



## The Book of "Jubilees" and the Pentateuch

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## THE BOOK OF "JUBILEES" AND THE PENTATEUCH

By SOLOMON ZEITLIN, Dropsie College

THE title Jubilees was not the original one of the book, but came to us from the Church Fathers; the reason for this nomenclature is due to the fact that the author in relating the history of the Hebrews from the Creation to the Revelation divided the book into jubilees, each one consisting of forty-nine years, the date of the Revelation being given as the forty-ninth jubilee . . . one week [of years] and two years, i. e., in the year 2410 A. M. Some called this book the Little Genesis because the author gave the history of the Hebrews from Adam to Moses; however, as we pointed out elsewhere,<sup>1</sup> the book most likely had another title. From the first paragraph of the book we may readily assume that the book was designated תורת משה, the Law of Moses, or חוקי משה, in the same manner as the Pentateuch is referred to in the books of the Prophets<sup>2</sup> and in the Hagiographa.<sup>3</sup>

All the writers who dealt with this book assigned it to the second century BCE, specifically to the time of John Hyrcanus.<sup>4</sup> Some ascribed the book to Sadducean origin,<sup>5</sup> others to Pharisean origin,<sup>6</sup> and some ascribed it to Essene origin.<sup>7</sup> The reason given for the Sadducean origin of the

<sup>1</sup> *The Book of Jubilees*, Philadelphia, 1939.

<sup>2</sup> I Kings 2.3; II Kings 14.6.

<sup>3</sup> Neh. 8.8.

<sup>4</sup> Charles, *The Apocrypha* . . . V.II, "The Book of Jubilees was written in Hebrew by a Pharisee between the year of the accession of Hyrcanus to high-priesthood in 135 and his breach with the Pharisees some years before his death in 105 B. C."

<sup>5</sup> R. Leszynsky, *Die Sadduzäer*, Berlin, 1912.

<sup>6</sup> See above n. 4.

<sup>7</sup> Jellinek, *Über das Buch der Jubiläen*, 1855.

book is that according to the author, the Festival of Weeks, Pentecost, was to be celebrated in the middle of the third month,<sup>8</sup> on Sunday, which would correspond to the Sadducean point of view. The writers who advanced this theory did not comprehend the book. The Festival of Weeks, or as it was called, Pentecost, depends on the offering of the *Omer* which was to be offered on the “morrow after the Sabbath.”<sup>9</sup> The Israelites had to count seven weeks, i. e., forty-nine days after the “sheaf of the wave” offering, and the fiftieth day was to be a festival.<sup>10</sup> This festival sometimes is called the Festival of Weeks and sometimes the Festival of Pentecost, because it is on the fiftieth day after the sacrifice of the *Omer*; so from the Pentateuch it is clear that the time of the Festival of Weeks depends on that of the sacrifice of the *Omer*. During the Second Jewish Commonwealth this festival was the concluding feast of the Festival of Unleavened Bread, Passover. The Festival of Weeks was called by Josephus as well by the sages of the Second Jewish Commonwealth the festival of *Atzereth*<sup>11</sup> which means the concluding feast.

In the book of Jubilees there is no mention about the *Omer*, or about seven weeks. There is no connection between this festival and the *Omer*, and this is contrary to the Pentateuch. The writers who had a pre-conceived notion that the Jewish apocryphal books must be either of Sadducean or Pharisean origin failed to grasp the spirit of the books and hence were led astray. The author of the so-called book of Jubilees was in opposition to the Pentateuch; he did not connect the so-called Festival of Weeks with the *Omer*, or with the Festival of Unleavened Bread,

<sup>8</sup> Comp. Box, Introduction to the *Book of Jubilees*, p. xviii.

<sup>9</sup> Lev. 23.10–11.

<sup>10</sup> *Ibid.* 23.15–21; Deut. 16.9–10.

