

The Book of Jubilees

INTRODUCTION

1. SHORT ACCOUNT OF THE BOOK.

The Book of Jubilees is in certain limited aspects the most important book in this volume for the student of religion. Without it we could of course have inferred from Ezra and Nehemiah, the Priests' Code, and the later chapters of Zechariah the supreme position that the law had achieved in Judaism, but without Jubilees we could hardly have imagined such an absolute supremacy as finds expression in this book. This absolute supremacy of the law carried with it, as we have seen in the General Introduction, the suppression of prophecy -at all events the open exercise of the prophetic gifts. And yet these gifts persisted during all the so-called centuries of silence-from Malachi down to the present times, but owing to the fatal incubus of the law these gifts could not find expression save in pseudepigraphic literature. Thus Jubilees represents the triumph of the movement, which had been at work for the past three centuries or more.

And yet this most triumphant manifesto of legalism contained within its pages the element that was destined to dispute its supremacy and finally to reduce the law to the wholly secondary position that alone it could rightly claim. This element of course is apocalyptic, which was the source of the higher theology in Judaism, and subsequently was the parent of Christianity, wherein apocalyptic ceased to be pseudonymous and became one with prophecy.

The Book of Jubilees was written in Hebrew by a Pharisee between the year of the accession of Hyrcanus to the high priesthood in 135 and the breach with the Pharisees some years before his death in 105 B.C. He was the most advanced pre-Christian representative of the midrashic tendency, which has already been at work in the Old Testament Apocrypha and Chronicles. As the Chronicler had rewritten the history of Israel and Judah from the basis of the Priests' Code, so our author re-edited the Pharisaic standpoint of his time the history of events from the creation to the publication, or, according to the author's view, the republication of the law on Sinai. In the course of re-editing he incorporated a large body of traditional lore, which the midrashic process had put at his disposal, and also not a few fresh legal enactments that the exigencies of the past had called forth. His work

constitutes an enlarged Targum on Genesis and Exodus, in which difficulties in the biblical narrative are solved, gaps supplied, dogmatically offensive elements removed, and the genuine spirit of Judaism infused into the primitive history of the world. His object was to defend Judaism against the attacks of the hellenistic spirit that had become in the ascendant one generation earlier and was still powerful, and to prove that the law was of everlasting validity. From our author's contentions and his embittered attacks on the paganisers and apostates we may infer that Hellenism had urged that the levitical ordinances and the law were only of transitory significance, that they had not been observed by the founders of the nation, and that the time had now come for them to be swept away, and for Israel to take its place in the brotherhood of the nations. Our author regarded all such views as a threat to the very existence of Jewish religion and nationality. But it is not so much that he assailed them, but on the ground of their falsehood. The law, he teaches, is of everlasting validity. Though revealed in time, it is superior to time. Before it had been made known in gundry portions to the fathers it had been kept in heaven by the angels, and to its observance henceforward there was no limit in time or in eternity.

Writing in the palmiest days of the Maccabean dominion, in the high priestly days of John Hyrcanus, looked for the immediate advent of the Messianic kingdom. This kingdom was to be ruled over by a Messiah sprung, not from Levi -that is, from the Maccabean family, as some of his contemporaries expected- but from Judah. This kingdom would be gradually realized on earth, and the transformation of physical nature would go hand in hand with the ethical transformation of man till there was a new heaven and a new earth. Thus, finally, all sin and pain would disappear and men would live to the age of 1,000 years in happiness and peace, and after death enjoy a blessed immortality in the spiritual world.

2. VARIOUS TITLES OF THE BOOK.

Our book was known by two distinct titles even in Hebrew. (a) Jubilees

(b) The Little Genesis

(c) Apocalypse of Moses and other alleged names of the book.

(a) Jubilees. This appears from Epiphanius (Haer. xxxix. 6) to have its usual designation. It is found also in the Syriac Fragment entitled 'Names of the Wives of the Patriarchs according to the Hebrew Book of Jubilees,' first published by Ceriani, *Mon. sacra et profana*, ii. 1.9-10 and reprinted by the present writer in his edition of *The Ethiopic Version of the Hebrew Book of Jubilees*. This name admirably describes the book, as it divides into jubilee periods of forty-nine years each the history of the world from the creation to the legislation on Sinai. The writer pursues a perfectly symmetrical development of the heptad system. Israel enters Canaan at the close of the fiftieth jubilee, i.e. 2450.

(b) The Little Genesis. The epithet 'little' does not refer to the extent of the book, for it is larger than the canonical Genesis, but to its character. It deals more fully with details than the biblical work. The Hebrew title was variously rendered in Greek. 1 [(Gk.) *he leptē Genesis* (or *Leptē Genesis*)] as in Epiphanius, Syncellus, Zonaras, Glycas. 2 [(Gk.) *he Leptogenesis*] in Didymus of Alexandria and in Latin writers, as we may infer from the Decree of Gelasius. 3 [Gk.] *ta leptā geneseos*] in Syncellus. 4 [(Gk.) *Mikrogenesis*] in Jerome, who was acquainted with the Hebrew original.

(c) 1 The Apocalypse of Moses.

2 The Testament of Moses.

3 The Book of Adam's Daughters.

4 The Life of Adam.

1 The Apocalypse of Moses. This title had some currency in the time of Syncellus (see i. 5, 49). It forms an appropriate designation since it makes Moses the recipient of all the disclosures in the book. 2 The Testament of Moses. This title is found in the *Catena* of Nicephorus 175, where it precedes a quotation from x. 21 of our book. It has, however, nothing to do with the Testament of Moses, which has been universally known under the wrong title -the Assumption of Moses. Ronsch and other scholars formerly sought to identify Jubilees with the second Testament of Moses, but this identification is shown to be impossible by the fact that in the *Stichometry* of Nicephorus 4,300 stichoi are assigned to Jubilees and only 1100 to this Testament of

Moses. On the probability of a Testament of Moses having been in circulation -which was in reality an expansion of Jubilees ii-iii see my edition of Jubilees, p. xviii. 3 The Book of Adam's Daughters. This is identified with Jubilees in the Decree of Gelasius, but it probably consisted merely of certain excerpts from Jubilees dealing with the names and histories of the women mentioned in it. Such a collection we have already seen, exists in Syriac, and its Greek prototype was made by the scribe of the LXX MS. no.135 in Holmes and Parsons' edition of The Life of Adam. This title is found in Syncellus i. 7-9. It seems to have been an enlarged edition of the portion of Jubilees, which dealt with the life of Adam.

