

Chapter 4: Restructuring the Past: Remembering Genesis in the Book of Jubilees

4.1 INTRODUCTION

4.1.1 Discovery and Publication

In 1844 Heinrich Ewald published a description of an Ethiopian manuscript which had been preserved in Classical Ethiopic (Geʿez) under the title መጽሐፈ ክፋሌ [mashafa kufālē].¹

Because the name followed the common convention using a work’s first few (key) words as its title (in this case, ዝንቲ፡ ነገረ፡ ክፋሌ [zentu nabara kufālē]), Ewald suggested that this manuscript may have been a copy of the work known from antiquity as both τὰ Ἰωβηλαῖα, “the Jubilee,” and Λεπτὴ Γένεσις, the “Little Genesis.”² Although the work had been in continuous use within Ethiopian Christianity since antiquity, European scholarship only knew of the work through secondary references in a few classical sources.³

1. All translations are my own. Geʿez citations are from VanderKam’s critical edition, *The Book of Jubilees*, 2 vols., CSCO 510-11; SA 87-88 (Leuven: Peeters, 1989).

2. Heinrich Ewald, “Ueber die Aethiopischen Handschriften zu Tübingen,” *ZKM* 5 (1844): 164–201.

3. VanderKam offers a concise summary of the various late-antique citations and allusions in his commentary, most notably in the works of Epiphanius (*Panarion, Measures and Weights*) and Syncellus (*Chronography*). James C. VanderKam, *Jubilees: A Commentary*, 2 vols. (Minneapolis, MN: Fortress, 2018), 1:10–14. See also Annette Yoshiko Reed, “Retelling Biblical Retellings: Epiphanius, the Pseudo-Clementines, and the Reception-History of Jubilees,” in *Tradition, Transmission, and Transformation from Second Temple Literature through Judaism and Christianity in Late Antiquity*, ed. Menahem Kister et al., *STDJ* 113 (Leiden: Brill, 2015), 304–21

The work was published and supplemented by additional manuscripts by August Dillmann in 1859⁴ and R. H. Charles in 1895.⁵ More recently, VanderKam's 1989 edition utilized twenty-seven copies of the text⁶ and since its publication over twenty more copies have been cataloged and imaged.⁷

Save for the rediscovery of the text itself, the most significant find for the study of Jubilees was the discovery of several Hebrew fragments of the work among the Dead Sea Scrolls which attest to the work's antiquity and likely original language of composition. Although the Hebrew and Ethiopic versions are—to the degree that we can tell—very close to one another, the Ethiopic text appears to be a granddaughter translation of the Hebrew through a Greek daughter translation, though no such text has been found.⁸ This fact was convincingly demonstrated by Dillmann who observed several Greek forms preserved as transliterations in the Ethiopic text.⁹ By the end of the 19th century, partial copies of Jubilees had been uncovered

and Anne Kreps, "From Jewish Apocrypha to Christian Tradition," *CH* 87.2 (2018): 345–70.

4. August Dillmann, *Maṣḥafa Kufālē sive Liber Jubilaeorum* (Keil: C.G.L. van Maak; London: Williams & Norgate, 1859).

5. Robert Henry Charles, *Maṣḥafa Kufālē or the Ethiopic Version of the Hebrew Book of Jubilees* (Oxford: Clarendon, 1895).

6. VanderKam, *The Book of Jubilees*, 1:xiv–xvi.

7. Ted Erho, "New Ethiopic Witnesses to Some Old Testament Pseudepigrapha," *BSOAS* 76 (2013): 75–97. VanderKam helpfully lists the twenty-seven manuscripts he used for his critical edition in the introduction of his commentary where he also notes the additional manuscripts photographed since its publication. See VanderKam, *Jubilees*, 1:14–16.

8. See especially VanderKam's treatment of the textual history of Jubilees in *Textual and Historical Studies in the Book of Jubilees*, HSM 14 (Missoula, MT: Scholars Press, 1977), 1–18.

9. Specifically: δρϹς, βάλανος, λίψ, σχῖνος, and φάραγξ. August Dillmann, "Das Buch der Jubiläen oder die kleine Genesis," *JBW* 3 (1850–1851): 1–96. Charles later added ἡλίου to the list. Robert Henry Charles, *The Book of Jubilees or the Little Genesis* (London: Adam & Charles

in Latin translation which similarly appear to be daughter translations of the Greek text.