<sup>11</sup> Hag. 2.4, *passim*.

and hence it could not be either Sadducean or Pharisean; as a matter of fact, as I have pointed out, this festival was not called the *Festival of Weeks* by the author of Jubilees but the Festival of Oaths. This festival was inaugurated according to him in commemoration of the covenants which God made with Noah<sup>12</sup> and Abraham.<sup>13</sup> The Greek translator of the book who found the word שבועות in the text thought it had the connotation of weeks, following the Septuagint translation of the Pentateuch where the phrase חג שבועות was correctly translated the Festival of Weeks; in our book, however, the words חג השבועות<sup>14</sup> have the connotation the Festival of Oaths.

During the Second Jewish Commonwealth the phrase חג השבועות, "Festival of Weeks" was never used for this festival.<sup>15</sup> It was called עצרת *Azereth* in the tannaitic literature, and it was called Pentecost in the book of Tobit,<sup>16</sup> in the Second book of Maccabees,<sup>17</sup> and in the Acts.<sup>18</sup> Josephus in his book *Antiquities* said, "When the seventh week following this sacrifice [i. e., the *Omer*] has elapsed these are the forty-nine days of the weeks on the fiftieth day which the Hebrews called *Asartha*, the word denoting fiftieth."<sup>19</sup> The word *Asartha* does not denote fiftieth. Josephus who heard that this festival was called by the Jews in Judaea *Azereth*, or *Azartha* in the Aramaic form, and heard or noted that the Jews in the hellenistic diaspora, called it Pentecost, the fiftieth, erroneously assumed that the word *Azartha* denotes fiftieth.

<sup>12</sup> Jub. 6.15-6.

<sup>13</sup> *Ibid.* 14.20; 15.1.

<sup>14</sup> Comp. S. Zeitlin, *op. cit.*

<sup>15</sup> Comp. II Macc. 12.31, Dropsie College ed. <sup>16</sup> 2.1.

<sup>17</sup> 12.31.

<sup>18</sup> 2.1.

<sup>19</sup> τῇ πεντηκοστῇ ἣν Ἑβραῖοι ἀσαρθὰ καλοῦσι σημαίνει δὲ τοῦτο πεντηκοστήν *Ant.* 3.252, see also *ibid.* 13.252; Philo, *de Specialibus Legibus*, 11.179.

The author, or the authors of the book of Jubilees not only differed with the Pentateuch in reference to the Festival of Weeks but also in reference to the Festival of Tabernacles. This festival according to the Pentateuch was instituted in commemoration of the tabernacles in which the Israelites following the Exodus dwelt during their journey through the desert.<sup>20</sup> The author of this book assigned the origin of the festival to Abraham who instituted it in commemoration of his deliverance from his enemies.<sup>21</sup> The author stated that it was ordained in the heavenly tables that the Israelites should celebrate the Feast of Tabernacles for seven days. He further stated that Abraham “took branches of palm trees and fruit of goodly trees, and every day going round the altar with the branches seven times.”<sup>22</sup> This is entirely in contradiction to what is written in the Pentateuch about this festival.

Those who ascribe the book to a Sadducean origin assume this because the ceremony of pouring the water on the altar during the Festival of Tabernacles is not mentioned by the author in describing this festival, the ceremony being a Pharisaic custom rejected by the Sadducees. These writers have not fully comprehended this book. The author gave another connotation for the festival of Tabernacles in opposition to the Pentateuch. It is also to be noted that according to the Pentateuch the order of the festivals as they were instituted was first Passover, or the Festival of Unleavened Bread which was instituted in commemoration of the Exodus; the Festival of Weeks, on the fiftieth day after the offering the *Omer*; and the Festival of Tabernacles which was instituted later in commemoration of the journey through the desert where the Israelites dwelt in

<sup>20</sup> Lev. 23.43.

<sup>21</sup> 16.21.

<sup>22</sup> *Ibid.* 30-1.

booths. The order in the book of Jubilees is first the Festival of *Shabuot* and was instituted by Noah and Abraham; the Festival of Tabernacles instituted by Abraham; and finally the Festival of Passover which was instituted in commemoration of the Exodus.