3. THE ETHIOPIC MSS.

There are four Ethiopic MSS., a b c d, the first and fourth of which belong to the National Library in Paris, the second to the British Museum, and the third to the University Library at Tubingen. Of these b (of the fifteenth and sixteenth century respectively) are the most trustworthy, though they cannot be followed exclusively. In a, furthermore, the readings of the Ethiopic version of Genesis have replaced the original against bed in iii. 4, 6, 7, 19, 29; iv. 4, 8, &c. For a full description of these MSS. the reader can consult Charles's Ethiopic Version of the Hebrew Book of Jubilees, pp. xii seqq.

4. THE ANCIENT VERSIONS-GREEK, ETHIOPIC, LATIN, SYRIAC.

(a) The Greek Version is lost save for some fragments which survive in Epiphanius [(Gk.) *peri Metron kai Stathmon*] (ed. Dindorf, vol. iv. 2). This fragment, which consists of ii. 2-21, is published with critical notes in Charles's edition of the Ethiopic text. Other fragments of this version are preserved in Justin Martyr, Origen, Diodorus of Antioch, Isidore of Alexandria, Isidore of Seville, Eutychius, Patriarch of Alexandria, John Malala, Syncellus, Cedrenus. Syncellus attributes to the Canonical Greek Genesis statements derived from our text. This version is the parent of the Ethiopic and Latin Versions.

(b) The Ethiopic Version. This version is most accurate and trustworthy.

and indeed as a rule servilely literal. It has, of course, suffered from corruptions naturally incident to transmission through MSS. Thus dittographies are frequent and lacunae are of occasional occurrence. The version is singularly free from the glosses and corrections of unscrupulous scribes, though the temptation must have been great to bring it into accord with the Ethiopic version of Genesis. To this source indeed, we must trace a few perversions of the text: 'my wife' in ii. 12 instead of 'wife'; xv. 12; xvii. 12 ('her bottle' instead of 'the bottle'); xv. 19 (where the words 'a well' are not found in the Latin version of the Book of Jubilees, nor in the Mass., Sam., LXX, Syr., and Vulg. of Gen. xxv. 11). In the above passages the whole version is influenced, but in a much greater degree has this influence operated on MS. a. Thus in iii. 4, 19, 29, iv. 4, 8, v. 3, vi. 9, &c., the readings of the Ethiopic version of Genesis have replaced the original text. In the case of b there appears to be only one instance of this nature in xv. 15 (see Charles's Texts of the Bible, xii seqq.).

For instances of corruption native to this version, see Charles on ii. 21, vi. 21, vii. 22, x. 6, 21, xvi. 18, xxiv. 20, 29, xxxi. 2, xxxix. 4, xli. 4, xlv. 4, xlviii. 6.

(c) The Latin Version. This version, of which about one-fourth has been preserved, was first published by Ceriani in his *Monnmenta sacra et profana*, 1861, tom. i. fase. i. 15-62. It contains the following sections: xiii. 10b-21; xv. 20b-31a; xvi. 5b-xvii. 6a; xviii. 10b-xix. 25; xx. 5b-10a; xxii. 2-19a; xxiii. 8b-23a; xxiv. 13-xxv. 1a; xxvi. 8b-23a; xxvii. 24a; xxviii. 16b-27a; xxix. 8b-xxx. 1a; xxxi. 9b-18, 29b-32; xxxii. 18b-xxxiii. 9a, 18b-xxxiv. 5a; xxxv. 3b-12a; xxxvi. 20b-xxxvii. 5a; xxxviii. 1b-16a; xxxix. 9-xl. 8a; xli. 6b-18; xlii. 2b-14a; xlv. 8-xlvi. 1, 12-xlvii. 1, 12-xlviii. 1, 12-xlix. 7b-22. This version was next edited by Ronsch in 1874, *Das Buch der Fubilaen . . . unter Befugung des revidirten Textes der . . . lateinisehen Fragmente*. This work attests enormous industry and learning, but is deficient in judgement and critical acumen. Ronsch is of opinion that this Latin version was made in Egypt or its neighbourhood by a Palestinian Jew about the middle of the fifth century (pp.459-60). In 1895 Charles edited this text afresh in conjunction with the Ethiopic in the *Oxford Anecdota* (*The Ethiopic Version of the Hebrew Book of Jubilees*). To this work and that of Ronsch above the reader must be referred for a fuller treatment of this subject. Here we may draw attention to the following points. This version, where it is preserved, is almost of equal value with the Ethiopic. It has, however, suffered more at the hands of correctors. Thus it has been corrected into conformity with the LXX in xlv. 14, where it adds 'et Oon' against other authorities. The Ethiopic version of Exod. i. 11 might have been

expected to bring about this addition in our Ethiopic text, but it did. Two similar instances will be found in xvii. 5, xxiv. 20. Again the Latin version seems to have been influenced by the Vulgate in xxix. 13. (canos meos where our Ethiopic text = [(Gk.) mou to geras] as in Gen. xlii. 38); and probably also in xlvi. 7, 8, and certainly in xlv. where it reads 'in tota terra' for 'in terra'. Of course there is the possibility that the Latin has reproduced faithfully the Greek and the Greek was faulty; or in case it was correct, that it was the Greek presupposed by our Ethiopic version that was at fault.

Two other passages are deserving of attention, xix. 14 and xxxix. the former the Latin version 'et creverunt et iuvenes facti sunt' agrees with the Ethiopic version of Gen. xxv. 27 against the Ethiopic version of Jubilees and all other authorities on Gen. xxv. 27. Here the peculiar reading can be best explained as having originated in the Greek. In the second passage, the clause 'eorum quae fiebant in carcere' agrees with the Ethiopic version of Gen. xxxix. 23 against the Ethiopic version of Jubilees and all other authorities on Gen. xxxix. 23. On the other hand there is a large array of passages in which the Latin version presents the true text over against corruptions or omissions in the Ethiopic version: cf. xvi. 16, xix. 5, 10, 11, xx. 6, 10, xxi. 3, xxii. 3, &c. (see Text, p. xvi).

