Topias Tanskanen (PhD Student), Faculty of Arts, Psychology and Theology at Åbo Akademi University. "Impact of Deuteronomy on Jacob in Jubilees"

Abstract: The Impact of Deuteronomy on the Reception of the Jacob Story in the Book of Jubilees – Jub 30–32 as a Test Case

My Doctoral Thesis is about analyzing how the Jacob Story in Genesis is interpreted and used in Book of Jubilees. One of the main thrusts in the thesis is to analyze how the Book of Deuteronomy has influenced the reception of the Jacob Story in Jubilees, and whether similar interpretive possibilities in Deuteronomy utilized by the rabbinical treatise *Sifre Deuteronomy* were already at use in Jubilees.

This paper analyses how Deuteronomy has influenced the reception of the Jacob Story in the Book of Jubilees. I have argued elsewhere that Ps 78:5 gives the possibility to interpret that Jacob (i.e. Israel) has been given the Law before Moses receives it. This interpretive possibility has also triggered or itself been influenced by an interpretation that Israel, addressed in Deut (often in 2nd singular), could be interpreted as the patriarch Jacob. This paper analyses how this interpretive possibility has been utilized in Jubilees

In the paper, I scrutinize the minor and major changes that can be identified between Genesis and Jubilees' version of the Jacob Story. Jub 30–32 are taken as a test case. In these three chapters, Jacob fulfils many commandments that are given in Deuteronomy: 1) The Schechemites are put to חרם (Deut 7:1–4; 12:3; 20:10–20) when returning to the holy land; 2) Having entered the holy land, Jacob destroys the idols that Rachel is carrying (7:5; 12:1–4); 3) Jacob is going to fulfil the vow he gave in Bethel (23:22–24); 4) He seeks the place that God will choose (12:5–7, 17–19), although misidentifies it; 5) He gives tithes to Levi (14:22–29), who officiates as a priest, whereas Jacob does not (10:8–9; 18:1–2, 5; 33:8–11).

At the end of the paper, also other Deuteronomic influence on the Jacob Story are discussed. Although one need to be careful when analysing whether some text has directly influenced Jubilees, or whether it is common tradition that the author(s) of Jubilees adapts into his/their work, I argue that Deuteronomy and deuteronomical texts have had a huge impact on the reception of Jacob, and that the interpretive possibility given by Ps 78:5 is consistently utilized.