that they had been produced by a particular Jewish sect, most likely the Essenes. Recent



Fragment of the 'Zadokite Work' (Damascus Covenant) from the Cairo Genizah

studies have challenged that view, attributing them to either a different group (e.g., Jewish Christians) or to a broad spectrum of assorted groups.

Sects and Movements

Pharisees

There are several fundamental questions and controversies in the study of Pharisaism, including: Its origins and relationship to other groups such as the Scribes and Hasideans, Rabbis, etc.; its possible socio-economic dimensions; its distinctive beliefs: e.g., the Oral Torah, Resurrection; its modes of Biblical interpretation.

Sadducees

This is the least studied of the major movements, and is known (almost) exclusively through the negative statements of its opponents. It is important (but difficult) to attempt to try to see the Sadducees as they would have seen themselves.

Essenes

Most recent scholarship on the Essenes deals with their connection to the Dead Sea Scrolls, some of which (e.g., the Community Rule) are very close to Josephus' description of the group.

Hellenistic Judaism

The Judaism of Hellenized communities, especially in centres like Alexandria, had its own distinctive character; e.g., its concern with philosophy and allegorical interpretation of scripture. Scholars have suggested that it was this type of Judaism that formed the basis for the successful Christian mission to the diaspora. At the same time, the diaspora Jews remained submissive to the Judaism and Jewish leadership of the Palestinian centre. Philo's allegorical interpretations of the Bible make fascinating reading, and contain much material.

The Evolution of the Bible

The selection of the books that would eventually become the Hebrew Bible was going on throughout the Second Temple era. While the contents of the Torah and most of the Prophets were apparently determined very early, the list Hagiographa evolved slowly and erratically throughout the era, and perhaps afterwards. The Apocrypha provide an example of books that were evidently included in some people's Bibles, but not in others. Some have suggested that certain writings from the Dead Sea Scrolls were accepted by the Essenes as "scripture." Did the differences among the various groups result in part from their acceptance of different books as inspired?

Most scholarly literature about the evolution of the Bible presumes a Christian model of "canonization," according to which theological decisions were proclaimed by official councils or synods about whether a given work was prophetic or inspired. The Jewish sources seem to relate to more practical criteria: whether the work is to be read aloud in the synagogue, or if it "defiles the hands." You should give some thought to the question of historical methodologies.

Beliefs

Ideas about the afterlife

- Revelation, the nature and status of prophecy and scripture
 - Attitudes towards Paganism and philosophy
 - Eschatology and Messianism (e.g., how these ideas were shaped by the Bible and by contemporary concerns)
 - Free will and divine power
-

Jewish Observances and Laws

The calendar and festivals:

Pharisaic Judaism employed a lunar-solar calendar, whereas some other movements had purely solar calendars. What were the origins and implications of this dispute? The Biblical festivals were understood and observed in different ways by different Jewish groups. Focus on one or more of the festivals, and explore the origins and implications of these differences.

The Sanhedrin and the court system:

Many sources (e.g., Josephus, the New Testament, Rabbinic tradition) speak of the Sanhedrin as the main institution for the interpretation, legislation and adjudication of Jewish religious law. These sources often present differing pictures of its structure and functions. Note: Many discussions focus on the Sanhedrin's role in the trial of Jesus.

The Jerusalem Temple and the Priesthood

All observers agree that the Jewish religion at this time was dominated by the Temple, the sacrificial cult, and the priests who administered it. Sanders has some very insightful things to say about how these institutions affected the day-to-day spirituality of the general population, but there is a great deal more that be said in describing such

phenomena as sacrifices, pilgrimages to the Temple, the status and duties of the priesthood, etc.

Dietary and Purity Laws

The Bible lays down many laws which influence and regulate the manner in which food may be produced and consumed (e.g., tithes, heave-offering, prohibitions of certain species)

Marriage and the family

The roles of husband and wife; the legal mechanisms for establishing and dissolving marriages; polygamy, levirate marriage, laws of inheritance, etc.

Prayer, liturgy and the synagogue

The formal liturgy of Judaism is not well documented until the Talmudic era; though it is evident that elements of those prayers had existed long before. Scholars have pointed to passages in the Apocrypha (especially Ben-Sira) as reflecting stages in the evolution of the Jewish liturgy, and texts from Qumran have provided much new information on this question that is still being evaluated.

The origins and history of the synagogue are not clear, and have been open to a variety of modern reconstructions.

Bibliography

The range of available literature is vast. Following is a very selective listing of some of the better general works in the area.

For specific topics consult more specialized references, such as the Sanders textbook which has an excellent bibliography on pp. 544-53. Note especially his lists of English versions of primary sources.

Recommended works:

Journals

- *Jewish Quarterly Review* (a general journal of Jewish studies, edited for many years by Solomon Zeitlin, a specialist in Second Temple Judaism. Unfortunately, Zeitlin was firmly convinced that the Dead Sea Scrolls were a medieval forgery, and refused to publish any articles that said otherwise).

- *Journal for the Study of Judaism in the Persian, Hellenistic and Roman Periods*. Note their extensive synopses of articles from other journals and scholarly collections.
- *AJS Review*.
- *Journal of Jewish Studies*, has always devoted much attention to Second Temple Judaism and Qumran.
- *Revue de Qumran*. Don't panic, many of the articles are in English.
- *Studia Philonica Annual*
- *Novum Testamentum*
- *Journal of Biblical Literature*

Reference

- Roth, C., ed., *Encyclopedia Judaica* (Jerusalem: 1972).
- *Jewish Encyclopedia* (An excellent encyclopedia, but it is close to a century old, so you have to use it very carefully).
- Feldman, Louis H., *Josephus, Judaism, and Christianity*, Detroit, 1987.
- Feldman, Louis H., *Josephus and modern scholarship*, Berlin , 1984.
- Feldman, Louis H., *Josephus : a supplementary bibliography*, New York : Garland, 1986.

Monographs

- Alon, Gedaliahu, *Jews, Judaism and the Classical World* (Jerusalem: 1977).
- Alon, Gedaliahu, *The Jews in Their Land in the Talmudic Age* (Jerusalem: 1980).
- Baron, Salo W., *A Social and Religious Gistory of the Jews*, Vol. II (New York).
- Bickerman, Elias, *the God of the Maccabees : studies on the meaning and origin of the Maccabean revolt*, Leiden, 1979.
- Bickerman, E. J., *The Jews in the Greek Age*, Cambridge, Mass., 1988.
- Bickerman, E. J., *From Ezra to the last of the Maccabees: foundations of post-Biblical Judaism* , New York, 1962.
- Cohen, Shaye D., *From Maccabees to Mishnah*.
- Davies, W. D. and Finkelstein, L., *The Cambridge History of Judaism*, vol. II: The Hellenistic Age (Cambridge, 1984).
- Falk, Zev, *Introduction to Jewish Law of the Second Commonwealth* (Leiden: 1972-8).
- Finkelstein, Louis, *The Pharisees: The Sociological Background of Their Faith* (Philadelphia: 1962).
- Flusser, David, *Judaism and the origins of Christianity*, Jerusalem 1988.
- Ginzberg, Louis, *The Legends of the Jews* (Philadelphia: 1968).
- Hengel, Martin, *Judaism and Hellenism* (London: 1974).
- Mason, Steve N., *Flavius Josephus on the Pharisees* (Leiden: 1991).

- Moore, George Foot, *Judaism in the First Centuries of the Christian Era* (Cambridge MA: 1927 30).
- Neusner, Jacob, *From Politics to Piety: The Emergence of Pharisaic Judaism* (Englewood Cliffs:1973).
- Nickelsburg, George W. E., *Jewish Literature between the Bible and the Mishnah* (Philadelphia: 1981).
- Safrai, S. and Stern, M., *The Jewish People in the First Century* (Assen and Philadelphia: 1974).
- Safrai, S. and Stern, M., *The Literature of the Sages* (Assen and Philadelphia: 1987).
- Sanders, E. P., *Jewish Law from Jesus to the Mishnah* (London and Philadelphia: 1990).
- Schiffman, Lawrence H., *Sectarian Law in the Dead Sea Scrolls* (Chico: 1983).
- Schürer, Emil, *The History of the Jewish People in the Age of Jesus Christ (175 B.C. A.D. 135)*, revised and edited by G. Vermès, F. Millar et al. (Edinburgh: 1973 87).
- Stern, Menahem, *Greek and Latin Authors on Jews and Judaism* (Jerusalem: 1974 84).
- Tcherikover, Avigdor, *Hellenistic civilization and the Jews*, New York, 1985.
- Solomon Zeitlin, *The Rise and Fall of the Judean State* (Philadelphia 1962)
- *The World history of the Jewish people (Society and Religion in the Second Temple Period)*, Tel Aviv, 1964-.