Finally, although no manuscript evidence has been found, Jubilees scholars posit that a Syriac translation of Jubilees was made in antiquity based on what appeared to be a number of Syriac citations of Jubilees which lacked any apparent influence from Greek.¹⁰ Despite all of these finds, however, the Ethiopic text remains the only tradition to preserve Jubilees in its entirety. Thus, in my treatment of Jubilees I will be relying primarily on the Ethiopic text and will be supplementing from the Hebrew where available.

4.1.2 Content and Character

The book of Jubilees offers a rewriting of the book of Genesis and the first part of Exodus (Gen 1–Exod 12). The work is presented as a revelation from Yahweh given to Moses atop Mt. Sinai, framed by a brief prologue and epilogue.¹¹ The prologue gives a short description of the work as an account concerned with the division of time into units of years, weeks, and jubilees:

Black, 1902), xxx.

10. See especially E. Tisserant, “Fragments syriaques du Livre des Jubilés,” *RB* 30 (1921): 55–86, 206–32 and Charles, *Book of Jubilees*, xxix but also A. M. Ceriani, *Monumenta Sacra et Profana*, 2 vols. (Milan: Bibliotheca Ambrosiana, 1861–1863), 2:ix–x and Charles, *Maṣḥafa Kufālē*, x.

11. VanderKam, *Jubilees*, 1:17.

(Prologue) ዝንቱ ፡ ነገረ ፡ ኩፋሌ ፡ መዋዕላተ ፡ ሕግ ፡ ወለስምዕ ፡ ለግብረ
 ፡ ዓመታት ፡ ለተሰብዖቶም ፡ ለኢየሴልውሳቲሆም ፡ ውስተ ፡ ኩሉ
 ፡ ዓመታተ ፡ ዓለም ፡ በከመ ፡ ተናገሮ ፡ ለሙሴ ፡ በደብረ ፡ ሲና ፡
 አመ ፡ ዐርገ ፡ ይንግእ ፡ ጽላተ ፡ እብን ፡ ሕግ ፡ ወትእዛዝ ፡ በቃለ ፡
 አግዚአብሔር ፡ በከመ ፡ ይቤሎ ፡ ይዕርግ ውስተ ፡ ርእሰ ፡ ደብር ።

(Prologue) *zəntu nagara kufālē mawāṣəlāta [la-]ḥegg wa-la-səmṣ la-gəbra Ṣāmatāt
 la-tasābəṣotomu la-ṯiyyobēləwəsātihomu wəsta kʷəllu Ṣāmatāta Ṣālam ba-kama
 tanāgaro la-Musē ba-dabra Sinā ṯama Ṣarga yenšāṯ ṣəllāta ṯəbn—ḥəgg wa-təṯzāz—
 ba-qāla ṯagziṯabḫēr ba-kama yəbēlo yəṣrəg wəsta rəṯsa dabr.*

(Prologue) These are the words¹² of the division of the days for the law and
 for the testimony for the event[s] of the years; for their weeks, for their
 Jubilees in all the years of the world just as he spoke (them) to Moses on
 Mount Sinai when he went up to receive the tablets of stone—the law and
 the commandment—at the command of God, as he had said to him that he
 should ascend to the top of the mountain.

Following this prologue, the setting of the story is established as the during the “first year of
 the Israelites’ exodus from Egypt, in the third month, on the sixteenth of the month” when
 Yahweh called Moses atop Mt. Sinai.