Those who maintain that the book of Jubilees was written in the Hasmonean period say that many of the passages therein are appropriate to that period. The author of the book of Jubilees lays great emphasis on the Sabbath and says that those who do not observe it, ought to be punished by death. Again, the author of the book of Jubilees warned against being seen naked like the Gentiles. This emphasis in the book of Jubilees, they concluded reflects the time of the Hasmoneans as it is described in the books of the Maccabees. Following such logic we could conclude that many portions of the Pentateuch were written in the time of the Hasmoneans. The observance of the Sabbath was stressed in the Pentateuch. We are told that while the Israelites were wandering in the desert, a man who gathered sticks on the Sabbath Day was put to death.<sup>23</sup> The Pentateuch as well as the other books of the Bible lays great stress against the worship of idols. This does not mean that these books were written in the time of the Hasmoneans. The author of the Pentateuch as well as the author of Nehemiah strongly opposed intermarriage. We are told in Genesis that when Noah became intoxicated he lay down naked and that his son Ham on passing by and seeing his father's nakedness, did not cover him. For this he was cursed by his father Noah.<sup>24</sup> Thus, we can readily see that the Pentateuch abhorred nakedness. Again, following the logic of the authors who maintain that the book of Jubilees was written during the hellenistic persecutions because the author opposed nakedness, we could

<sup>23</sup> Num. 15.32-35.

<sup>24</sup> Gen. 9.25.

conclude that this passage in the Pentateuch also was written in that period. All the laws and the prohibitions in reference to circumcision, idolatry, intermarriage, and association with the Gentiles are found in the Bible. Only in the book of Jubilees do we find that great stress was laid on the segregation of the Jews from the other nations. In this the author is more chauvinistic even than the author of the book of Nehemiah. Fortunately, the book of Jubilees was never accepted by the Jews.

The phrase “until this day” in 38.14 where it is written that “the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on them until this day” proves that the Book of Jubilees was composed during the time of John Hyrcanus when he conquered the Edomites.<sup>25</sup> The phrase “until this day” is found in two other places in this book.<sup>26</sup> If we assume that this phrase indicates the time of composition, we shall have to say that the book was composed in three different periods. The phrase “until this day” in the Bible occurs quite frequently. In Josh. 10.27 we are told that Joshua buried the kings whom he had slain and laid great stones on the mouth of the cave “until this very day.”<sup>27</sup> Again, in the same book it says (14.14) “Therefore Hebron became the inheritance of Caleb the son of Jephunneh the Kenizzite until this day.” In accordance with this contention we must assume that the Book of Joshua was composed at two different times since the phrase “until this day” refers to different times. To show the absurdity of such a contention we shall quote a few examples. The phrase “until this day” occurs several times in the book of Chronicles. In I Chron. 4.43 it is stated “And they [the sons of Simon] smote the remnants of the Amalekites that escaped and dwelt there until this day.” In II Chron. 10.19 it is stated “So Israel

<sup>25</sup> Comp. J. Klausner, 205 של הביית השני, ג.

<sup>26</sup> 10.33; 45, 12.

<sup>27</sup> עד עצם היום הזה.

rebelled against the house of David until this day." Again, in chapter 21.10 we have "So Edom revolted from under the hand of Judah until this day." Following this faulty contention we must say that this book was composed in different periods since the phrase "until this day" refers to different periods. The phrase "until this day" appears frequently throughout the Bible.<sup>27a</sup> The author of the book of Jubilees who claimed that the book had been revealed by God also used the same phrases and expressions as appeared in the Bible.

In my essay the *Book of Jubilees* I said that the author of the book strenuously opposed a change of the calendar from a solar to a solar-lunar one, and that this indicates that the book was written either at the time of the change or soon after. This book, I said, could not have been written as is generally assumed in the Hasmonean period because the question of the calendar was then no longer an issue. This to my mind, I pointed out, clearly indicates that the book was written in a very early period when the calendar was either in the process of changing or soon afterwards.<sup>28</sup> To this contention it was retorted that my argument is not very convincing since there were many calendars among the Jews.<sup>29</sup> This theory that there were many systems of calendars employed by the Jews during the Second Commonwealth and that even during the Hasmonean period there was not yet a fixed calendar has no validity whatsoever. We have no evidence for such a theory; moreover, some of the theories were based on a misrendering of the biblical text.