- [What's in a Course Name?](#)

What's in a Course Name?

"Second Temple Judaism"

vs. Post-Biblical

vs. Second Commonwealth Judaism

A. "Post-Biblical"

- What is the [Jewish] Bible ?
- When does it end?
 - Latest book Daniel, c. 168 B.C.E.
 - Last events Haggai, Zechariah and Malachi, c. 460 B.C.E.

B. Second Temple

Completed c. 516

C. Second Commonwealth

- Cyrus' decree (and first migrations from Babylonia) 538
- Acceptance of Law of Moses Torah as constitution of Judea under Ezra 430 397 ?

Conclusion of Era: Destruction of Second Temple / Commonwealth 70 C.E.

- Significance?

Notes on E. P. Sanders, Judaism: Practice & Belief--63 BCE-66 CE (London and Philadelphia, 1992)

- [Chapter One: Historical Sources](#)



Historical Sources for Post-Biblical Judaism (Sanders Chapter One)

- **Josephus Flavius (Joseph ben Mattathias , c. 37 100 c.e.)**
 - The Jewish War
 - The Jewish Antiquities
 - Life of Josephus
 - Against Apion
-

- **Philo Judaius of Alexandria (c. 25 B.C.E. 45 c.e.)**
 - Allegorical commentaries on the Bible,
 - Legation to Gaius
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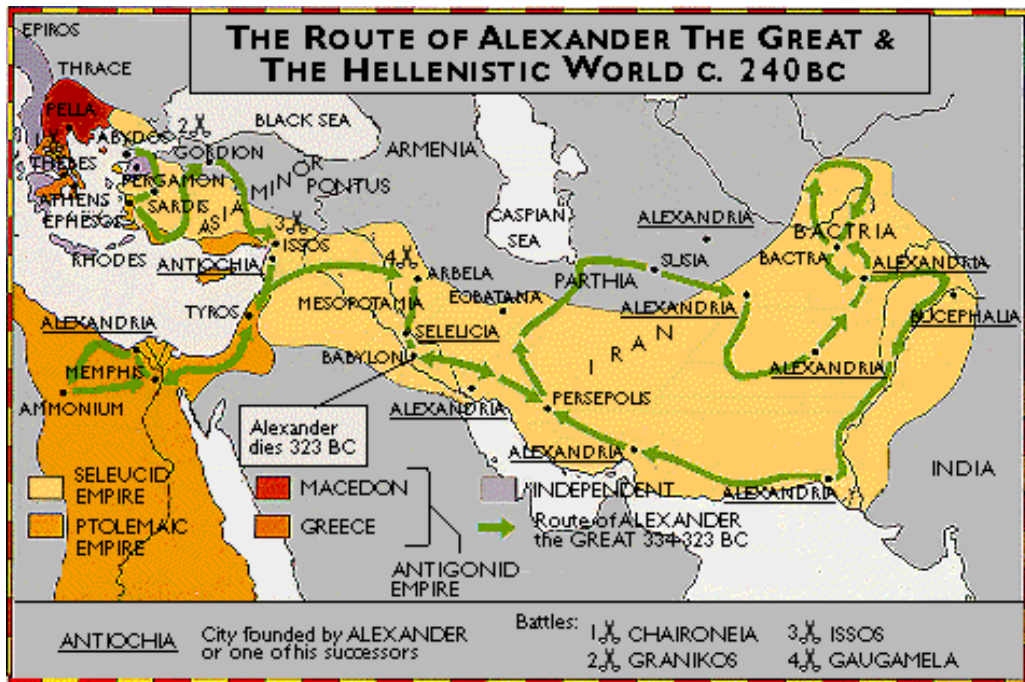
- **Septuagint:**
 - Alexandrian Greek translation
 - Preserves early interpretation of the Bible.
-

- **Apocrypha and Pseudepigrapha:**
 - **Historical works:**
 - Maccabees (especially I and II)
 - **Apocalypses:**
 - Symbolic descriptions of Jewish historical and political hopes.
 - Not exclusive to any particular group.
 - **Others:**
 - Reflect important religious ideas, values and practices current at the time
-

- **Rabbinic literature:**
 - Must be used with caution
 - Much later than Temple era. Composed from c. 50 C.E. onwards.
 - Not normally concerned with history, but rather with law, biblical interpretation and homiletical themes.
 - Generally, depicts Pharisaic interpretations. Does not always reflect consensus of Second-Temple Jewish movements.
-

- **New Testament:**
 - Contains many useful descriptions of Jewish society in Palestine and abroad.
 - Accounts of disputes between Pharisees and Sadducees, etc.

- **Qumran manuscripts ("Dead Sea Scrolls"):**
 - A variety of different genres of texts from the Second Temple era: Bible manuscripts, community rules, exegesis, liturgy, apocalypses, etc.
 - Though some texts (e.g., the "Community Rule") seem clearly to be Essene, it is not completely certain whether they belong to a particular sect.



- [Chapter Two: The Three Parties](#)

Topics for Discussion: from Sanders *Judaism*, Chapter Two:

When did the three "parties" emerge?

Following the success of the Maccabean revolt:



A Hasmonean Coin

The previous leadership--the priests descended from "Zadok"--were now replaced by the Hasmonean priestly family.

The Sadducees were the supporters of the former leadership.

The Pharisees may have opposed any expansion of priestly authority, especially the usurpation of kingship, which belonged to the House of David.

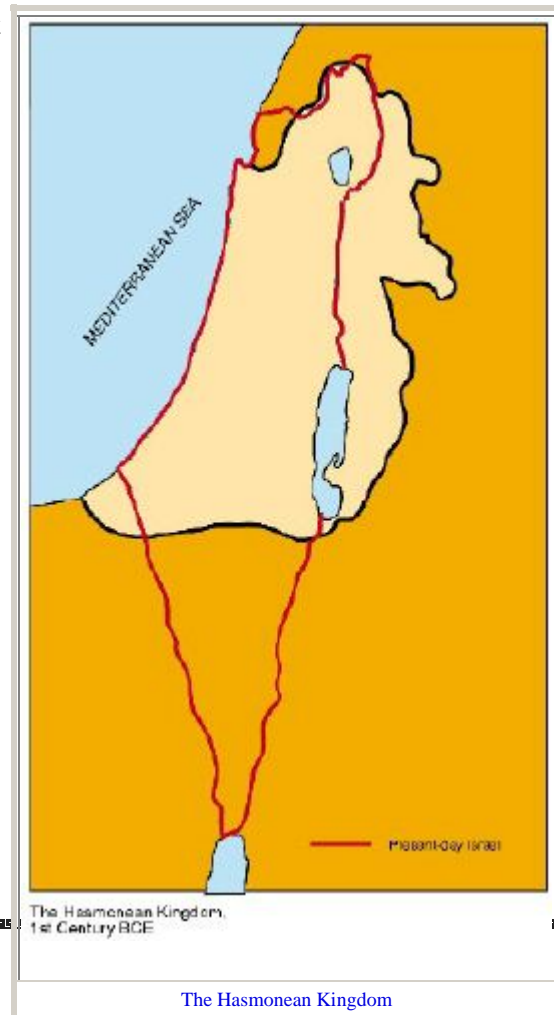
The political stakes were now much higher than before. For the first time in centuries, Judea was a fully independent state with control over army, taxes, foreign policy, etc.

Josephus does not mention the parties before this time.

Until then the groups were united in their support of the traditional religion against the reforms of the radical Hellenists.

After the revolt, disagreements became more pronounced. All the groups upheld the Torah, but they disagreed about its correct interpretation, and about who was authorized to interpret it.

The previous leadership--the priests



The roots of the division were probably much earlier

Ezra had been both a Zadokite priest and a "scribe," a teacher of the Torah.