The bulk of the work (Jubilees 2:1–50:13) is dedicated to the recounting of Jewish
 history, following the basic narrative provided by Gen 1–Exod 12, with special concern for
 halakhic matters and the division of time according to a 364 day calendrical system.¹³ The
 particulars of the revelation are mediated by the “angel of the presence” (Eth. መልአክ ገጽ
 [*mal’aka gaṣṣ*]) who dictates its contents to Moses, the fastidious scribe. The treatment of

12. Lit. “This is the word.” I’ve chosen to follow VanderKam and others by rendering this con-
 struction in the plural based on the probable underlying Hebrew אלה הדברים. See VanderKam,
Jubilees, 125

13. TODO: Reference

Moses as a scribe places him within a chain of tradition—along with Enoch and Noah—which emphasizes writing and written works as essential sources of tradition and revelation.¹⁴ The work closes with a terse statement declaring “Here the account of the division of time is ended” (Jubilees 50:13; Eth. ተፈጸመ ፡ በዝዮ ፡ ነገር ፡ ዘኩፋሌ ፡ መዋዕል ። [tafaṣṣama ba-zeyya nagar za-kufālē mawāʾel]).

4.1.3 As RwB

4.1.4 Thesis on Memory

4.2 RESTRUCTURING THE PAST

One of the most notable features of the Book of Jubilees is its preoccupation with the correct division of time—both with respect to a 364 day year as well as longer units encompassing multiple years. This concern with the proper division of time is reflected throughout the work and provides the central organizing principle for the book’s rewriting of Gen 1–Exod 12.

The author of Jubilees makes it very clear that the proper division of time through a 364 day year is an essential practice for the correct observation of religious feasts and other holidays throughout the year. The pattern and significance of this 364 day cycle is explained to Moses after the Angel of the Presence retells the events of the Flood. The Angel explains the division of the year into four seasons, each beginning with a memorial day (Jubilees 6:23) and consisting of thirteen-weeks. The system as a whole yields a fifty-two week year (Jubilees 6:29) and is presented as “inscribed and ordained on the tablets of heaven” (6:31; Eth. ተቀጠ ፡

14. TODO: Get refs and say something here/

ወተሠርዐ ፡ ውስተ ፡ ጽላተ ፡ ሰማይ [taq^warḫa wa-tašarፊa wəsta šəllāta samāy].

The 364 day year is considered “complete” (Eth. [TODO:]) by the Angel such that proper observance maintains synchrony year-over-year. In other words, adding or subtracting days from this calendar renders a “floating” calendar vis-à-vis the absolute reference of the heavenly tablets.¹⁵ By comparison, the Angel of the Presence warns against the use of a lunar calendar because the lunar year is too short. Jubilees 6:36–37 reads:

**(6:36) ወይከውኑ ፡ እለ ፡ ያስተሐይዱ ፡ ወርኅ ፡ በሐያጼ ፡ ወርን ። ዕስመ
፡ ትማስን ፡ ይእቲ ፡ ጊዜያተ ፡ ወትቀድም ፡ እምዓመታት ፡ ለዓመት ፡
ዐሥረ ፡ ዕለተ ። (37) በእንተዝ ፡ ይመጽእ ፡ ዓመታተ ፡ ሎሙ ፡ እንዘ ፡
ያማስኑ ፡ ወይገብሩ ፡ ዕለተ ፡ ስምዕ ፡ ምንንተ ። ወዕለተ ፡ ርኹስተ ፡
በዓለ ፡ ወኹሉ ፡ ይደምር ፡ ወማዋዕላ ፡ ቅዱሳተ ፡ ርኹስ ፡ ወዕለተ ፡
ርኹስተ ፡ ለዕለት ፡ ቅድስት ። ዕስመ ፡ ይስሕቱ ፡ አውራኅ ፡ ወሰንበታተ
ወብዓላተ ፡ ወኢዩቤለ ።**

*(6:36) wa-yekawwenu ʾella yāstaḥayyeṣu warḥa ba-ḥuyāṣē warḥ ʾesma temās(s)en
yeʾeti gizēyāta wa-teqaddem ʾem-ʾāmatāt la-ʾāmat ʾašur ʾelata (37) ba-ʾenta-ze
yemaṣeʾ ʾāmatāta lomu ʾenza yāmāsenu wa-yegabru ʾelata semʾ menent wa-ʾelata
rek^westa ba-ʾāla wa-k^wellu yedēmer wa-māwāʾelā qedusāta rekusā wa-ʾelata rek^westa
laʾlat qedust ʾesma yeseḥetu ʾawrāḥa wa-sanbatāta wa-beʾālāta wa-ʾiyobēla*

^(6:36) [36] VanderKam: There will be people who carefully observe the moon with lunar observations because it is corrupt (with respect to) the seasons and is early from year to year by ten days. ⁽³⁷⁾ [37] Therefore years will come about for them when they will disturb (the year) and make a day of testimony something worthless and a profane day a festival. Everyone will join together the holy days with the profane and the profane day with the holy day, for they will err regarding the months, the sabbaths; the festivals, and the jubilee.