It was pointed out that Antiochus Epiphanes sought to revise the Jewish calendar and that Daniel refers to this event, when he stated that the Little Horn should "think

<sup>27a</sup> Comp. also Judith 14.10.

<sup>28</sup> S. Zeitlin, *op. cit.*, pp. 8-16.

<sup>29</sup> Comp. H. H. Rowley, *The Relevance of Apocalyptic*, pp. 86-88.

to change times and the law.”<sup>30</sup> The text has זמנין; the word זמנין has the connotation in this passage not of time, seasons, but of festival. The word זמנים has both the connotation of time and festival.<sup>31</sup> The word זמנים in the prayers which came to us from a very early period and that followed the biblical style has the meaning of festivals. In the *Kidush* as well as the prayers we have “Blessed be thou O Lord who sanctifies (the Sabbath) Israel, and the festivals.”<sup>32</sup> Both the words מועדים<sup>33</sup> and זמנים in tannaitic literature have the connotation of appointed time, seasons and festivals. Daniel was composed during the Second Commonwealth. In fact, King Demetrius I in his letter to the Jews in which he relieved the Jews from the decrees of Antiochus wrote that “the Jews may observe and rest on their Sabbath and festivals.”<sup>34</sup> We may add that Rashi in his commentary on Daniel as well as Saadia Gaon in his interpretation of this passage fully understood that the word זמנין has the connotation of festivals.<sup>35</sup>

Those who followed the theory that the Jews had a different system of calendars and that there was a gradual change in the calendar used during the post-exilic age sup-

<sup>30</sup> ויסבר להשניה זמנין דת.

<sup>31</sup> שמיני . . . שהוא זמן בפני עצמו; ג' זמנים בבבל; מועדים לשמחה חגים וזמנים לששון.

<sup>32</sup> חג המצות . . . זמן חרותנו, מקדש (השבת) ישראל והזמנים. The phrases זמן חרותנו, חג השבועות זמן חג השבועות זמן חג הסוכות זמן שמחתנו were rendered by all translators “the season of our freedom . . . the season of our gladness.” In the prayer book published by the Rabbinical Assembly of America the word זמן was rendered “season.” It is with great satisfaction that we note that Dr. P. Birnbaum in his translation of the *Sidur* rendered the word זמן festival. In this Dr. Birnbaum showed that he not only fully understood the meaning of the phrases חג השבועות זמן חרותנו חג המצות זמן חרותנו זמן חג הסוכות זמן שמחתנו . . . but that he grasped the spirit of the early Hebrew literature. My attention has been called to the fact that M. Klein in his edition of the *Sidur* correctly rendered the word זמן festival and not season as has been rendered by so many.

<sup>33</sup> למועד אשוב; עשה מועדים לתורה.

<sup>34</sup> I Macc. 10.34.

<sup>35</sup> זמנין דת . . . להעבירים על כל מועדיהם ודחיהם (רשי), לבטל מישראל . . . המועדים והתורה, (סעדיה).

ported themselves on Ezek. 40.1, לגלותנו חמש שנה לנולותנו, בראש השנה בעשור לחדש. They maintain that in the post-exilic period the Jews had their *Rosh Hashana* at the beginning of the year on the 10th day of the month, i. e., of Tishri. This theory is based on a faulty understanding of these biblical words. The phrase בראש השנה does not refer at all to the 10th of Tishri as the new year. Ezekiel refers to a new year of an era, that is to say, בעשרים וחמש שנה לנולותנו בראש השנה בעשור לחדש “in the twenty-fifth year of our captivity, in the beginning of the year, on the tenth day of the month.” The prophet refers to the tenth of *Ab* not *Tishri*, which began a new year of the era from the period of the destruction of the Temple which was burned in the fifth month (*Ab*) on the tenth day thereof. This was understood by the Tannaim.<sup>36</sup> Symmachus also fully understood this passage.<sup>37</sup>

The Jews, like other nations reckoned their chronology according to different eras; from the Exodus,<sup>38</sup> from the construction of the Temple,<sup>39</sup> and also from the destruction of the Temple. In like manner, in America we say, in the year so and so of independence. This does not imply that the Fourth of July is a civil new year. The Fourth of July is the new year of the era of independence, whereas the first of January is the civil new year. The calendar was used by the Jews in the same way during the Second Commonwealth, the new year always began the first day of

לא זכו למנות לבנינו החחילו למנות לחרבנו בעשרים וחמש שנה לנולותנו בראש השנה בעשור לחדש, Yer. R. H. 1.