Two models of religious authority appear to have coexisted throughout the Persian period:

- Hereditary priests presided over the political administration of the community, as well as the Temple.
- "Scribes" studied and taught the Torah, and perhaps other components of the religious tradition.

Judaism during the Persian era (550-c.300 B.C.E.):

Scant documentation about this period.

Apparently it was a peaceful, uneventful time.

Centrality of the Temple and priesthood.

Probable influence of Persian religious ideas and institutions:

- Angels, Satan
- Afterlife (Resurrection)
- Need to consciously differentiate between Jewish monotheism and Zoroastrian dualism: Introduction of the "Shema"?

Hellenistic era (c. 300-198 B.C.E.):



The nature and historical origins of "Hellenism."

Ptolemies and Seleucids

Material, cultural and religious manifestations.



Summary of Disputes Among the Three Parties:

| Sect: | Sadducees | Pharisees | Essenes |
|--|---|---|--|
| Social Class: | Priests, aristocrats | Common people | ? |
| Figures of Authority: | Priests | "Disciples of the Wise" | "Teacher of Righteousness" |
| Attitude to Hellenism: | For | Selective | Against |
| Attitude to Hasmoneans: | Opposed usurpation of priesthood by non-Zadokites | Varied? Opposed usurpation of monarchy? | Varied? Personally opposed to Jonathan ("Wicked Priest")? |
| Theology: | | | |
| <ol style="list-style-type: none"> Free will Angels Afterlife | <ol style="list-style-type: none"> Yes No None | <ol style="list-style-type: none"> Mostly Yes Resurrection | <ol style="list-style-type: none"> No ? Spiritual |

| | | | |
|--------------------------------|--|--|---------------------|
| | | | Survival (?) |
| Attitude to Bible: | Literalist | Sophisticated scholarly interpretations | "Inspired Exegesis" |
| Attitude to Oral Torah: | No such thing | Equal to Written Torah | "Inspired Exegesis" |
| Practices: | Emphasis on priestly obligations (for priests) | Application of priestly laws to non-priests (<i>tithes</i> and <i>purity</i> rules) | "Inspired Exegesis" |
| Calendar: | ? Luni-solar (perhaps only under popular pressure?) | Luni-solar | Solar: 364-day year |

Miscellaneous Topics related to the Sanders Text:

Page 13

"Relatively new Pharisaic traditions."

"Sadducee special traditions."

Essenes: attribution of views to Law of Moses.

"monastic... isolated...remote"

Page 16

Ben Sira

Page 18 (see also 24, 26, etc.)

Hasideans.

Page 22

The Hellenism of Hasmonean monarchs

"until a true prophet should arise."

Page 24

Theory of Essene origins

Two Messiahs



Fragment of 'Miqsat Ma'asei Torah' (4QMMT) from Qumran

Page 25-6

Sadducee : grammatical issues.

Page 26

Sadducee scholarship ?

- **Chapter Five: The Temple**

Points for Discussion: Sanders, *Judaism*, Chapter Five: Common Judaism

Page 47

Definitions : "Normal"

"Common" (to whom?)

"Normative"

"Holy Scripture": Was there consensus about their extent or the nature of their holiness (especially Prophets and Writings)?

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"ammei ha'arez"

Synagogue = house of prayer (?) "proseuché" or "synagogue"?

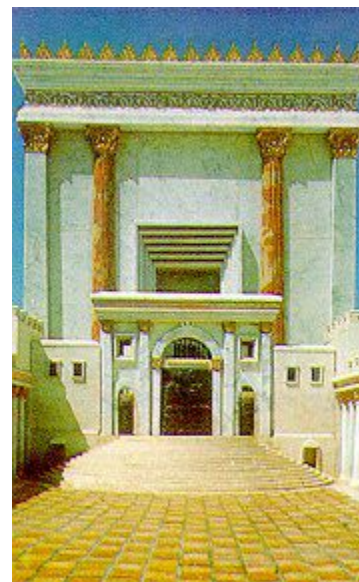
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Temple and Sacrificial Worship

Normal in antiquity

Differences from standard Greek practice:

- a) Only one Temple
- b) cult and numerous priesthood supported by entire community



- The Sheqel contribution.
- Pharisaic opposition to privately endowed public offerings.
- Page 50
 - Were all priests forbidden to work?
 - Religion encompassed all aspects of life
- Page 51
 - Judaism placed limitations upon full participation in public life.
- Page 52
 - Genealogical purity among priests (restrictions on permissible marriage partners, etc.)
- Page 53
 - Question of sectarian opposition to Temple and sacrificial service
 - "*Extreme allegorists*"
- Page 54
 - Sibylline Oracles
- Page 57
 - Women in the Temple

- [Chapter Six: The Priesthood](#)

Topics for Discussion from Sanders, *Judaism*, Chapter Six: Outline of Main Points

Priests and Levites in the society:

Supported by people: Rabbinic tradition: Tithes were not being given to Levites, but (at least primarily) to Priests. Corroboration in Judith, Jubilees.
 Estimates of numbers: 20,000 Priests and Levites.
 Division into Priestly courses in weekly rotation.



Functions of Priests and Levites:

Priests:

- Preparation of sacrifices: Slaughter, flaying, carrying meat and blood to altar, pouring and sprinkling.
- Incense, prayers, scriptural readings.
- Menial jobs firewood.

Levites:

- Mainly: providing music (recitation of Psalms, instrumental accompaniment).
- Levites as gatekeepers and guards: Questionable.

Priests as administrators:

- Extent and sources of the Temple's wealth.
- The Temple as a purchasing institution: does not imply irreligion or corruption.
- Did the Temple conduct a commerce in sacrificial animals? Sanders: with birds, but not cattle.

Mishnah Sheqalim Ch. 5:

Who were the functionaries in the Temple?
Yohanan son of Phineas in charge of the seals. Ahiah in charge of libations. Matathiah son of Samuel in charge of lotteries. Petahiah in charge of bird offerings... Ben Ahiah in charge of those with bowel ailments. Nehuniah the trench-digger. Gevini the herald. Ben Gever in charge of closing the gates. Ben Bebai in charge of the wicks. Ben Arza in charge of the cymbals. Hugas son of Levi in charge of the music. The House of Garmu in charge of preparing the showbread. The house of Avtinos in charge of the preparation of the incense. Eleazar in charge of the curtains and Phineas in charge of the wardrobe.
There should never be fewer than three treasurers and seven chief administrators...

Mishnah Sheqalim 5:3:

There were four seals in the Temple, on which was written: Calf, Ram, Kid or Sinner ...
Anyone who needed libations would go to Yohanan who was in charge of the seals. He would pay him money and receive from him a seal. Then he would go to Ahiah who was in charge of the

libations and give him the seal, and receive from him the libations. Then in the evening the two [priests] would meet, and Ahiah would take out his seals and exchange them for cash. If there was too much, then the Temple would enjoy the profit. If there was too little, then Yohanan would pay out of his private funds, because the Temple is always given the advantage. If someone misplaces their seal, then they wait until evening. If they find a surplus over the amount of the seals, they give it to him. Otherwise, he loses out. They used to date the seals on account of deceivers.

Mishnah Yoma Ch. 2:

Originally anyone who wanted to remove the ashes from the altar would do so. When there were too many, they would race up the ramp, and the first one to arrive within four cubits would win the privilege. If there was a tie, the official in charge would say : Put out your fingers...

It once happened that two of them were tied as they raced up the ramp, and one of them pushed his fellow, who fell and broke his leg. When the court observed that it was becoming dangerous, they decreed that the removal of the ashes should only be assigned according to a lottery.

There were four lotteries, of which this was the first.

The second lottery was for who would slaughter, who would pour the blood, who would remove the ashes from the inner altar, who would remove the ashes from the candelabrum , who would carry the limbs up the ramp: The head and the [right hind] leg, the two forelegs, the hindquarters and the hind leg, the breast and the ribs, the two sides, the innards, the flour, the meal-cakes and the wine. Thirteen Priests participated...

The third lottery: All those who have never offered incense, come draw lots!

The fourth: Both veterans and novices, to determine who will carry the limbs from the ramp to the altar.

- [Chapter Seven: Sacrifices](#)

Topics for Discussion from Sanders, Judaism, Chapter Seven:

Sacrifices:

Issues related to use of primary sources:

- **Josephus'** personal experience as priest: When is he describing personal observation, and when is he interpreting the Bible?
- **Rabbinic sources** , Mishnah: Mixture of early traditions and later embellishments.