(d) The Syriac Version. The evidence as to the existence of a Syriac version is not conclusive. It is based on the fact that a British Museum MS. (No. 12154, fol. 180) contains a Syriac fragment entitled, 'Names of the Patriarchs according to the Hebrew Book called Jubilees.' It was first published by Ceriani in his *Monumenta Sacra*, 1861, torn. ii. fasc. 9-10, and reprinted by Charles as Appendix III to his *Text of Jubilees* (183).

5. THE ETHIOPIC AND LATIN VERSIONS-TRANSLATIONS FROM THE GREEK.

Like all the biblical literature in Ethiopic, Jubilees was translated into Ethiopic from the Greek. Greek words such as [drus, balanos, lips, schinos, pharaggs, &c., are transliterated into Ethiopic. Secondly, many passages must be retranslated into Greek before we can discover the source of their corruptions. And finally, many names are transliterated

as they appear in Greek and not in Hebrew.

That the Latin is derived directly from the Greek is no less obvious in xxxix. 12 [(Lt.) timoris = (Gk.) deilias], a corruption of douleias; xxxviii. 13 [(Lt.) honorem = (Gk.) timen], which should have been rendered by (Lt.) tributum. Another class of mistranslations may be found in passages where the Greek article is rendered by the Latin demonstrative as in (Lt.) huius Abrahae xxix. i6, huic Istrael xxxi. 1. Other evidence pointing in the same direction is to be found in the Greek constructions which have been reproduced in the Latin; such as xvii. 3 (Lt.) mem or fuit sermones' = (Gk.) hemnesthe tous logous; xv. 22 (Lt.) consummavit loquens = (Gk.) Sunetelese lalon: in xxii. 1 (Lt.) 'in omnibus quibus dedisti' = en pasin ois edokas.

6. THE GREEK-A TRANSLATION FROM THE HEBREW.

The early date of our book -the second century B.C.- and the fact that it was written in Palestine speak for a Semitic original, and the evidence for such an original is conclusive. But the question at once arises, was the original written in Hebrew or Aramaic? Certain proper names in the Latin version ending in -in seem to bespeak an Aramaic original, as Cettin xxiv. 28; Adurin xxxviii. 8,9; Filistin xxiv. 14-16. But since in these cases the Ethiopic transliterations end in -n and not in -nit it is improbable that this Aramaising in the Latin version is due to the translator, who, as Ronsch has concluded on other grounds, was a Palestinian Jew. Again, in the list of the twelve trees suitable for burning on the altar some are transliterations of Aramaic names. But in a later Hebrew work -written at the close of the second century B.C.- the popular names of such objects would naturally be used. Moreover, in certain cases the Hebrew may have already been forgotten, or, when the tree had been lately introduced, been non-existent.

But the arguments for a Hebrew original are many and weighty. (1) A work which claims to be from the hand of Moses would naturally be written in Hebrew; for Hebrew, according to our author, was the sacred and national language, xii. 25-6; xliii. 15. (2) The revival of the national spirit is, so far as we know, accompanied by a revival of the national language. (3) The existing text must be retranslated into Hebrew in order to explain unintelligible expressions and restore the true text. (Ar.) la 'eleja in xliii. 11 = (Gk.) en emoi; which is a mistranslation

context of (Hb.); for (Hb.) here = (Gk.) *deomai*, 'pray,' as in Gen. 18. In xlvi. 9 the text = (Lt.) 'domum (= Hb.) Faraonis', but the c demands (Lt.) 'filiam (= Hb.) Faraonis', though here the argument conclusive, since (Hb.) might have been corruptly written for (Hb.) which in Aramaic = 'daughter'. Again in xxxvi. 10 (cp. also xxxix. 6) text = (Gk.) *ouk anabesetai* (= *ja'arg*) (Gk.) *eis to biblion tes zoes* *ja'arg* must = 'will be recorded'. Now this meaning is unattested elsewhere in Ethiopic, but the difficulty is solved when we find that a Hebrew idiom: see I Chron. xxvii. 24, 2 Chron. xx. 34. (4) Many paronomasiae discover themselves on retranslation into Hebrew, as in iv. 9 there is a play on the name Enoch, in iv. 15 on Jared, in viii. 1 Peleg, &c. (5) Many passages are preserved in Rabbinic writings, and the book has much matter in common with the Testaments xii Patriarchs, 'which was written about the same date in Hebrew. Both books, in fact, use a chronology peculiar to themselves. (6) Fragments of the original Hebrew text or of the sources used by its author are found in the Book of Noah and the Midrasch Wajjisau in Jellinek's *ha-Midrasch*, iii. 155-6, 3-5, reprinted in Charles's edition of the Ethiopic text on pp. 179-81.

7. TEXTUAL AFFINITIES.

A minute study of the text shows that it attests an independent form of the Hebrew text of Genesis and the early chapters of Exodus. Thus it agrees with individual authorities such as the Samaritan or the LXX, the Syriac, or the Vulgate, or the Targum of Onkelos against all the rest. Or again it agrees with two or more of these authorities in opposition to the rest, as for instance with the Massoretic and Samaritan against the LXX, Syriac and Vulgate, or with the Massoretic and Onkelos against the Samaritan, LXX, Syriac, and Vulgate, or with the Massoretic, Samaritan and Syriac against the LXX or Vulgate. But the reader must here be referred to Charles's *Book of Jubilees* (pp. xxxiii--xxxix) for a full classification of these instances. A study of these phenomena proves that our book represents some form of the Hebrew text midway between the forms presupposed by the LXX and the Syriac; for it agrees more frequently with the LXX, or with combinations into which the LXX enters, than with any other single authority. Next to the LXX it agrees most often with the Syriac or with combinations into which the Syriac enters. On the other hand, its independence of the LXX is shown by a large array of readings, where it has the support of the Samaritan

Massoretic, or of these with various combinations of the Syriac, Vulgate, and Onkelos. From these and like considerations we may conclude that the textual evidence points to the composition of our book at some period between 250 B.C. and 100 A.D. and at a time nearer the earlier date than the latter. 4

8. THE VALUE OF THE BOOK OF JUBILEES IN THE CRITICISM OF MASSORETIC TEXT OF THE BOOK OF GENESIS.

From a study of the facts which are referred to in the preceding Section it will be clear that before and after the Christian era the Hebrew text did not possess any hard and fast tradition. It will further be obvious that the Massoretic form of this text, which has so long been generally regarded as conservative of the most ancient tradition and as therefore finally fixed, is after all only one of many phases through which the text passed in the process of over 1,000 years, i.e. 400 B.C. till A.D. 600, or thereabouts.