The contrast drawn to the lunar calendar combined with the fact that a 364 day calendar more

15. TODO: citation for floating calendar

closely approximates the actual period of Earth's orbit around the sun (approx. 365.24 days) led most early interpreters of Jubilees to call the 364 day calendar a "solar" calendar.¹⁶ Because some of the early Israelite festivals were tied to the agricultural year (for example, *Shavuot* was celebrated after the wheat harvest, see Exod 34:22), a solar calendar would indeed keep the calendar from drifting backward every year. Because the lunar (synodic) month¹⁷ averages approximately 29.5 days, a lunar year (twelve synodic months) lasts approximately 354 days. Without any intercalation the calendar would drift back 11.24 days per year (a so-called "revolving year"). Within a matter of only two-or-three years, the correlation between agricultural activity and cultic practice would break down.¹⁸

More recent treatments of the 364-day calendar, however, have eschewed the "solar" label in most cases.¹⁹ The rationale for doing so is two-fold. First, although a 364-day year is *close* to the actual period of Earth's orbit around the sun, the 1.24 day discrepancy is large

16. TODO: Get Charles, maybe?

17. The synodic month is derived from the length of time it takes the moon to process through its full cycle and is distinct from the period of the moon's *orbit*.

18. The major advantage of the lunar system is the ability for anybody to make reasonably accurate observations about when months begin and end. By contrast, the solar year requires a more subtle and long-term set of measurements. Most cultures which utilize a lunar calendar account for the discrepancy through the intercalation of an additional month every few years to bring the solar and lunar calendars into alignment. Most "lunar" calendars, therefore, are really lunisolar calendars, though exceptions (such as the Islamic calendar) do exist. See Uwe Glessmer, "Calendars in the Qumran Scrolls," in *The Dead Sea Scrolls after Fifty Years: A Comprehensive Assessment*, ed. Peter W. Flint and James C. VanderKam, 2 vols. (Leiden: Brill, 1999), 213–78; Wayne Horowitz, "The 360 and 364 Day Year in Ancient Mesopotamia" 24 (1996): 35–44.

19. Glessmer, "Calendars in the Qumran Scrolls," 231; Jonathan Ben-Dov, "The 364-day Year at Qumran and in the Pseudepigrapha," in *Calendars and Years II: Astronomy and Time in the Ancient and Medieval World*, ed. John Steele (Oxford: Oxbow, 2011), 69–105; Helen R. Jacobus, "Calendars," 435–48.

enough that after fifty years, the calendar would have floated backward a full two-months.²⁰ In other words, although a 1.24 day drift may not be noticeable from one year to the next, the difference is significant *enough* to be noticeable within the average lifespan of an individual and would certainly conflict with agriculturally contingent festivals.²¹ Second, while the Angel of the Presence expresses concern with the “corruption” of the yearly cycle, the rationale for the 364-day year is nowhere explicitly connected to the solar year. In other words, when the Angel of the Presence decries the deficiencies of the lunar year, it does so with respect to the 364-day year and *not* with respect to the solar year. Instead, the concern with a 354-day year, according to the Angel of the presence is that the holidays, months, sabbaths, festivals, and jubilees will fall on the wrong days *according to the 364-day calendar*. This rationale is, essentially, circular. The 364-day year is an absolute measure of a “year” according to the book of Jubilees—it is inscribed on the “heavenly tablets” as such—and is not contingent or defined with reference to the sun or the moon.

20. Specifically, 62 days. This would be the equivalent of celebrating the new year near Halloween.

21. Ben Zion Wacholder and Sholom Wacholder, “Patterns of Biblical Dates and Qumran’s Calendar: The Fallacy of Jaubert’s Hypothesis” 66 (1995): 1–40. This assumes, of course, that the various festivals continued to be connected to the agricultural cycle and not a purely utopian construct as Wacholder and Wacholder suggest.

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