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wrote immediately after Yeshua's death. His teachings were approved though sometimes reluctantly by Yeshua's brothers and other early leaders.

**The Farmer's Calendar** Arthur Young, 1822      **Enoch and the Mosaic Torah** Jason von Ehrenkrook, James Alan Waddell, Jason Zurawski, 2009-06-02

The early Enoch literature does not refer to the Mosaic Torah or emphasize the distinctively Mosaic laws designed for Israel. But the book of Jubilees gives room to both Mosaic and Enochic traditions within the Sinaitic revelatory framework. What then should we make of such differences? This question and related speculations were on the minds of scholars gathered from around the world at the fourth Enoch Seminar at Camaldoli, Italy, in July 2007. Four tendencies emerged from the discussion at the seminar. Some scholars claimed that Jubilees was a direct product of Enochic Judaism with subordinated Mosaic features. Some suggested that Jubilees was a conscious synthesis of Enochic and Mosaic tradition yet remaining autonomous from both. Some asserted that Jubilees was essentially a Mosaic text with some Enochic influence. And others questioned the very existence of a gulf between Enochic and Mosaic traditions as competing forms of Judaism at the time of Jubilees. Gabriele Boccaccini and Giovanni Ibba have carefully collected the countervailing views into this volume. What readers will find here is a lively debate among the most distinguished international specialists together striving for a better understanding of a puzzling ancient document.

The Saturday Review of Politics, Literature, Science, Art, and Finance, 1865      Athenaeum and Literary Chronicle, 1850      *The Athenæum*, 1840      **Saturday Review**, 1865      The Saturday Review of Politics, Literature, Science and Art, 1863      **The Athenaeum**, 1850      *Publishers' Weekly*, 1893      Athenaeum, 1865      **The Publishers Weekly**, 1893

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