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The book of jubilees pdf

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Tanakh (Judaism) Torah (Instruction)GenesisBereshitExodusShemotLeviticusWayiqraNumbersBemidbarDeuteronomyDevarim Nevi'im (Prophets) Former JoshuaYehoshuaJudgesShofetimSamuelShemuelKingsMelakhim Latter IsaiahYeshayahuJeremiahYirmeyahuEzekielYekhezqel Minor Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi Ketuvim (Writings) Poetic PsalmsTehillimProverbsMishleiJoblyov Five Megillot (Scrolls) Song of SongsShir HashirimRuthRutLamentationsEikhahEcclesiastesQoheletEstherEster Historical DanielDaniyyelEzra–NehemiahEzraChroniclesDivre Hayyamim Old Testament (Christianity) Pentateuch Genesis Exodus Leviticus Numbers Deuteronomy Historical Joshua Judges Ruth 1 and 2 Samuel 1 and 2 Kings 1 and 2 Chronicles Ezra Nehemiah Esther Wisdom Job Psalms Proverbs Ecclesiastes Song of Songs Prophetic Major prophets Isaiah Jeremiah Lamentations Ezekiel Daniel Minor prophets Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi Deuterocanonical Tobit Judith Additions to Esther 1 Maccabees 2 Maccabees Wisdom of Solomon Sirach Baruch / Letter of Jeremiah Additions to Daniel Orthodox only 1 Esdras 2 Esdras Prayer of Manasseh Psalm 151 3 Maccabees 4 Maccabees Odes Orthodox Tewahedo 1 Enoch Jubilees 1 , 2, and 3 Meqabyan Paralipomena of Baruch Wider Canon Bible Portalvte Book jubilee, sometimes called Lesser Genesis (Leptogenesis), is an ancient Jewish religious work of 50 chapters, considered the canonical Ethiopian Orthodox Church, as well as Beta Israel (Ethiopian Jews), where it is known as the Book of Division (Ge'ez: መጽሐፈ ኩፋለ. Mets'ha kfe Jubilee is considered one of the pseudepigrapha protestant, Roman Catholic and East Orthodox churches. [1] It is also not considered canonical in Judaism outside the Beta of Israel. It was well known to the first Christians, as evidenced by the writings of Epiphanius, Justin Martyr, Origen, Diodorus Tarsus, Isidore Of Alexandria, Isidore of Seville, Eutychius of Alexandria, John Malalas, George Syncellus, and George Kedrenos. The text was also used by the community that originally collected the Dead Sea scrolls. No complete Greek or Latin version is known to have survived, but the Ge'ez version turned out to be an accurate translation of versions found in dead sea scrolls. The Book of Jubilee claims to represent the history of the division of the days of the law, the events of years, year-weeks, and the jubilee of the world, as revealed to Moses (in addition to the Torah or Instruction) by the angels while he was on Mount Sinai forty days and forty nights. [2] The chronology mentioned in the jubilee is based on multiples of seven; The manuscripts until the discovery of extensive fragments among the Dead Sea Scrolls (DSS) were the only preserved manuscripts of the jubilee, four complete Ge'ez texts from the 15th century, and several quotes by Church fathers such as Epiphanius, Justin Martyr, Origen, as well as Diodorus Tarsus, Isidore Of Alexandria, Isidore of Seville, Eutychius of Alexandria, John Malalas , George Syncellus and George Kedrenos. There is also a preserved fragment of latin translation of Greek, which contains about a quarter of the entire work. [3] Ethiopian texts, now twenty-seven, are the primary basis for translations into English. The passages in the texts of the jubilee, which are directly parallel to the verses in Genesis, do not directly reproduce either of the two preserved manuscript traditions. [4] As a result, before the Quman discoveries, R. H. Charles inferred that the Hebrew original had used an otherwise unrecognized text for Genesis and for the early chapters of Exodus, one independent either of the masoretic text or of the Hebrew text that was the basis for septuagint. According to one historian, the variation between parallel manuscript traditions, which are exhibited by Septuagint compared to the text of Masoretic, and which are contained in other variations among the Dead Sea Scrolls, shows that even canonical Hebrew texts had no single legitimate manuscript