Classification of Sacrifices:

| | Communal | Individual |
|-------------------|---|--|
| Obligatory | <ul style="list-style-type: none"> • Daily offerings: Tamid • Additional offerings for Sabbaths and festivals | <ul style="list-style-type: none"> • "Sin" and Guilt offerings • [Pilgrimage offerings] |
| Voluntary | <p style="text-align: center;">?</p> <p style="text-align: center;">["Busy offerings"]</p> | <ul style="list-style-type: none"> • Thanksgiving: <i>Todah</i> (+bread) • Burnt-offerings • [Vows] |



Communal offerings:

Tamid:

- Description of procedure (Mishnah)
- Purpose ?

Individual Offerings:

- Voluntary:
Burnt offerings, Todah , Shelamim [Welfare]
 - Procedures:
 - Who did the slaughtering?
- Obligatory:
Sin and Guilt offerings:
 - Procedures:
 - Sliding-scale: usually birds.
 - Purposes:
 - Not only for sins.

- Generally:
Sin offering for negligence.
Guilt offering where specified.

A visit to the Temple:

Activities:

On pilgrimage festivals:

- Second tithe
- purification
- purchase of offerings
- laying of hands and handing to [priest]
- Eating of meat [in Jerusalem]

Emotional and religious impact

- Effects of impurity restrictions
- [Feeling of having fulfilled the commandment]
- Forgiveness (cf. Day of Atonement)

Daily Temple Routine

- [Chapter Eight: The Festival Calendar](#)

Topics from Sanders, *Judaism*, Chapter Eight: The Festival Calendar

The Pharisaic Calendar:

Month = Full cycle of moon: 29.5 days [in practice: 29 or 30 days] as determined by court on the basis of testimony of witnesses.

Year = 12 months [12 x 29.5 = 354 days].

Because holidays are defined by *solar* agricultural seasons [e.g., Passover must be in "spring"] lunar years must be synchronized to solar, by periodic addition of extra month at end of year [before Passover] , as decreed by court.

24 Priestly courses

Fragment of Calendar Text (*Mishmarot* list) from Qumran



Jubilees Calendar

[as followed by Book of Jubilees, Enoch, Testaments of the Twelve Patriarchs, Community Rule, Damascus Covenant, War Scroll, etc.]:

Advocates of this calendar were aware that most Jews were using an "erroneous" reckoning.

Jubilees calendar ascribed (in Damascus Covenant) to Teacher of Righteousness.
364 days [7 x 52]

26 Priestly courses (instead of 24)

Months and festivals fall on same day of week every year!

Passover begins and ends on Tuesdays (14-21 of first month).

The "'omer" is brought on Sunday (26 of first month).

Exegetical roots of dispute:

Leviticus 23

[...after description of Passover...]:

And you shall count from the morrow after the **sabbath** , from the day that you brought the sheaf of the wave offering [*'omer*]; seven full weeks shall they be, counting fifty days to the morrow after the seventh sabbath; then you shall present a cereal offering of new grain to the Lord . (Leviticus 23:15-16).

...[Description of Pentecost]

Pharisees understood "sabbath" as referring to first festival of Passover. Hence count began on 16th day of first month, but not on a specific day of week.

- Pentecost would fall on sixth day of third month, but not on a specific day of week.

Samaritans understood the "sabbath" to be the Saturday within the Passover week.

Jubilees calendar understood "sabbath" to refer to first Saturday after Passover (25th of first month). The fifty-day count began on Sunday, the 26th and Pentecost turned out on Sunday, the 15th day of third month.

Additional comments:

- **Septuagint** translates Leviticus according to Pharisaic interpretation [sabbath = festival].
- Rabbinic sources refer to group called "**Boethuseans**" (from Judean desert region) who believed that sabbath =Saturday, and tried to confuse the calendar reckonings. Manuscripts can be read as two Hebrew words *Beit* [House of] *Sin* .
- Qumran documents suggest that the founder of the sect (Teacher of Righteousness) fled Jerusalem over calendar question.
- According to Pharisaic-Rabbinic reckoning, the date of the Pentecost coincides with and commemorates the giving of the Torah at Mount Sinai,
- Rabbis emphasize that the *'omer* should be harvested even on the Sabbath . Staged elaborate ceremony:

[When the sheaf was harvested] on the Sabbath he would say to them: Is today the Sabbath? and they would respond: Yes!

Is today the Sabbath? and they would respond: Yes!

Should I harvest it? And they would respond: Harvest it!

Should I harvest it? And they would respond: Harvest it!

Each item would be repeated three times. Why so much? Because of the Boethusians who used to claim that the harvest of the sheaf was not on the morrow of the festival. (Mishnah *Menahot* 10:3).

- [Chapter Eleven: The Synagogue](#)

Ancient Synagogue of Kitzrin, Galilee



Topics from Sanders, Judaism, Chapter Eleven:

The Synagogue

| Function | Name |
|---|--|
| Prayer | Proseuché (only in Diaspora) |
| Study (Public reading of Bible; sermons) | House of Assembly Synagogue Bet keneset |



Question: Were the Palestinian synagogues used for prayer?

- (Not clear)



Evidence:

Earliest sources: Inscriptions from Egypt c. 230 B.C.E.: Proseuché.

--> Originated in Hellenistic Diaspora because of distance from Temple.

[Widespread theory: Originated in Babylonia exile].

Not mentioned again until First-Century Palestine (New Testament, Josephus, Archeological evidence):

Theodotus son of Vettenus, priest and archisynagogue, son of an archisynagogue, grandson of an archisynagogue, built the synagogue for the reading of the Law and the teaching of the commandments, and the guest house and the rooms and the water supplies as an inn for those who come from abroad; it was founded by his fathers and the elders and Simonides.

Other scholarly questions:

- Uniformity of function
- Connection to Pharisees.

- [Chapter Twelve: Purity](#)

Topics from Sanders, *Judaism*, Chapter Twelve

Circumcision:

- Recognized sign of Jewish distinctiveness
- Question of religious purpose
- Created conflict with Greco-Roman ideals of bodily perfection (mutilation)

Purity:

Dietary Laws:

- **Main principles:**
 - Definitions of permitted and forbidden species:
 - Quadrupeds: Split hoof and chewing cud
 - Fish: Fins and scales
 - Birds: Not birds of prey
 - Insects: Locusts & grasshoppers
- **Slaughter**

(profane slaughter not ordered in Bible)

- Removal of blood
- Separation of milk and meat (expansion of Biblical rules)
- Avoidance of idolatrous offerings and libations and socializing with pagans (especially wine and oil).

Other impurities:

- Corpses (Special rules: impurity through being in the same room; purifications through waters of Red Heifer).
- Childbirth (+ sacrifices)
- Menstruation
- Irregular genital discharges
- Some carcasses
- Leprosy

Effects on daily life:

- Introduction (?) of immersion for women
- Preparation of food for Temple and Priests (?)
- Susceptibility to impurity through contact with liquids.
- Widespread observance of purity rules:
- Ubiquity of Mikvahs as index of common or sectarian Judaism (?)

Practical implementation or ideals of love and charity

Summary on level of Jewish commitment to the law and relationship between legalism and devotion.

- [Chapter Thirteen: "Common Theology"](#)

Topics from Sanders, *Judaism*, Chapter Thirteen: Common Theology

Basic beliefs:

- **Monotheism**
- Covenant with Israel

- Revelation of Torah
- Obedience to God's Law
- Historical Providence
- Redemption.

Monotheism:

- **Exclusive monotheism** : Denial of other gods.
- Diaspora Jews had more tolerant tradition.
- **Problem of graven images** :
 - Were all images forbidden by Second Commandment, or only those that could be worshipped?
 - In Palestine observed very strictly, as indicated by archeological evidence, and historical events: e.g., opposition to introduction of Roman eagle standards in Jerusalem. Different from Rabbinic period.
 - Certain images (e.g., vines, Jewish religious symbols) were considered acceptable.
 - Problem of using foreign coins.
- **Sun worship among Essenes?**
- **Belief in supernatural beings** (angels, demons, etc.)