As we pursue the examination of the materials just mentioned we shall see grounds for regarding the Massoretic text as the result partly of conscious recension and partly of unconscious change extending over many centuries. How this process affected the text in the centuries immediately preceding and subsequent to the Christian era, we have no means of determining in the Hebrew-Samaritan text which, however much it may have been tampered with on religious or political grounds, still preserves in many cases the older reading, even as it preserves the older of the alphabets. Next we have the LXX of the Pentateuch, to which we may assign the date 200 B.C.; next the Book of Jubilees just before the Christian era; the Syriac Pentateuch before 100; the Vulgate of the fourth century; the Targums of Onkelos and Jonathan in their present form A.D. 300-600.

We have above remarked that the evidence of 6 shows that the Massoretic text is only one of the phases through which the Hebrew text has passed; and if we consider afresh the materials of evidence suggested in that Section in connexion with their dates, and given with some fullness in the Introductions to Charles's Text and Commentaries, we shall discover that in some respects it is one of the latest phases of the Hebrew Pentateuch that has been stereotyped by Jewish scholars as the Massoretic text.

This conclusion will tally perfectly with the tradition that all existing Massoretic MSS. are derived in the main from one archetype, i.e. the

Hebrew Codex left behind him by Ben Asher, who lived in the tenth century, and whose family had lived at Tiberias in the eighth.

We shall now proceed to give a list of readings in the Massoretic text which should be corrected into accord with the readings attested by such great authorities as the Sam., LXX, Jub., Syr., Vulg.

The following list was published in Charles's Ethiopic Version of the Hebrew Book of Jubilees in 1895. More than two-thirds of the emendations of the Book of Genesis here suggested were subsequently accepted independently, on the evidence of the Sam., LXX, Syr., Vulg. without a knowledge of Jubilees, by C.J. Ball in his edition of the Hebrew Text of Genesis, 1896, by Kittel in his edition of the Hebrew Text of Genesis, 1905, and more than half in the recent Commentary of G.

[What follows contains many phrases written in Hebrew. At the time of scanning there was not an accessible means to accurately reproduce Hebrew script. If this information is desired please see Mr. Charles's book.]

9. DATE OF (a) THE ORIGINAL TEXT AND (b) OF THE VERSIONS.

(a) Jubilees was written between 153 B.C. and the year of Hyrcanus's breach with the Pharisees. (1) It was written during the pontificate of the Maccabean family, and not earlier than 155 B.C., when this office was assumed by Jonathan the Maccabee. For in xxxii. 1, Levi is called 'priest of the Most High God.' Now the only Jewish high-priests who bore this title were the Maccabean, who appear to have assumed it as reviving the order of Melchizedek when they displaced the Zadokite order of Aaron. Despite the objections of the Pharisees, it was used by the Maccabean princes down to Hyrcanus II (Jos. Ant. xvi. 6.2). (2) It was written before 96 B.C.; for since our author was of the strictest school a Pharisee and at the same time an upholder of the Maccabean pontificate, Jubilees cannot have been written later than 96, when the Pharisees and Alexander Jannaeus were openly engaged in mortal combat. (3) It was written before the public breach between Hyrcanus and the Pharisees when Hyrcanus joined the Sadducean party. As Hyrcanus died in 105, our book was written between 153 and 105.

But it is possible to define these limits more closely. The book presupposes as its historical background the most flourishing period of the Maccabean hegemony - such as that under Simon and Hyrcanus.

conquest of Edom, which was achieved by the latter, is referred to xxxviii. 14. Again our text reflects accurately the intense hatred of the Jews towards the Philistines in the second century B.C. It declares that the Philistines will fall into the hands of the righteous nation, and we learn from 1 Macc. and Josephus that Ashdod and Gaza were destroyed by Hyrcanus and Alexander Jannaeus respectively. But it is in the destruction of Samaria, which is adumbrated in the destruction of Shechem, xxx. 14, that we are to look for the true terminus a quo. Now all accounts agree that the destruction of Samaria was effected by Hyrcanus about four years before his death. Hence we conclude that Jubilees was written between 109 and 105 B.C.

Many other phenomena point to the second-century origin of our text, which are given in Charles's edition, pp. lviii-lxvi. Amongst these we might mention the currency of older and severer forms of the halacha than prevailed in the rabbinical schools, or were registered in the Mishnah. The severe halacha regarding the sabbath in i. 8, 12, was undoubtedly in force in the second century B.C., if not earlier, but was afterwards mitigated by the Mishnah and later Judaism. Again the halacha in xv. 14 regarding circumcision on the eighth day was a current, probably the current, view in the second century B.C. and earlier, since it has the support of the Samaritan text and the LXX. The strict law was subsequently relaxed in the Mishnah. In xxxii. 15 the severe law of tithing found in Lev. xxvii. 15 is enforced, but rabbinical tradition sought to weaken the statement. As regards the halacha laid down in iii. 31 regarding the duty of covering one's shame, it is highly probable that such a halacha did exist in the second century B.C., since Judaism was protesting against the exposure of the person in the games. See also iii. 8-14 notes and xx. 4 note.

Other cases of strict rules afterwards relaxed are the limitation of the use of the altar for use with burnt offerings (see xxi. 12-15 notes), the restriction of the eating of the passover to the court of the Lords house (see xlix. 20 note), the close adherence to the exacting demand of Lev. xix. 24 that the fourth year's fruit should be holy (see vii. 36 notes), though he have a variant reading. Note that the rest of the firstfruits belong to the priests, who are to eat them 'before the altar.' On the other hand, the thank-offerings in xxi. 8-10 do not belong to the priest. The computation of the Feast of Weeks is different from the later prevalent Pharisaic reckoning (see xv. 1 note; xvi. 13, xlv. 4-5), while the account of the Feast of Tabernacles in xvi. 21-31 is peculiar to Jubilees.

Finally, we might draw attention to the fact that the Pharisaic regulations about pouring water on the altar (Jer. Sukk. iv. 6; Sukk. 44a) at the

feast of tabernacles appears to have been unknown to him. We know that the attempt of the Pharisees to enforce its adoption on Alexander Jannaeus resulted in a massacre of the former. Attention might also be drawn to the fact that the Priests and Levites still numbered in the ranks, as in the days of the author of Chronicles, the masters of the schools and the men of learning, and that these positions were not, as in the days of Shammai and Hillel by men drawn from the laity. The inference is to be deduced from the fact that the Levites are represented as the guardians of the sacred books and of the secret lore transmitted from the worthies of old time (x. 4, xlv. 16).