tradition in the first centuries BC. [5] Others write about the existence of three main textual handwriting traditions (namely Babylonian, Samaritan and pre-masoretic therefore textual traditions). Although pre-masoretic text can actually be authoritative then, arguments can be for and against this concept. [6] Between 1947 and 1956, approximately 15 jubilee scrolls, all in Hebrew, were found in five caves in Qumran. A large number of manuscripts (more than for all biblical books except psalms, Deuteronomy, Isaiah, Exodus and Genesis, in descending order) suggest that the jubilee was widely used in Qumran. A comparison of qumran texts with the Ethiopian version by James VanderKam found that ethiopian was in most respects an accurate and literal translation. [7] The beginnings of Robert Henry Charles (1855–1931) became the first Biblical scholar to suggest the origin of the jubilee. Charles suggested that the author of the jubilee were pharisees and that jubilee was a product of midrash, which they had already worked on in the Tanakh/Old Testament book chronicles. [3] With the discovery of the Dead Sea Scrolls (DSS) in Qumran in 1947, Charles's pharisaic hypothesis about the origin of the jubilee was almost completely abandoned. Dating jubilee was problematic for Biblical scholars. While the oldest ergot copies of the jubilee can be assigned based on the manuscript of about 100 pf.nl, there is a lot of evidence to suggest the jubilee was written before that date. [8] The jubilee could not be written for too long. The jubilee at 4:17-25 records that Enoch saw in vision what happened and what would happen, and the book contains much information otherwise found first in the Enochian Animal Apocalypse (1 Enoch Chapters 83-90), such as Enoch's wife's Edna. [9] Animal Apocalypse claims to predict the Maccabean rebellion (which occurred 167-160 BC) and is commonly dated to that time. [10] The direction of addition was controversial,[11] but since 2008 they have agreed that the animal apocalypse was the first and jubilee. [12] The result is general reference works such as the Oxford Annotated Bible and the Mercer Bible Dictionary concluding that the work can be dated to 160-150 BC [13] Subsequent use of the Hasmoneans accepted the jubilee immediately, and it became a source for the Aramean Levi document. [14] The Jubilee remained a reference point for priesthood circles (though she questioned his moon design) and the temple scroll and epistles of Enoch (1 Enoch 91:1–10, 92:3-93:10, 91:11-92:2, 93:11-105:3) are based on the jubilee. [15] It is the source of some of the wills of twelve patriarchs, such as the Reubens. [16] There is no official record of this in pharisaic or Rabbinic sources. This was among several books that Sanhedrin missed when the Bible was canonized. Sub dew, many traditions that the jubilee includes for the first time, is reflected in later Jewish sources, including some midrashim 12th-century, which may have access to a Hebrew copy. The only exception in Judaism, Beta Israel Jews formerly of Ethiopia, consider the Ge'ez text as canonical. [17] Early Christian writers seem to have held the Book of Jubilee in high regard, as many of them have quoted and mentioned jubilees in their writing. [18] Jan van Reeth argues that the Book of Jubilee had a great influence on the formation of Islam. [19] In the Book of Jubilee Rights, the concept of revelation is the same as in Islam: God's words and commandments are eternally written on the plates of heaven. The angel reveals his content to the prophet (2, 1; 32, 21 f.). Abraham's role in the Book of Jubilee corresponds to the role of Abraham in the Qur'an in more than one way. [example needed] Interpretations of biblical figures as it is also rooted in the Book of Jubilee. [quote required] Also numerology, emphasis on angels and symbolism of the anniversary have found their way into Islam, for example, the fact that many important events in the prophet's biography, as mentioned by Ibn Ishaq, happened on the same day. Etsuko Katsumata, comparing the Book of Jubilee and the Koran,