Creation and its implications:

- Sabbath
 - God's control of individuals and history, including tragedies.
 - Attitudes towards **dualism** Range of approaches:
 - Dualism: Role of Satan; Children of Light vs. Children of Darkness (ruled by Angel of darkness).
 - Evil comes from God.
 - **Determinism:** Differences among three parties. Implication with respect to accountability (reward and punishment)?
-

Theology of offerings Relations between ritual and spiritual aspects:

- Purification and cleansing.
- Atonement and repentance.
- Thanksgiving and honouring God.
- Communion with God (?).
- Petition (?)
- For the welfare of the whole world (?).
- Participation in communal occasions.

Summaries of the Torah:

- Love of God and of one's fellow.
- Golden Rule-- positive and negative formulations.
- X is equal to all the commands of the Torah [study of Torah]; honesty in business; charity; rejection of idolatry.

Aspects of Covenantal Nomism:

- God, Creator of the universe, chose Israel and gave them the Torah.

- [Chapter Sixteen: The Essenes](#)

Topics from Sanders, *Judaism*, Chapter Sixteen: The Essenes



Sources:

- **External:**
 - Josephus.
 - Philo
 - Latin writers: Pliny, etc.

Note: No explicit mention in New Testament or Rabbinic works.
- **Internal records :**
 - Qumran (etc.). Community Rule [= Manual of Discipline] agrees remarkably with Josephus description of Essene ideas and communal organization.

Methodological problems:

- Do all Qumran documents emanate from the same group?

- Standard reconstructions of Essene history and belief are based on harmonizations of separate sources.
- How to account for contradictions among sources (e.g., regarding celibacy, pacifism). Differences in laws between Manual of Discipline and Damascus Fragment.

Conventional view of Essene origins:

Founded by Zadokite High [?!] Priest known as Teacher of Righteousness, who was persecuted by Wicked Priest.

Description of Essene Community:

- **Membership :**
 - Stages of acceptance
 - Trial periods
 - Participation in communal food and water
 - Communal property
 - Sanctions for disobedience: Guardians ; Removal from pure meal [=starvation?]; etc.
- **Worship:**
 - Communal prayer
 - Sun worship?
- **E xclusivism:**
- Adoption of Priestly practices ? Immersion, pure garments, loincloths, refraining from wine (?) and oil. White clothing.
- The Purity/Pure Meal
- Calendar
- Secrecy to outsiders, openness to fellow members
- Rejection of Temple cult in its current form
- **Role of Zadokite priests**
- Decline in their numbers and influence?
- **Submission to absolute authority of leaders**

Fragment from "*The War of the Children of Light and the Children of Darkness*"



Chapter Eighteen: The Pharisees I

Topics from Sanders, Judaism,

Chapter Eighteen: The Pharisees

Political Activity

- Active opposition to Hyrcanus I, Jannaeus; many were executed. Apparently opposed to combining monarchy and high priesthood. ("Seekers after Smooth things" mentioned in *Nahum Peshar.*)
- In power under Salome Alexandra. Actively attacked their opponents.
- Social class base: Non-"aristocrats" who sought political power.
- Religious ideology: Based on scholarly interpretation of Torah.
- Initial sympathy toward Herod.
- Role in uprisings at the expected end of Herod's life, and in final revolt against Rome (66-70 C.E.).
- Relationship to Zealots.
- Question of their disappearance from political life during Roman period (after 63 C.E.).
 1. Neusner: Withdrew from politics to become "pure food club."
 2. View that Pharisees exerted indirect control over institutions: Temple, Sanhedrin, schools, courts, diaspora communities.
 3. Pragmatic, involuntary withdrawal. No opportunity to act effectively under Herod or Romans.

Question of Control of Policies and Institutions

- Lack of direct institutional authority under Herod.
- Greater **indirect** influence (or control?) over people.
- Question of control of synagogues. What **was** a synagogue at that time, and what did it mean to control it?

History of Dispute: Apologetic Issues

- Jewish apologists: Pharisees as enlightened liberals, sympathetic to Jesus, etc. Popular but powerless.
- Christian apologists: Pharisees were hypocritical, narrowly legalistic, and "in control" of institutions.

Additional evidence: Widespread distribution of Pharisaic ideas: Septuagint, Maccabees, Jesus, Paul, etc.

Were the Sadducee forced to act according to Pharisaic interpretations?

No apparent power in trial of Jesus.

Did the Pharisees Represent a Social Class?

Ginzberg-Finkelstein thesis: Middle-Working class. Not well received.

Neusner: Rabbinic texts presuppose small independent land-owners. Does this reflect situation in Second Commonwealth times?

Martyrdom:

Not a distinctively Pharisaic ideal.

Note Talmudic discussion that defines conditions under which martyrdom is required (three cardinal transgressions).

- [Chapter Nineteen: The Pharisees II](#)

Topics from Sanders, Judaism,

Chapter Nineteen: The Pharisees II

Introduction

Use of sources:

- Josephus
 - Little information--formulated for Greek-Roman audience. Pharisees seem to be presented as Stoics.
- New Testament
 - Little information--reflects later controversies.
- Rabbinic Sources
 - Nature of sources defines material to be studied (emphasis on legal topics).

But cf. Sanhedrin 10:1:

And which are the ones who have no share in the world to come?

- --The one who says: The Resurrection of the dead is not found in the Torah
- and the Torah is not from Heaven
- and the "Epikouros".

Rabbi Akiva says:

- Also: One who reads from "external" books
- and one who whispers over a wound and says: "I will put none of the diseases upon thee which I have put on the Egyptians; for I am the Lord that healeth thee" (Exodus 15:26).

Abba Saul says:

- Also one who pronounces the Name according to its letters

Importance of distinguishing between distinctive Pharisaic beliefs and "common Judaism" (e.g., monotheism, goodness and justice of God and creation, covenant, binding Torah laws, etc.)

Free Will

Consistency of Josephus and Rabbinic traditions.

Mishnah Avot 3:15:

Rabbi Akiva...used to say: Everything is **observed**; and permission is given; and the world is judged for good; and all is in accordance with the majority of deeds.

Berakhot 33b, etc.:

R. Hanina said: Everything is in the hand of Heaven, except the fear of Heaven. As it says (Deut. 10:12) "And now, Israel, what doth the Lord thy God require of thee but to fear."

Leniency

Difficult to summarize mass of details. Capital punishment laws cited by Sanders are only part of the story, and did not necessarily reflect consensus. (cf. "rebellious son"; "eye for eye"; idolatrous city).

"Laying of Hands" Controversy:

Mishnah Hagigah 2:2:

Yose ben Yo'ezer says: Not to lay on hands.

Yose ben Yohanan says: To lay on hands.

Joshua ben Perahiah says: says: Not to lay on hands. Nittai the Arbelite says: To lay on hands.

Judah ben Tabbai says: Not to lay on hands. Simeon ben Shetah says: To lay on hands.

Shema'iah says: To lay on hands. Abtalion says: Not to lay on hands.

Hillel and Menahem did not dispute the point. Menahem went out, Shammai came in.

Shammai says: Not to lay on hands. Hillel says: To lay on hands.

The former were Patriarchs and the latter were Heads of Courts.

Mishnah Yom Tov (Besah) 5:2:

...And which activities are forbidden as "Shebut" [=Rabbinic extensions of the Biblical requirement to rest on the Sabbath and festivals]?

...And not to ride on the back of an animal.

Leviticus 1:3-4:

If his offering be a burnt offering of the herd...he shall bring it to the door of the tent of meeting...and he shall lay his hand upon the head of the burnt-offering, and it shall be accepted for him to make atonement for him...

Exodus 12:16:

And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done by you.

Tosefta Hagigah 2:9:

Said Rabbi Yose: At first there were no disputes in Israel. Rather, there was a court of seventy-one in the Chambre of Hewn Stone, as well as other courts of twenty and twenty-three in the towns of the Land of Israel.

There were two courts of three judges each in Jerusalem: One was on the Temple Mount, and one in the rampart ("Hel").

If somebody had a question, they would go to the court in their town.

- If there were no court in their town, they would go to the court that was closest to their town.
 - If they had heard a tradition they would tell them.
 - Otherwise he and the most distinguished of them would proceed to the court on the Temple Mount.
 - If they had heard a tradition, they would tell them.
 - Otherwise all of them would proceed to the court that was in the Chambre of Hewn Stone.