<sup>37</sup> 'Εὐ τῶ πεμπτῶ μῆτι, *ad loc.* Let us hope that the editors of the new translation of the Hebrew Bible will take cognizance of the rabbinic interpretations of the scriptures. It is true that knowledge of the Septuagint and other oriental languages is very important for a proper understanding of some verses in the Bible, but the rabbinic interpretations and the rabbinic versions are more essential. The Hebrew Bible was written by the Jews, was studied by the Jews and was preserved by the Jews.

<sup>38</sup> ויהי בשמנים שנה וארבע מאות שנה לצאת בני ישראל מארץ מצרים.

<sup>39</sup> ויהי מקצה עשרים שנה אשר בנה שלמה.

Tishri; however, they employed different eras in their chronology. In the beginning they reckoned their chronology from the destruction of the Temple which was on the tenth of Ab. Later, before the time of the Hasmoneans, they counted their era from the date of the establishment of the Seleucid dynasty.<sup>40</sup> Still later they counted their eras from the ascendancy of the kings.<sup>41</sup>

The biblical calendar was a solar one.<sup>42</sup> In the early part of the Second Jewish Commonwealth the calendar was changed to a lunar-solar-one. The author of the book of Jubilees voiced indignation against the changing of the calendar from a solar to a lunar-solar one, maintaining that by changing the calendar the people would forget and transgress the days of the new moons, the Sabbath and the festivals. His indignation against the changing of the calendar to a lunar-solar proves without any doubt that his book was composed at the time of or about the time of the changing of the calendar.

There are other unimpeachable proofs that this book was composed either at the time of the canonization of the Pentateuch or near that of the canonization, when the Pentateuch was not yet well established among the Jews. As has been mentioned previously, the author gave different reasons for the establishment of the main festivals, Passover, Shabuot and the Festival of Tabernacles. He also changed the order of the festivals from that recorded in the Pentateuch. He opposed many of the laws of the Pentateuch. According to the Pentateuch a certain number of animals had to be sacrificed during the festivals.<sup>43</sup> He gave a different number.<sup>44</sup> According to the Pentateuch the seventh year is the year of release.<sup>45</sup> According to the

<sup>40</sup> Comp. I Macc. *passim*.

<sup>41</sup> *Ibid.* 13.42.

<sup>42</sup> Regarding the verses . . . ויהיה ערב ויהי בקר יום אחד . . . יום שני . . . Comp. S. Zeitlin, *Religious and Secular Leadership*, p. 79.

<sup>43</sup> Comp. Num. 29.12-34.

<sup>44</sup> 16.22-24.

<sup>45</sup> Lev. 25.4.

author, the fifth is the year of release.<sup>46</sup> No Jew in the Hasmonean period would write a book opposing the laws of the Pentateuch. Of course there were Jews who did not believe in the divine origin of the Pentateuch but these Jews would not write a book and claim that it came from God.

It has been said that during the time of Antiochus Epiphanes many Jews rejected many of the Pentateuchal laws and substituted a hellenistic cult.<sup>47</sup> Again, these Jews would not write such a book as *Jubilees* and claim that it was written by God on heavenly tables. It has been stated that the Pharisees abrogated many of the laws of the Pentateuch, like the law of *lex talionis*, but this was not true. The Pharisees never abrogated the Pentateuchal laws. They interpreted them. They maintained that "an eye for an eye" was never meant to be taken literally. The idea of the lawgiver was that the injured person should be compensated. In the same manner they interpreted all the laws, maintaining that it was the meaning of the lawgiver. There is a great difference between *abrogation* of the laws and *interpretation* of the laws. The author of the book of *Jubilees* opposed the laws of the Pentateuch. Such a book could not have been written in the latter part of the Second Jewish Commonwealth. The only scholar who fully comprehended the historical background of the composition of the book, as was brought out in my essay, the *Book of Jubilees*, was Prof. W. F. Albright.<sup>48</sup>

What was the purpose of the author or authors in writing this book? When writing a book, an author must have a message which he desires to deliver. What was the intent of the author of this book? I have previously endeavored to show that this book was written in opposition to the Pentateuch. There are references in the historical books

<sup>46</sup> 7.37.      <sup>47</sup> Rowley, *op. cit.*, p. 86.