(b) Date of the Ethiopic and Latin Versions. There is no evidence for determining the exact date of the Ethiopic version, but since it was practically regarded as a canonical book it was probably made in the sixth century. Ronsch, as we have already pointed out in 4, gives some evidence for regarding the Latin version as made in the fifth century.

10 JUBILEES FROM ONE AUTHOR BUT BASED ON EASTERN BOOKS AND TRADITIONS.

Our book is the work of one author, but is largely based on earlier books and traditions. The narrative of Genesis forms of course the bulk of the book, but much that is characteristic in it is due to his use of many pseudepigraphic and ancient traditions. Amongst the former might be mentioned the Book of Noah, from which in a modified form he borrows vii. 20-39, x. 1-15. In vii. 26-39 he reproduces his source so faithfully that he leaves the persons unchanged, and forgets to adapt this fragment to its new context. Similarly our author lays the Book of Enoch under contribution, and is of great value in this respect in determining the dates of the various sections of this book. See Introd. to I Book of Enoch, in loc. For other authorities and traditions used by our author see Charles's edition, 13.

11. JUBILEES IS A PRODUCT OF THE MIDRASHIC TENDENCY WHICH HAD BEEN ALREADY AT WORK IN THE O.T. BOOKS OF CHRONICLES.

The Chronicler rewrote with an object the earlier history of Israel and

Judah already recounted in Samuel and Kings. His object was to represent David and his pious successors as observing all the precepts of the law according to the Priests' Code. In the course of this process all facts that did not square with the Chronicler's presuppositions were either omitted or transformed. Now the author of Jubilees sought to do for Genesis what the Chronicler had done for Samuel and Kings, and he rewrote it in such a way as to show that the law was rigorously observed even by the Patriarchs. The author represents his book to be as a whole a revelation of God to Moses, forming a supplement to an interpretation of the Pentateuch, which he designates 'the first revelation' (vi. 22). This revelation was in part a secret republication of the traditions handed down from father to son in antediluvian and subsequent times. From the time of Moses onwards it was preserved in the hands of the priesthood, till the time came for its being made known.

Our author's procedure is of course in direct antagonism with the presuppositions of the Priests' Code in Genesis, for according to that code 'Noah may build no altar, Abraham offer no sacrifice, Jacob erect no sacred pillar. No offering is recorded till Aaron and his sons are ordained' (Carpenter, The Hexateuch, i. 124). This fact seems to emphasize in the strongest manner how freely our author reinterpreted his authorities of the past. But he was only using to the full a right that had been exercised for nearly four centuries already in regard to Prophecy and Law for four or thereabouts in regard to the law.

12. OBJECT OF JUBILEES -THE DEFENCE AND EXPOSITION OF JUDAISM FROM THE PHARISAIC STANDPOINT OF THE SECOND CENTURY B.C.

The object of our author was to defend Judaism against the disintegrating effects of Hellenism, and this he did (a) by glorifying the law as an eternal ordinance and representing the patriarchs as models of piety; (b) by glorifying Israel and insisting on its separation from the Gentiles; and (c) by denouncing the Gentiles and particularly Israel's national enemies. In this last respect Judaism regarded its own attitude to the Gentiles as not only justifiable but also just, because it was a reflection of the divine.

But on (a) it is to be observed further that to our author the law, as a whole, was the realization in time of what was in a sense timeless and eternal. It was observed not only on earth by Israel but in heaven.

of the law might have only a time reference, to Israel on earth, but the privileges of circumcision and the Sabbath, as its highest and everlasting expression, the highest orders of archangels in heaven shared with Israel (ii. i8, 19, 21; xv. 26-28). The law, therefore, was supreme, and could admit of no assessor in the form of Prophecy. There was no longer any prophet because the law had made the free exercise of his gift an offence against itself and God. So far, therefore, as Prophecy existed, it could exist only under the guise of pseudonymity. The seer, who had like Daniel and others a message for his time, could only gain a hearing by issuing it under the name of some ancient and worthy.

13. THE AUTHOR -A PHARISEE WHO RECOGNIZED THE MACCABEAN PONTIFICATE AND WAS PROBABLY A PRIEST.

Since our author was an upholder of the everlasting validity of the law and held the strictest views on circumcision, the Sabbath, and the necessity of complete separation from the Gentiles, since he believed in angels and demons and a blessed immortality, he was unquestionably a Pharisee of the strictest sect. In the next place, he was a supporter of the Maccabean pontificate. He glorifies Levi's successors as high-priests and civil rulers, and applies to them the title priests of the Most High God -the title assumed by the Maccabean princes (xxxii. 1). He was, however, so thoroughgoing an admirer of this dynasty as the author of the Test. Lev. xviii. or Ps. cx, who expected the Messiah to come forth from the Maccabean family. Finally, that our author was a priest might reasonably be inferred from the exaltation of Levi over Judah (xxxii. xxxii), and from the statement in xlv. i6 that the secret traditions, which our author claims to publish, were kept in the hands of Levi's descendants.

14. INFLUENCE ON LATER LITERATURE.

On the influence of Jubilees on I Enoch i-v, xci-civ, Wisdom (?), 4 Esdras, the Chronicles of Jerachmeel, Midrash Tadshe, Book of Jasher, the Samaritan Chronicle, on Patristic and other writings, and on the New Testament writers, see Charles's edition, pp. lxxiii-lxxxvi.

15. THEOLOGY. SOME OF OUR AUTHOR'S VIEWS.

Freedom and determinism. The author of Jubilees is a true Pharisee in that he combines belief in Divine omnipotence and providence with belief in human freedom and responsibility. He would have adopted heartily the statement of the Pss. Sol. ix. 7 (written some sixty years or more later) (Gk.) *ta erga emon en ekloge kai exousia tes psuches tou poiesai dikaiosunen kai adikian en ergois cheiron emon: v. 6 anthropos kai e meris autou para soi en stathmo ou prosthesei tou pleonasai para to krima sou, o theos*. Thus the path in which a man should walk is ordained for him and the judgement of all men predetermined on the heavenly tablets: 'And the judgment of all is ordained and written on the heavenly tablets in righteousness - even the judgment of all who depart from the path which is ordained for them to walk in' (v.13). This idea of an absolute determinism underlies many conceptions of the heavenly tablets (see Charles's edition, iii. 10 n). On the other hand, man's freedom and responsibility are fully recognized: 'If they walk not therein, judgment is written down for every creature' (v. 13): 'Beware lest thou walk in their ways, And tread in their paths, And sin a sin unto death before the Most High God. Else He will give thee back into the hand of thy transgression.' Even when a man has sinned deeply he can repent and be forgiven (xli. 24 seq.), but the human will needs the strengthening of a moral dynamic: 'May the Most High God . . . strengthen thee to do His will' (xxi. 25, xxii. 10).