Even though it was composed of seventy-one judges, it required a minimum quorum of twenty-three. Should one judge need to leave, he must check whether there are twenty-three, and then he leaves; otherwise he may not leave unless twenty-three remain there...

- When a legal question was submitted,
 - if they had heard a tradition they would tell them.
 - Otherwise, they would stand for a vote.
 - If the majority declared it impure, they pronounced it impure.
 - If the majority declared it pure, they pronounced it pure.

From there, law went out and spread in Israel.

When there was a proliferation of disciples of Shammai and Hillel, who did not adequately serve, there was a proliferation of disputes in Israel, and they became two Torahs...

Tosefta Hagigah 2:10:

Which is the "laying on hands" that was the subject of the dispute?

The House of Shammai says: It is forbidden to lay on hands on a festival; hence one who wishes to celebrate by means of a peace offering must lay hands on it prior to the festival. The House of Hillel say: It is permitted to bring peace offerings and to lay hands upon them.

The House of Hillel said: If at a time when you are forbidden to perform an act for the sake of a private individual [i.e., to cook on the Sabbath], you may nevertheless do it for the sake of the Almighty [i.e., mandatory sacrifices are offered on Sabbaths and festivals]. Then does it not stand to reason that at a time when you are permitted to do something for a private individual [i.e., on a festival, when it is permissible to prepare food (Exodus 12:16)], you should also be permitted to do so for the sake of the Almighty [i.e., to lay hands on an offering]!!

The House of Shammai said to them: The case of freewill and votive offerings will refute your argument: For on days [i.e., festivals] when you are permitted to perform an act [i.e., cook] for the sake of a private individual, you are nevertheless forbidden to offer them to the Almighty!

The House of Hillel said: You can not compare votive and freewill offerings for which there is no assigned time, to the pilgrimage offering ("Hagigah") for which there is an assigned time...

Tosefta Hagigah 2:11:

It once happened that Hillel the Elder laid hands on a burnt offering in the Temple court, and the disciples of Shammai gathered around him.

He said to them: Come and observe that it is a female animal, so I must offer it as a peace offering.

In this manner he distracted them with mere words, and they went on their way.

Immediately, the the House of Shammai had the upper hand and they wished to determine the law in accordance with their opinion.

There was however one Baba ben Buta, who was a disciple of the House of Shammai, but he knew that the law invariably accords with the House of Hillel. He went and brought all the sheep of Kedar and placed them in the Temple court, declaring: Anyone who has to bring burnt offerings or peace offerings may come and take them, and lay hands upon them.

People came and took the animals, and offered them as burnt offerings, laying hands upon them.

On that day the normative law was determined in accordance with the words of the House of Hillel, and nobody objected.

Additional Topics

- [Sadducee positions on halakhic issues](http://www.ucalgary.ca/%7Eelsegal/Rels46901/Sadducee_issues.html)
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 - [High priest lights incense before entering the Holy of Holies on the Day of Atonement \(M. Yoma 1\).](http://www.ucalgary.ca/%7Eelsegal/Rels46901/Sadducee_issues.html#Heading5)
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 - [T. Yoma 1:8:](http://www.ucalgary.ca/%7Eelsegal/Rels46901/Sadducee_issues.html#Heading7)
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 - [Full purification is required of priests officiating in the preparation of the waters of the red heifer \(M. Parah 3:7-8\).](http://www.ucalgary.ca/%7Eelsegal/Rels46901/Sadducee_issues.html#Heading8)
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 - [Treat all bleeding as menstrual blood \(M. Niddah 4:1-2\).](http://www.ucalgary.ca/%7Eelsegal/Rels46901/Sadducee_issues.html#Heading9)
http://www.ucalgary.ca/%7Eelsegal/Rels46901/Sadducee_issues.html#Heading9
 - [Perjured witnesses liable to death penalty only if their victim was actually executed \(M. Makkot 1:6\).](http://www.ucalgary.ca/%7Eelsegal/Rels46901/Sadducee_issues.html#Heading10)
http://www.ucalgary.ca/%7Eelsegal/Rels46901/Sadducee_issues.html#Heading10
 - [Daily offerings may be donated by individuals \(B. Menahot 65a\).](http://www.ucalgary.ca/%7Eelsegal/Rels46901/Sadducee_issues.html#Heading11)
http://www.ucalgary.ca/%7Eelsegal/Rels46901/Sadducee_issues.html#Heading11
 - [Temple candelabrum does not contract impurity \(T. Hagigah 3:34\).](http://www.ucalgary.ca/%7Eelsegal/Rels46901/Sadducee_issues.html#Heading12)
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Sadducee positions on halakhic issues:

(as recorded in Rabbinic literature).

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| <p>Scriptures do not defile the hands</p> | <p>M. Yadayim 4:6 Say the Sadducees: We object to you, Pharisees, for you say: Sacred scriptures defile the hands, but the books of Homer do not defile the hands...</p> |
| <p>A poured liquid transfers impurity</p> | <p>M. Yadayim 4:7 Say the Sadducees: We object to you, Pharisees, for you declare a poured stream of liquid to be pure...</p> |
| <p>Slaves can be prosecuted for damages</p> | <p>M. Yadayim 4:7 Say the Sadducees: We object to you, Pharisees, for you say: When my ox of ass causes damage, they are liable; but if my slaves were to cause damage, they would be exempt.</p> |
| <p>High priest lights incense before entering the Holy of Holies on the Day of Atonement.</p> | <p>Leviticus 16:12-13: And he shall take a censer full of coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the ark-cover that is upon the testimony, that he die not.</p> <p>T. Yoma 1:8: ...There had been an incident involving a certain "<i>Baitesi</i>" who had offered the incense while he was still outside, and the cloud of incense went out and alarmed the entire House. For the <i>Baitesin</i> used to claim that he should burn the incense while still outside, as it says: "the cloud of the incense may cover." The sages said to them: But did it not already say "And he shall put the incense upon the fire before the Lord"? This implies that whoever burns the incense must do so only inside... When he emerged he said to his father: All your days you used to expound, but did not act accordingly, until I arose and acted thus. He said to him: Even though we expound and do not act accordingly, we obey the words of the sages. I would be surprised if you live a long life. He did not survive three days until they buried him.</p> |

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| <p><i>Full purification is required of priests officiating in the preparation of the waters of the red heifer.</i></p> | <p>M. Parah 3:7-8 The sages of Israel used to go first on foot to the Mount of Olives, where there was a bath for immersions. And they would defile the priest who officiated over the burning of the heifer, on account of the Sadducees, so that they could not argue that it must be done by only by those who have waited until sunset. They placed their hands upon him and said to him: High Priest, sir! Immerse yourself one time! He went down and immersed himself, then came up and dried himself...</p> |
| <p><i>Treat all bleeding as menstrual blood.</i></p> | <p>M. Niddah 4:1-2 The daughters of Samaritans are treated as menstruants from the cradle, and Samaritans defile the bottom-most layer of a mattress just like the top-most, because they have intercourse with menstruants and they separate themselves for each and every type of blood ...because their impurity is doubtful. The daughters of the Sadducees, when they follow in the ways of their parents, are considered like the Samaritans. If they went off to follow the ways of Israel, then they are considered like Jews. Rabbi Yosé says: They are always treated as Jews, unless they went off to follow the ways of their parents.</p> |
| <p><i>Perjured witnesses liable to death penalty only if their victim was actually executed</i></p> | <p>M. Makkot 1:6 Discredited witnesses are not executed until the trial has been concluded. For the Sadducees state: Until the accused has been executed, as it says (Leviticus 24:18) "A life for a life." The sages said to them: But does it not already say (Deuteronomy 19:19): "And then shall ye do unto him as he had purposed to do unto his brother"?--implying that his brother is alive! If so, then why does it say "A life for a life"? --You might have understood: They are subject to execution from the moment they have given their testimony. Hence it says "A life for a life", meaning that they are not executed until the trial has been concluded.</p> |
| <p><i>Daily offerings may be donated by individuals.</i></p> | <p>B. Menahot 65a [Megillat Ta'anit:] "From the beginning of the month of Nisan until the eighth, eulogies are forbidden." For the Sadducees used to say: An individual may volunteer to bring the daily offering...</p> |

**Temple
candelabrum
does not
contract
impurity.**

T. Hagigah 3:34

It happened once that they immersed the candelabrum on a festival day, and the Sadducees were saying: Come and see how the Pharisees are immersing the light of