<sup>48</sup> *From the Stone Age to Christianity*, p. 266.

of the Bible to the “Laws of Moses.” But the Pentateuch never became the constitution of the Israelites during the time of the first Temple. The entire Pentateuch is based on the following two statements, “I am your God,” and “Thou shalt have no other Gods.” These are the quintessence of the entire Pentateuch, and even so today, for the Jewish people. However, we know from the book of Judges that the Israelites worshipped foreign gods; even Solomon did so.<sup>49</sup> The prophet Jeremiah in his castigation of the Judaeans said, “For according to the number of thy cities are thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to the shameful thing, even altars unto Baal.”<sup>50</sup> Even after the burning of the Temple by the Babylonians when the remnants of the Judaeans fled to Egypt, they said to the prophet Jeremiah, “But we will certainly perform every word that is gone forth out of our mouths, to offer unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem.”<sup>51</sup> In the northern kingdom the worship of foreign gods was even more prevalent than in the southern kingdom. All the kings, from the first king Jeroboam to Hoshea the son of Elah worshipped idols. There was only a small group of prophets and their followers who consistently castigated the Judaeans and the Israelites for worshipping foreign gods. These prophets were persecuted for preaching monotheism, the establishment, the worship of the God Israel, and many had to leave their homeland, and some of the prophets were looked upon as fools and madmen.<sup>52</sup>

After the Restoration, the Pentateuch was canonized and became the constitution of the new state and there was no longer idol worship in Judaea. Monotheism, the univer-

<sup>49</sup> I Kings 11.5-6.

<sup>50</sup> Jer. 11.13.

<sup>51</sup> *Ibid.* 44.16-19.

<sup>52</sup> Hos. 9.7.

salinity of God, was well established and the people were ready to sacrifice their lives for the unity of God. They were ready to sacrifice their lives at a critical time, and did not forsake the Torah even under torture. When the Pentateuch was canonized we do not know. Tradition has ascribed the canonization to Ezra. We must assume that there was some opposition to it. To say that the books were canonized without opposition is contrary to everything we know from our history. When the entire Bible was canonized in the year 65 CE we know there was opposition to at least two books, the Song of Songs and Ecclesiastes; the latter was canonized in the year 90 CE against strong opposition,<sup>53</sup> and the Book of Esther was canonized in the year 140 CE again against a great opposition.<sup>54</sup> There must have been some people who believed other books should be canonized and opposed some of those which were included. But of this we have no record. Therefore we have a right to assume that the canonization of the Pentateuch also was not without opposition. We believe that the book of Jubilees was written in opposition to the Pentateuch.

The doctrines of the author of the so-called book of Jubilees in regard to the giving of the laws to the Israelites differ from those in the Pentateuch. According to the latter, God gave the Ten Commandments to Moses on Mount Sinai while the people remained in the valley, and Moses gave the rest of the Torah at the command of God gradually to the people. The Mishne Torah, the book of Deuteronomy, gives a slightly different version, of the rest of the books. There were no laws given to the people before the

<sup>53</sup> Comp. S. Zeitlin, *An Historical Study of the Hebrew Scriptures*, pp. 9-15.

