

Justinian and the Jews

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In the year 527, the Emperor Justinian (527–565 C.E.) enacted a *novella constitutio*, a new piece of imperial legislation, concerning the Jews. This decision, known as Novella 146, was:

A permission granted to the Hebrews to read the sacred scriptures according to tradition in Greek, Latin, or any other language, and an order to expel from their community those who do not believe in the Judgment, the Resurrection, and the Creation of Angels.¹

Regulating internal Jewish affairs and synagogue practice, this Novella must rank as a far-reaching infringement on Jewish autonomy.²

One of the provisions of Novella 146 has been the subject of much discussion: the prohibition of the *deuterosis*. Justinian writes:

But the so-called second tradition (*deuterosis*) we prohibit entirely. For it is not part of the sacred books, nor is it handed down by divine inspiration through the prophets, but the handiwork of men, speaking only of earthly things, and having nothing of the divine in it. But let them (i.e. the Jews) read the holy words themselves, rejecting the commentaries, and not concealing what is said in the sacred writings, and disregarding the vain

1. This is the heading of the Novella. Translation from J. Parkes, *The Conflict of the Church and the Synagogue* (New York, 1961 Reprint), p. 392.

2. See J. Juster, *Les Juifs dans l'Empire Romaine* (Paris, 1914), Vol. 1, p. 369, n. 2. See further S. Baron, *A Social and Religious History of the Jews* (New York, 1952–), Vol. 2, pp. 11–13.

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