- [Josephus' Essenes and the "Community Rule"](#)

Traditional Representation of Josephus Flavius



Josephus' Essenes and the Community Rule

| Josephus (Antiquities 18) | Josephus (Wars 2) | The Community Rule |
|--|-------------------|---|
| <p>The It also deserves our admiration, how much they exceed all other men that addict themselves to virtue, and this in righteousness; and indeed to such a degree, that as it hath never appeared among any other men,</p> | | <p>..and no longer stubbornly follow a sinful heart and lustful eyes committing all manner of evil.</p> |

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| <p>neither Greeks nor barbarians, no, not for a little time, so hath it endured a long while among them.</p> | | |
| <p>he will always hate the wicked, and be assistant to the righteous</p> | <p>These last [i.e., the Essenes] are Jews by birth, and seem to have a greater affection for one another than the other sects have.</p> | <p>..that they may love all that He has chosen and hate all that he has rejected.</p> <p>"...that they may love all the sons of light...and hate all the sons of darkness.</p> <p>...of loving kindness and good intent one towards the other...</p> <p>...to separate from all the men of falsehood who walk in the way of wickedness.</p> |
| <p>There are about four thousand men that live in this way, and neither marry wives, nor are desirous to keep servants; as thinking the latter tempts men to be unjust, and the former gives the handle to domestic quarrels</p> | <p>They neglect wedlock, but choose out other persons children, while they are pliable, and fit 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.</p> <p>Moreover, there is another order of Essens, 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</p> | <p>...[women are not mentioned]...</p> |

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| | <p>marrying they cut off the principal part of 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. However, they try their spouses for three years; and if they find that they have their natural purgations thrice, as trials that they are likely to be fruitful, they then actually marry them. But they do not use to accompany with their wives when they are with child, as a demonstration that they do not marry out of regard to pleasure, but for the sake of posterity.</p> | |
| <p>...that institution of theirs, which will not suffer any thing to hinder them from having all things in common; so that a rich man enjoys no more of his own wealth than he who hath nothing at all.</p> | <p>...insomuch that among them all there is no appearance of poverty, or excess of riches, but every one's possessions are intermingled with every other's possessions; and so there is, as it were, one patrimony among all the brethren.</p> | <p>...shall bring...possessions into the Community of God...</p> |
| <p>They also appoint certain stewards to receive the incomes of their revenues, and of the fruits of the ground; such as are good men and priests, who are to get their corn and their food ready for them. They none of them differ from others of the Essens in their way of living, but do the most resemble those Dacae who are called</p> | <p>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 be common to the whole order</p> <p>They also have stewards appointed to take care of their common affairs, who every one of them have no</p> | <p>Then, when he has completed one year within the Community...his property and earnings shall be handed over to the Bursar of the Congregation...</p> |

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| Polistae [dwellers in cities] | separate business for any, but what is for the uses of them all. .. | |
| | <p>...And after this purification is over, they every one meet together in an apartment of their own, into which it is not permitted to any of another sect to enter; while they go, after a pure manner, into the dining-room, as into a certain holy temple...</p> <p>but a priest says grace before the meal; and it is unlawful for any one to taste of the food before grace be said. The same priest, when he hath dined, says grace again after meat; and when they begin, and when they end, they praise God, as he that bestows their food upon them.</p> | <p>They shall eat in common and pray in common...</p> <p>And when the table has been prepared for eating, and the grape drink for drinking, the Priest shall be the first to stretch out his hand to bless the first bread and new wine.</p> |
| | Nor is there ever any clamor or disturbance to pollute their house, but they give every one leave to speak in their turn; which silence thus kept in their house appears to foreigners like some tremendous mystery. | <p>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 the Assembly of the Congregation no man shall speak without consent of the Congregation.</p> <p>Whoever has interrupted his companion whilst speaking [must do penance] ten days.</p> |
| | And truly, as for other things, they do nothing but according to the injunctions of their curators... | ...and shall unite, with respect to the Law and possessions, under the authority of the sons of Zadok, the Priests who keep the Covenant... |

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| | <p>...that he will ever show fidelity to all men, and especially to those in authority, because no one obtains the government without God's assistance; and that if he be in authority, he will at no time whatever abuse his authority...</p> | <p>...in accordance with all that has been revealed to the sons of Zadok...</p> <p>The man of lesser rank shall obey the greater in matters of work and money.</p> |
| | <p>only these two things are done among them at everyone's own free-will, which are to assist those that want it, and to show mercy; for they are permitted of their own accord to afford succor to such as deserve it, when they stand in need of it, and to bestow food on those that are in distress.</p> | <p>If he has failed to care for his companion, he shall do penance for three months.</p> |
| | <p>They dispense their anger after a just manner, and restrain their passion.</p> | <p>Whoever has answered his companion with obstinacy, or has addressed him impatiently...therefore he shall do penance for one year...</p> <p>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.</p> |
| | <p>They are eminent for fidelity, and are the ministers of peace; whatsoever they say also is firmer than an oath; but swearing is avoided by them, and they esteem it worse than perjury for they say that he who cannot be believed</p> | <p>If one of them has lied deliberately in matters of property, he shall be excluded from the Meal of the Congregation...</p> <p>Whoever has deliberately lied shall do penance for six months.</p> <p>Whoever has deliberately</p> |

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| | without [swearing by] God is already condemned. | deceived his companion, he shall do penance for three months. |
| | They also take great pains in studying the writings of the ancients, and choose out of them what is most for the advantage of their soul and body. | 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 and his companion. And the Congregation shall watch in community for a third of every night of the year, to read the Book and study Law and to pray together. |
| | But now if any one hath a mind to come over to their sect, he is not immediately admitted, but he is prescribed the same method of living which they use for a year... | 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... And later, when he comes to stand before the Congregation, they shall deliberate his case... 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 he have any share of the property of the Congregation. |
| | And when he hath given evidence, during that time, that he can observe their continence, he approaches nearer to their way of living, and is made a partaker of the waters of | Then, when he has completed one year within the Community... And if it be his destiny...to enter the company, his property and earnings shall be handed over to the Bursar of the Congregation who shall register it to his account |

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| | purification... | 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. |
| | ...yet is he not even now admitted to live with them; for after this demonstration of his fortitude, his temper is tried two more years; and if he appear to be worthy, they then admit him into their society. | But when the second year has passed, he shall be examined, and if it be his destiny...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 merged and he shall offer his counsel and judgment to the Community. |
| | And before he is allowed to touch their common food, he is obliged to take tremendous oaths, that, in the first place, he will exercise piety towards God... | Whoever approaches the Council of the Community shall enter the Covenant of God... He shall undertake by a binding oath to return with all his heart and soul to every commandment of the Law of Moses... |
| | ...that he will always hate the wicked, and be assistant to the righteous... | to separate from all the men of falsehood who walk in the way of wickedness. |
| | ...that he will be perpetually a lover of truth, and propose to himself to reprove those that tell lies. | They shall rebuke one another in truth, humility, and charity. Let him not hate him...but let him rebuke him on the very same day... |
| | ...that he will keep his hands clear from theft, and his soul from unlawful gains; and that he will neither conceal any thing from those of his own sect... | If one of them has lied deliberately in matters of property... |
| | Accordingly, if ten of them be sitting together, no one of them will speak while the other nine are | Whenever there are ten men of the Council of the Community... |

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| | <p>against it.</p> | <p>And in an Assembly of the Congregation no man shall speak without the consent 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.</p> |
| | <p>...nor discover any of their doctrines to others, no, not though anyone should compel him so to do at the hazard of his life.</p> | <p>He shall conceal the teaching of the Law from men of falsehood...</p> |
| | <p>They also avoid spitting in the midst of them, or on the right side.</p> | <p>Whoever has spat in an Assembly of the Congregation shall do penance for thirty days.</p> |
| | <p>But for those that are caught in any heinous sins, they cast them out of their society; and he who is thus separated from them does often die after a miserable manner...</p> | <p>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 not touch the pure Meal of the Congregation, and during the second year he shall not touch the Drink of the Congregation...</p> <p>Then when his two years are completed the Congregation shall consider his case...</p> <p>If, after being in the Council of the Community for ten 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</p> |