<sup>54</sup> *Ibid.*

first year of the Exodus. According to the so-called book of Jubilees the entire Torah was written on heavenly tables. Many of the precepts were observed by the patriarchs, Abraham, Isaac and Jacob, and even by Noah. Some of the precepts which are included in the Ten Commandments had already been observed at the time of the patriarchs.<sup>55</sup> According to the book of Jubilees, in the first year after the Exodus on the sixteenth day of the third month God told Moses to come up to Mount Sinai and said He would give him two tables of the law. Moses was on the mount forty days and forty nights and God said to the Angel of Presence that he should write for Moses the entire Torah from the beginning of the Creation until the Sanctuary would be built.<sup>56</sup> Thus the entire Torah was received by Moses through a mediator, the Angel of Presence. There is no separation of the Ten Commandments from the rest of the precepts. All the laws were written at the time of the Creation and some of them were observed by the patriarchs, and they were given to Moses on Mount Sinai by the Angel of Presence. Thus the entire philosophy of the book of Jubilees is at variance with that of the books of Deuteronomy, Exodus and the other books of the Pentateuch.

We may surmise from the books of Ezra and Nehemiah that a schism arose after the Restoration between those who were of Judaeen origin and those who were of Israelite origin, i. e., between the southerners and the northerners. The Judaeans wanted to have the Temple rebuilt in Jerusalem, where it had stood before the burning, while the people of the north, who were called Samaritans, wanted the new temple to be built on Mount Gerizim, and their contention was well supported by the Pentateuch. Jerusalem, Zion, is never mentioned in the Pentateuch, while

<sup>55</sup> *Idem, The Book of Jubilees.*

<sup>56</sup> 1.4-27.

Mount Gerizim is mentioned in connection with the blessing of the people;<sup>57</sup> hence this gives support to the contention of the Samaritans that the Temple should be built on Mount Gerizim. According to the so-called book of Jubilees, God already had commanded in the heavenly tables that the Sanctuary should be built on Mount Zion in Jerusalem.<sup>58</sup> This was God's will. Actually, the Judaeans had no support for their contention that the Temple should be rebuilt in Jerusalem, except the fact that it had stood there before the burning. We find no reference in the Pentateuch to Jerusalem and therefore it could be said that there was no God's will that the Temple should be built in Jerusalem. We therefore must assume that the historical books of the Bible, Joshua, Judges, Samuel and Kings were canonized simultaneously with the Pentateuch. We find in Kings that God has chosen Jerusalem where the Sanctuary should be built.<sup>59</sup>

The Pentateuch prohibited intermarriage with the "seven people" and with the Ammonites and Moabites, also with the Edomites and Egyptians. We learn from the book of Nehemiah that Nehemiah opposed intermarriage with foreign people. The book of Jubilees stressed the prohibition against intermarriage with *any* foreign people, which is not in accord with the Pentateuch. The Pharisees who stressed the universality of god and held that Judaism is a universal religion and is not confined to one race or people did *not* prohibit intermarriage, provided Judaism gained converts.<sup>60</sup>

The Pentateuchal prohibition against intermarriage with the Ammonites was interpreted to refer only to the males

<sup>57</sup> Deut. 27.12, comp. also *ibid.* 4-8.

<sup>58</sup> 1.28, 29; 8.19; 18.13.

<sup>59</sup> Comp. II Kings 21.7.

<sup>60</sup> S. Zeitlin, *Judaism as a Religion*.

and not the females;<sup>61</sup> later the male Ammonite also was welcomed in the Jewish community.<sup>62</sup> The heroine of the book of Ruth which was written during the Second Commonwealth was Ruth, a Moabitess, who accepted Judaism. One of her descendents was King David. The purpose of this book was to emphasize that even a Moabitess could enter the Jewish community. One of the heroes of the book of Judith which was written in the Hellenistic period was Achior, an Ammonite, who was friendly to the Jews and after the defeat of Holofernes' army “joined unto the house of Israel unto this day.”<sup>63</sup> The author of the book purposely brought an Ammonite into his story in order to show that Ammonite proselytes were welcomed. This attitude of the Pharisees toward the proselytes was in opposition to the philosophy of the book of Jubilees and also to the Pentateuch. In regard to the latter, the passages were interpreted in accordance with the Pharisaic conception of Proselytism.