The Fall. The effects of the Fall were limited to Adam and the animal creation. Adam was driven from the garden (iii. 17 seqq.) and the animal creation was robbed of the power of speech (iii. 28). But the subsequent depravity of the human race is not traced to the Fall but to the seduction of the daughters of men by the angels, who had been sent down to instruct men (v.1-4), and to the solicitations of demonic spirits (vii. 27). The evil engendered by the former was brought to an end by the destruction of all the descendants of the angels and of their victims by the Deluge, but the incitement to sin on the part of the demons was to last to the final judgement (vii. 27, x. 1-15, xi. 4 seq. xii. 20). This last view appears in I Enoch and the N.T.

The Law. The law was of eternal validity. It was not the expression of the religious consciousness of one or of several ages, but the revelation in time of what was valid from the beginning and unto all eternity.

various enactments of the law moral and ritual, were written on the heavenly tablets (iii. 31, vi. 17, &c.) and revealed to man through the mediation of angels (i. 27). This conception of the law, as I have already pointed out, made prophecy impossible unless under the guise of pseudonymity. Since the law was the ultimate and complete expression of absolute truth, there was no room for any further revelation: moreover, less could any such revelation, were it conceivable, supersede a single jot or tittle of the law as already revealed. The ideal of the faithful was to be realized in the fulfilment of the moral and ritual precepts of this law: the latter were of no less importance than the former. Though this view of morality tends to be mainly external, our author strikes a deeper note when he declares that, when Israel turned to God with a whole heart, He would circumcise the foreskin of their heart and create a right spirit within them and cleanse them, so that they would not depart away from Him for ever (i. 23). Our author specially emphasizes certain elements of the law such as circumcision (xvi. 14, xv. 26, 29), the Sabbath (ii. 18 seq., 31 seq.), eating of blood (vi. 14), tithing of the tithing (xxxii. 10), Feast of Tabernacles (xvi. 29), Feast of Weeks (vi. 17), absolute prohibition of mixed marriages (xx. 4, xxii. 20, xxv. 1-10). In connexion with many of these he enunciates halacha which belong to an earlier date than those in the Mishnah, but which were either modified or abrogated by later authorities.

The Messiah. Although our author is an upholder of the Maccabean dynasty he still clings like the writer of I Enoch lxxxiii-xc to the hope of a Messiah sprung from Judah. He makes, however, only one reference to this Messiah, and no role of any importance is assigned to him (see Charles's edition, xxxi. 18 n.). The Messianic expectation showed no vigorous life throughout this century till it was identified with the Maccabean family. If we are right in regarding the Messianic kingdom as of temporary duration, this is the first instance in which the Messiah is associated with a temporary Messianic kingdom.

The Messianic kingdom. According to our author (i. 29, xxiii. 30) the kingdom was to be brought about gradually by the progressive spiritual development of man and a corresponding transformation of nature: all members were to attain to the full limit of 1,000 years in happiness and peace. During its continuance the powers of evil were to be restrained (xxiii. 29). The last judgement was apparently to take place at its close (xxiii. 30). This view was possibly derived from Mazdeism.

The writer of Jubilees, we can hardly doubt, thought that the era of the Messianic kingdom had already set in. Such an expectation was of course cherished in the prosperous days of the Maccabees. Thus it was

entertained by the writer of I Enoch lxxxiii-xc in the days of Judas 161 B.C. Whether Jonathan was looked upon as the divine agent for introducing the kingdom we cannot say, but as to Simon being regarded in this light there is no doubt. Indeed, his contemporaries came to regard him as the Messiah himself, as we see from Psalm cx, or Hyrcanus in the noble Messianic hymn in Test. Levi 18. The same effusion in 1 Macc. xiv. 8-15 is a relic of such literature, which was emasculated by its Sadducean editor. Simon was succeeded by John Hyrcanus in 135 B.C. and this great prince seemed to his countrymen to realize the expectations of the past; for according to a contemporary writer (Test. Levi 8) he embraced in his own person the triple office of prophet, priest, and civil ruler (xxxii. 15), while according to the Test. Reuben 6 he was to 'die on behalf of Israel in wars seen and unseen; both these passages he seems to be accorded the Messianic office, not so in our author, as we have seen above. Hyrcanus is only to introduce the Messianic kingdom, over which the Messiah sprung from Judah is to rule.

Priesthood of Melchizedek. That there was originally an account of Melchizedek in our text we have shown in the note on xiii. 2,5, and the Maccabean high-priests deliberately adopted the title applied to him in Gen. xiv, we have pointed out in the note on xxxii. I. It would be interesting to inquire how far the writer of Hebrews was indebted to the history of the great Maccabean king-priests for the idea of the Melchizedekian priesthood of which he has made so fruitful a use in chap. vii as applied to our Lord.

The Future Life. In our text all hope of a resurrection of the body is abandoned. The souls of the righteous will enjoy a blessed immortality after death (xxiii. 31). This is the earliest attested instance of this expectation in the last two centuries B.C. It is next found in Enoch xiv. civ.

The Jewish Calendar. For our author's peculiar views see Charles's edition 18 and the notes on vi. 29-30, 32, xv. I.

Angelology. We shall confine our attention here to notable parallels between our author and the New Testament. Besides the angels of presence and the angels of sanctification there are the angels who set over natural phenomena (ii. 2). These angels are inferior to the former. They do not observe the Sabbath as the higher orders; for they are necessarily always engaged in their duties (ii. 18). It is the higher orders that are generally referred to in the New Testament but the angels over natural phenomena are referred to in Revelation: angels

the winds in vii. 1, 2, the angel of fire in xiv. 18, the angel of the v in xvi. 5 (cf. Jub. ii. 2). Again, the guardian angels of individuals, v the New Testament refers to in Matt. xviii. 10 (Acts xii. 15), are mentioned, for the first time in Jubilees xxxv. 17. On the angelology our author see Charles's edition.