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| | | <p>the Community. Moreover, if any member of the Community has shared his food or property which...of the congregation, his sentence shall be the same; he shall be expelled.</p> |
| | <p>Moreover, they are stricter than any other of the Jews in resting from their labors on the seventh day; for they not only get their food ready the day before, that they may not be obliged to kindle a fire on that day, but they will not remove any vessel out of its place, nor go to stool thereon.</p> | <p>...[Damascus Covenant]...</p> |
| | <p>Now after the time of their preparatory trial is over, they are parted into four classes; and so far are the juniors inferior to the seniors, that if the seniors should be touched by the juniors, they must wash themselves, as if they had intermixed themselves with the company of a foreigner.</p> | <p>The Priests shall enter first, ranked one after another according to the perfection of their spirit; then the Levites; and thirdly, all the people one after another, in their Thousands, Hundreds, Fifties, and Tens, that every Israelite may know his place in the Community of God according to the everlasting design. No man shall move down from his place nor move up from his allotted position...</p> <p>The man of lesser rank shall obey the greater...</p> <p>And they shall all sit before him according to their rank and shall be asked their counsel in all things in that order.</p> <p>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.</p> |

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| | | <p>But when the second year has passed, he shall be examined, and if it be his destiny...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.</p> |
| | <p>They condemn the miseries of life, and are above pain, by the generosity of their mind. And as for death, if it will be for their glory, they esteem it better than living always; and indeed our war with the Romans gave abundant evidence what great souls they had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces, and went through all kinds of instruments of torment, that they might be forced either to blaspheme their legislator, or to eat what was forbidden them, yet could they not be made to do either of them, no, nor once to flatter their tormentors, or to shed a tear; but they smiled in their very pains, and laughed those to scorn who inflicted the torments upon them, and resigned up their souls with great alacrity, as expecting to receive them again.</p> | <p>...so that they may not abandon Him during the dominion of Satan because of terror or affliction.</p> |
| | <p>...while they allot to bad souls a dark and tempestuous den, full of never-ceasing</p> | <p>May He deliver you up for torture at the hands of the vengeful Avengers! May He visit you with destruction by the hand of all the</p> |

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| | <p>punishments.</p> | <p>Wreakers of Revenge!...Be damned in the shadowy place of everlasting fire!. May God not heed you when you call on Him...</p> <p>And the visitation of all who walk in this spirit shall be a multitude of plagues by the hand of all the destroying angels, everlasting damnation by the avenging wrath of the fury of God, eternal torment and endless disgrace together with shameful extinction in the fire of the dark regions. The times of all their generations shall be spent in sorrowful mourning and in bitter misery and in calamities of darkness until they are destroyed without remnant or survivor.</p> |
| <p>The doctrine of the Essenes is this: That all things are best ascribed to God.</p> | | <p>Before ever they existed He established their whole design, and when, as ordained for them, they came into being, it is in accord with His glorious design that they accomplish their task without change. The laws of all things are in His hands...</p> <p>He has created man...and has appointed for him two spirits in which to walk until the time of His visitation: the sprits of truth and falsehoods...</p> <p>But the God of Israel and His Angel of Truth will succour all the sons of light. For it is He who created the spirits of Light and Darkness and founded every action upon them...</p> <p>For God has established the sprits in equal measure until the final age, and has set everlasting hatred</p> |

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| | | ...And he knows the reward of their deeds from all eternity. |
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- [Texts on the Festivals](#)

Texts from Leviticus 23

These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the LORD'S passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein... in the seventh day is an holy convocation: ye shall do no servile work therein.

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb ... And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meal offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals

...And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you:...

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the fruits of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land

of Egypt: I am the LORD your God. And Moses declared unto the children of Israel the feasts of the LORD. (*Leviticus 23:1-44*).

- [Texts Related to the Shema](#)

Texts Related to the *Shema*

Hear, O Israel: The LORD our God is one LORD;

and you shall love the LORD your God with all your heart, and with all your soul, and with all your might.

And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way,

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| * Recitation of morning and evening Shema' | and when you lie down, and when you rise. |
| * "Phylacteries" (<i>tefillin</i>) on arm and forehead | And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. |
| * <i>Mezuzah</i> on doorposts | And you shall write them on the doorposts of your house and on your gates. |

(Deuteronomy 6).

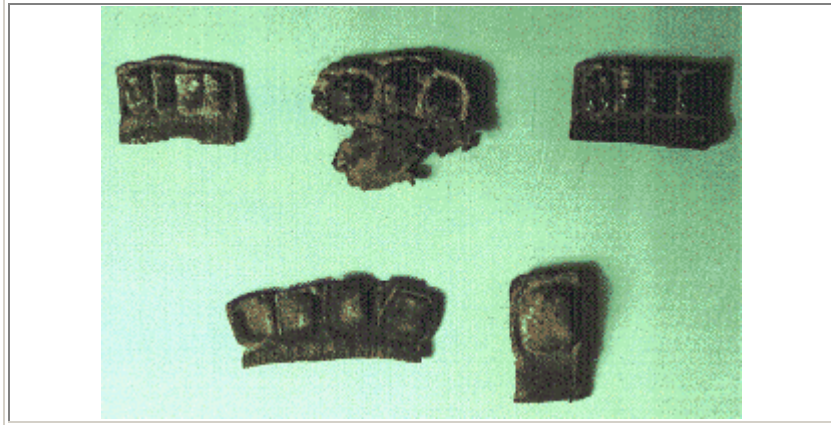
And if you will obey my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, he will give the rain for your land in its season, the early rain and the later rain, that you may gather in your grain and your wine and your oil. And he will give grass in your fields for your cattle, and you shall eat and be full. Take heed lest your heart be deceived, and you turn aside and serve other gods and worship them, and the anger of the LORD be kindled against you, and he shut up the heavens, so that there be no rain, and the land yield no fruit, and you perish quickly off the good land which the LORD gives you.

You shall therefore lay up these words of mine in your heart and in your soul;

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| * Phylacteries (<i>tefillin</i>) on arm and forehead | and you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. |
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And you shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way,

Fragments from a Phylacteries (*Tefillin*) Case from Qumran



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| * Recitation of morning and evening <i>Shema'</i> | and when you lie down, and when you rise. |
| * <i>Mezuzah</i> on doorposts | And you shall write them upon the doorposts of your house and upon your gates, |

that your days and the days of your children may be multiplied in the land which the LORD swore to your fathers to give them, as long as the heavens are above the earth.

(Deuteronomy 11:1-32).

From the Mishnah, Berakhot:

1:1: From what time does one recite the Shema in the evening? From the time when the priests go in to eat of their heave-offering until the end of the first watch. ...

1:3: The House of Shammai say: In the evening everyone should recite it while reclining, and in the morning they should be standing, as it says: and when you lie down, and when you rise.

And the House of Hillel say: Every one should recite it in their normal manner, as it says: and when you walk by the way.

If this is so, then why does it say and when you lie down, and when you rise ? At the time when people lie down and at the time when people rise up.

Rabbi Tarfon said: I was once traveling on the road and lay down in order to recite, according to the view of the House of Shammai, and I placed myself in peril of robbers.

They said to him: You deserved to pay the penalty for disregarding the view of the House of Hillel.

2:2: Said Rabbi Joshua ben Qorhah: Why does the Shema' precede the And if you will obey... ?

Rather: In order that one should first of all accept upon oneself the yoke of the kingdom of Heaven, and afterwards accept the yoke of commandments...

- [The Structure of Daily Prayer](#)

The Structure of Daily Prayer

(Rabbinic)

The Shema':

- Blessing #1: "...Who creates light /evening"--**Creation**
- Blessing #2: "...Who chose Israel in love"--**Revelation** of the Torah.
- The Shema':
 - Deut. 6:4-9,
 - Deut. 11:13-21,
 - Numbers 15:37-41: Fringes: "...I am the Lord your God who brought you out of the Land of Egypt to be your God. I am the Lord your God"

- Blessing #3: "Redeemer of Israel"--**Redemption**

The Tefillah ("Eighteen Benedictions"):

- First section: **Praise** .
- Second section: **Petitions** .
- Third section: **Thanksgiving**

Times of Prayer

| Shema' | Tefillah |
|---------------|-----------------|
| Morning | Morning |
| | Afternoon |
| Evening | [Evening] |