The calendar employed in the Book of Jubilees was a solar one. The day began with the dawn.<sup>64</sup> The year consisted of 364 days divided into 12 months of 30 days each. Since 12 times 30 are 360, an additional day was added at the end of every third month, i. e., to the third, sixth, ninth and twelfth month, so that each season of three months consisted of 91 days, thirteen weeks. The entire year consisted of 52 weeks. The reason for adding one day at the end of each third month was due to the fact that 91 was divisible by 7, so that all the festivals would fall on the same day of the week on which they occurred when they were first instituted. Passover would always fall on Sunday; Shabuot would fall on Thursday; the days of Remem-

<sup>61</sup> Yeb. 8.3. עמוני ולא עמונית מואבי ולא מואבית.

<sup>62</sup> Yad. 4. כבר בא סנחריב מלך אשור ובלבל אח כל האומות. <sup>63</sup> 14.10.

<sup>64</sup> See S. Zeitlin, *The Zadokite Fragments*, pp. 14-17.

brance would fall on Sundays; the Day of Atonement on Tuesday; the Festival of Tabernacles would fall on Sundays. Each jubilee consisted of forty-nine years. In this the author of the book is in contradiction with the Pentateuch where the fiftieth year is the jubilee year.

We may say with certainty that this book was written by a man or a school of men who wanted to substitute it for the Pentateuch. Therefore, it is very evident that this book could have been written only in a period when it could be hoped that the opposition to the Pentateuch and to its inclusion in the canon would have an effect.<sup>65</sup>

It is possible that more books were written by the same group continuing the account of the Israelites until the time of the building of the Temple. Judging from the laws found in this book we need not be sorry for the loss of such books. The laws are primitive in their severity and could be observed only by a primitive people. The leaders of the Jews rightly rejected such a chauvinistic work. This book, however, is very important for a proper understanding of the early period of the Restoration. It throws new light on the period of the canonization of the Pentateuch. For the

<sup>65</sup> In the pseudo-scholarly literature which has grown around the Dead Sea Scrolls like mushrooms we find it maintained that the book of Jubilees is an Essene work and that it greatly influenced those who wrote the Hebrew Scrolls which supposedly were discovered by Bedouin in a cave near the Dead Sea. This hypothesis is not borne out by either the book of Jubilees or the Hebrew Scrolls. This contention is as spurious as all the other contentions of those who maintain the antiquity of the scrolls. The Essenes followed the Pentateuch strictly. The book of Jubilees contradicts many laws of the Pentateuch. In the Hebrew Scrolls there are many references to a messiah. In the book of Jubilees there is no reference whatsoever to a messiah. The calendar in the book of Jubilees was a solar one and the day began with the dawn, while in the Zadokite Fragments (Damascus Documents) the lunar calendar was used, where the day began with the sunset.

An article was published in connection with the solution of the enigma of the Scrolls. This article is full of distortions and half-baked hypoth-

preservation of this book in toto we must be thankful to the Church.

The book, although rejected and suppressed by the spiritual leaders of the Jews, could not be eradicated. Ideas, unlike men, can never be totally destroyed. It has exercised an influence on Judaism, upon rabbinic and apocalyptic literature, particularly through its midrashic contents. This book was used by the Jews despite the prohibition against it. Similarly the book of Ben Sirach although banned and placed among ספרים הצוננים nevertheless was used by the sages of the Talmud. The Hebrew text of the book of Jubilees, or its Aramaic form, was still extant in the time of Saadia Gaon.

I shall give a full analysis of the book of Jubilees and its influence on Judaism and early Christianity in the Introduction to the Book of Jubilees which will appear in the series of the Jewish Apocryphal Literature published by Dropsie College.

eses, suggesting that Menahem, the son of Judah the Galilean, tried to introduce a new calendar. This assumption belongs to the realm of fiction; it has no validity whatsoever. Judah the Galilean and his son Menahem who were the leaders of the sect called the Fourth Philosophy according to Josephus were in full agreement with the Pharisees except that they rejected the lordship of man.

The author even confused the sect of the Fourth Philosophy with the Zealots. Judah the Galilean was not the founder of the Zealots as was maintained by the author; he was the founder of the Fourth Philosophy. The Zealots were organized long after his death and their leader was Eleazar the son of Simon.