Demonology. The demonology of our author reappears for the mo in the New Testament:

(a) The angels which kept not their first estate, Jude 6 ; 2 Peter ii. the angelic watchers who, though sent down to instruct mankind (iv. 15), fell from lusting after the daughters of men. Their fall and punishment are recorded in Jub. iv. 22, v.1-9.

(b) The demons are the spirits which went forth from the souls of giants who were the children of the fallen angels, Jub. v. 7, 9. The demons attacked men and ruled over them (x. 3, 6). Their purpose corrupt and lead astray and destroy the wicked (x. 8). They are su to the prince Mastema (x. 9), or Satan. Men sacrifice to them as g (xxii. 17). They are to pursue their work of moral ruin till the judge of Mastema (x. 8) or the setting up of the Messianic kingdom, whe Satan will be no longer able to injure mankind (xxiii. 29).

So in the New Testament, the demons are disembodied spirits (Ma 43-5; Luke xi. 24-6). Their chief is Satan (Mark iii. 22). They are tr as divinities of the heathen (I Cor. x. 20). They are not to be punis till the final judgement (Matt. viii. 29). On the advent of the Millen Satan will be bound (Rev. xx. 2-3).

Judgement. The doctrine of retribution is strongly enforced by our author. It is to be individual and national in this world and in the n As regards the individual the law of exact retribution is according t author not merely an enactment of human justice -the ancient lox talionis, eye for eye, tooth for tooth; it is observed by God in His government of the world. The penalty follows in the line of the sin view is enforced in 2 Macc. v. 10, where it is said of Jason, that, a robbed multitudes of the rites of sepulture, so he himself was depr of them in turn, and in xv. 32 seq. it is recounted of Nicanor that h punished in those members with which he had sinned. So also in c text in reference to Cain iv. 31 seq. and the Egyptians xlvi. 14. Ta crassly and mechanically the above law is without foundation, but spiritually conceived it represented the profound truth of the kinsh the penalty to the sin enunciated repeatedly in the New Testamen 'Whatsoever a man sows that shall he also reap' (Gal. vi.); 'he tha

doeth wrong shall receive again the wrong that he hath done' (Col 25, &c.). Again in certain cases the punishment was to follow instantaneously on the transgression (xxxvii. 17).

The final judgement was to take place at the close of the Messianic kingdom (xxiii. 30). This judgement embraces the human and superhuman worlds (v. 10 seq., 14). At this judgement there will be no respect of persons, but all will be judged according to their opportunities and abilities (v. 15 seq.). From the standpoint of our author there can be no hope for the Gentiles.

16. BIBLIOGRAPHY.

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THE BOOK OF JUBILEES

[Notes and dates added by Mr. Charles will not be given due to length and difficulty in scanning and editing. If this information is desired please see his book.]

THIS is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of the Jubilees throughout all the years of the world, as the Lord spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said to him, 'Go up to the top of the Mount.'

[Chapter 1]

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi] that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which

2 I have written, that thou mayst teach them.' And Moses went up to the mount of God, and the

3 glory of the Lord abode on Mount Sinai, and a cloud overshadowed him six days. And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the

4 Lord was like a flaming fire on the top of the mount. And Moses saw the glory of the Lord on the Mount forty days and forty nights, and God taught him the law and the later history of the division of all the days

5 of the law and of the testimony. And He said: 'Incline thine hear-

every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forgiven them for all the evil which they have wrought in transgressing the covenant

6 which I establish between Me and thee for their generations this day on Mount Sinai. And thus it will come to pass when all these things shall come upon them, that they will recognise that I am more righteous than they in all their judgments and in all their actions, and they will recognise that

7 I have been truly with them. And do thou write for thyself all the words which I declare unto thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I swore unto their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto thy seed

8 will I give a land flowing with milk and honey. And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall I be heard for a witness against them. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will

10 prove unto them an offence and a tribulation and an affliction and a snare. And many will perish and they will be taken captive, and will go into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in the midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set my name

11 upon it, and that it should dwell (there). And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts. And I will send witnesses unto them, that I may be a witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change

13 everything so as to work evil before My eyes. And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles

14 And they will forget all My law and all My commandments and all My judgments, and will go

15 astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances. And after this they will turn to Me from amongst the

Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so

16 that I shall be found of them, when they seek me with all their heart and with all their soul. And I will disclose to them abounding peace and righteousness, and I will remove them the plant of uprightness, which I have planted in My heart and with all My soul, and they shall be for a blessing and for

17 a curse, and they shall be the head and not the tail. And I will be their God and they shall be My people in truth and

18, 19 righteousness. And I will not forsake them nor fail them; for I have said, 'The Lord their God.' And Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against

20 Thee. Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to ensnare them

21 from all the paths of righteousness, so that they may perish from before Thy face. But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in

22 their sins from henceforth until eternity.' And the Lord said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess

23 their own sin and the sin of their fathers. And after this they will come to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

24 And their souls will cleave to Me and to all My commandments, and they will fulfil My

25 commandments, and I will be their Father and they shall be My children. And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that

26 I love them. And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, and they shall come to pass in all the divisions of the days in the law and in

testimony and in the weeks and the jubilees unto eternity, until I descend and dwell

27 with them throughout eternity.' And He said to the angel of the presence: Write for Moses from

28 the beginning of creation till My sanctuary has been built among them for all eternity. And the Lord will appear to the eyes of all, and shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall

29 be holy.' And the angel of the presence who went before the children of Israel took the tables of the divisions of the years -from the time of creation- of the law and of the testimony of the weeks of the jubilees according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [re]creation when the heavens and the earth shall be renewed and all creation according to the powers of the heaven, and according to the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for health and for peace and for blessing for all the elect of Israel, and that truth may be from that day and unto all the days of the earth.

