CONCERNING THE JAUBERTIAN CHRONOLOGY
OF THE PASSION

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In a recent review 1) of Mdlle JAUBERT'S book "La Date de la Cène" (Paris 1957) George OGG refers to statements in the Book of Jubilees to the effect that Eve was created on a Friday, and entered the Garden of Eden on the eightieth day, which was therefore a Tuesday, so that, since the author of the book reckoned the beginning of Jubilees, and hence of the Jubilees Calendar, from the day when Adam and Eve lived together, this must have been Tuesday. But actually Jub. iii 9 reads 2): "but his wife they brought in on the eightieth day, and after this she entered into the Garden of Eden", and iii 12 reads: "and when she had completed these eighty days, they brought her into the Garden of Eden". Obviously it was on the eighty-first day that she entered, a Wednesday, and OGG'S objection falls to the ground.

So also in Mk. xiv 1 and Mt. xxvi 2 "after two days" must mean "on the third day". Hence the anointing at Bethany on Saturday evening, according to the new Chronology, points to Tuesday evening for the Paschal Meal which Jesus ate. This use of εἰκάζειν with the accusative is also seen in Mt. xvii 1, Mk. ix 2, where "after six days", in accordance with Lk. ix 28 "after these things about eight days", must mean "on the seventh day". Thus another objection by OGG falls to the ground. Moreover, OGG'S dismissal of the Didascalia evidence as well as that of Epiphanius and Victorinus is far too cavalierly to be convincing.

Again, there is no suggestion by JAUBERT that Jesus must have adhered to the Jubilees Calendar, only He may have done so. Since the Book of Jubilees, as OGG admits, was written in the second century B.C., there is every likelihood of its calendar being known

1) George OGG on Mdlle. JAUBERT: La Date de la Cène: Novum Testamentum III (Jan. 1959) pp. 149-160.
to Jesus and His circle, for it was plainly in use by the Essenes and the Qumrân sectaries.

There are certain considerations to be borne in mind by all students of Biblical literature. First, it is clear that the writers were more concerned with recording facts and events, than in giving detailed evidence as to time, place and mode of happening. This is evident in the stories of Creation and the Fall, and in the accounts of the Red-Sea and Jordan crossings and the fall of Jericho. In Ex. xxxii 24 Aaron avers that he cast gold ornaments into the fire and “there came out this calf”! The how of the transformation of ear-rings into the molten calf is left to the imagination. So too with “the fire of the Lord” flung at rebels by Moses, and at the “fifties” by Elijah. In all these instances there is an abbreviation of statement, so contrary to our modern demand for exact information. Is it to be wondered at that the Gospels too, founded as they were on oral tradition of the reminiscences of the companions of Jesus, should show a like abbreviation of statement? They were written to be read out aloud to Christian congregations, and the various pericopes had of necessity to be adapted to the needs and patience of the hearers, and, in the case of the Passion, not too long in arriving at the climax of the Crucifixion. In all telling of stories there must needs be the omission of many unimportant details, and without a great deal of abbreviation history could not be got into any one book, or even set of volumes. It is the task of the historian to select the essential items, and present them as a continuous narrative. Difference of emphasis will be made by different reporters, as in the Bible by the E and J history writers, by the various ritual codes and sets of commandments, by the contrast of Kings with Chronicles, and by the Synoptic and Johannine records.

But we, who live today in an enquiring and scientific age, demand details of time and place and mode of action, and the continuous and harmonious unfolding of history. So in the Gospel story we want to know precisely what happened in the Last Week of the earthly life of Jesus. The synoptists suggest to us that Jesus kept the Passover and instituted the Sacrament on Tuesday evening, after which He was arrested late that same night. But John plainly indicates that Jesus was condemned and crucified on the following Friday, the Eve of the official Passover. JAUBERT maintains that there were two different days appointed for keeping