[Chapter 2]

1 And the angel of the presence spake to Moses according to the will of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and

2 appointed it as a sign for all His works. For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring, and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide (and night), and the light, dawn and day, which hath

3 prepared in the knowledge of his heart. And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

4 And on the second day He created the firmament in the midst of

waters, and the waters were divided on that day -half of them were above and half of them went down below the firmament (that was the midst over the face of the whole earth. And this was the only work (God) created

5 on the second day. And on the third day He commanded the waters to pass from off the face of

6 the whole earth into one place, and the dry land to appear. And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament,

7 and the dry land appeared. And on that day He created for them the seas according to their separate gathering-places, and all the rivers and the gatherings of the waters in the mountains and on all the earth and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of wood, and the garden of Eden, in Eden

8 and all . These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and placed them in the firmament of the heaven, to give light upon all the earth and to rule over the day and the night, and divide the

9 light from the darkness. And God appointed the sun to be a great light on the earth for days and

10 for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years.

11 And he said, Let it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth. These three kinds were made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that lives in the

12 waters, and everything that flies, the birds and all their kind. And the sun rose above them to prosper (them), and above everything that grows on the earth, everything that shoots out of the earth, and all

13 fruit-bearing trees, and all flesh. These three kinds He created on the fifth day. And on the sixth day

14 He created all the animals of the earth, and all cattle, and every beast that moves on the earth. And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over all the beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave

15 him dominion. And these four kinds He created on the sixth day, and there were altogether

16 two and twenty kinds. And He finished all his work on the sixth day, and all that is in the heavens and on the earth, and in the seas and in

abysses, and in the light and in the darkness, and in
17 everything. And He gave us a great sign, the Sabbath day, that
should work six days, but

18 keep Sabbath on the seventh day from all work. And all the angels
the presence, and all the angels of sanctification, these two great
classes -He hath bidden us to keep the Sabbath with Him
19 in heaven and on earth. And He said unto us: 'Behold, I will separate
unto Myself a people from among all the peoples, and these shall keep
the Sabbath day, and I will sanctify them unto Myself as My people
will bless them; as I have sanctified the Sabbath day and do sanctify
unto

20 Myself, even so will I bless them, and they shall be My people and
will be their God. And I have chosen the seed of Jacob from among
that I have seen, and have written him down as My first-born son,
have sanctified him unto Myself for ever and ever; and I will teach
the

21 Sabbath day, that they may keep Sabbath thereon from all work.
And thus He created therein a sign in accordance with which they
keep Sabbath with us on the seventh day, to eat and to drink, and
bless Him who has created all things as He has blessed and sanctified
unto Himself

22 a peculiar people above all peoples, and that they should keep
Sabbath together with us. And He caused His commands to ascend
sweet savour acceptable before Him all the days . . .

23 There (were) two and twenty heads of mankind from Adam to
and two and twenty kinds of work were made until the seventh day
is blessed and holy; and the former also is blessed and

24 holy; and this one serves with that one for sanctification and
blessing. And to this (Jacob and his seed) it was granted that they
should always be the blessed and holy ones of the first testimony
25 and law, even as He had sanctified and blessed the Sabbath day
the seventh day. He created heaven and earth and everything that
created in six days, and God made the seventh day holy, for all His
works; therefore He commanded on its behalf that, whoever does
work thereon

26 shall die, and that he who defiles it shall surely die. Wherefore
thou command the children of Israel to observe this day that they
keep it holy and not do thereon any work, and not to

27 defile it, as it is holier than all other days. And whoever profane
shall surely die, and whoever does thereon any work shall surely die
eternally, that the children of Israel may observe this day through
their generations, and not be rooted out of the land; for it is a holy
and a blessed

28 day. And every one who observes it and keeps Sabbath thereon

all his work, will be holy and
29 blessed throughout all days like unto us. Declare and say to the
children of Israel the law of this day both that they should keep Sabbath
thereon, and that they should not forsake it in the error of their hearts
(and) that it is not lawful to do any work thereon which is unseemly
do thereon their own pleasure, and that they should not prepare to
anything to be eaten or drunk, and (that it is not lawful) to draw water
or bring in or take out thereon through their gates any burden,
30 which they had not prepared for themselves on the sixth day in
dwellings. And they shall not bring in nor take out from house to house
on that day; for that day is more holy and blessed than any jubilee
of the jubilees; on this we kept Sabbath in the heavens before it was
made
31 known to any flesh to keep Sabbath thereon on the earth. And the
Creator of all things blessed it, but he did not sanctify all peoples and
nations to keep Sabbath thereon, but Israel alone: them
32 alone he permitted to eat and drink and to keep Sabbath thereon
the earth. And the Creator of all things blessed this day which He
created for blessing and holiness and glory above all
33 days. This law and testimony was given to the children of Israel
law for ever unto their generations.

[Chapter 3]

1 And on the six days of the second week we brought, according to
word of God, unto Adam all the beasts, and all the cattle, and all the
birds, and everything that moves on the earth, and everything that
moves in the water, according to their kinds, and according to their
types: the beasts on the first day; the cattle on the second day; the
birds on the third day; and all that which moves on the earth on the
fourth day; and that which moves in the water on the fifth day.
2 And Adam named them all by their respective names, and as he
named them, so was their name.
3 And on these five days Adam saw all these, male and female,
according to every kind that was on
4 the earth, but he was alone and found no helpmeet for him. And the
Lord said unto us: 'It is not
5 good that the man should be alone: let us make a helpmeet for
him.' And the Lord our God caused a deep sleep to fall upon him, and he
slept, and He took for the woman one rib from amongst
6 his ribs, and this rib was the origin of the woman from amongst
his ribs, and He built up the flesh in its stead, and built the woman. And
He awaked Adam out of his sleep and on awaking he rose on the sixth

and He brought her to him, and he knew her, and said unto her: 'Now bone of my bones and flesh of my flesh; she shall be called
7 [my] wife; because she was taken from her husband.' Therefore man and wife be one and therefore shall a man leave his father and mother, and cleave unto his wife, and they shall be
8 one flesh. In the first week was Adam created, and the rib -his wife- in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement,
9 for a male seven days, and for a female twice seven days. And after Adam had completed forty days in the land where he had been created we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden
10 of Eden. And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male child she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these
11 days which (are enjoined) in the case of a male child. But in the case of a female child she shall remain in her uncleanness two weeks or according to the first two weeks, and sixty-six days
12 in the blood of her purification, and they will be in all eighty days. And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and
13 every tree that is planted in it is holy. Therefore, there was ordained regarding her who bears a male or a female child the statute of the days that she should touch no hallowed thing, nor
14 enter into the sanctuary until these days for the male or female are accomplished. This is the law and testimony which was written for Israel, in order that they should observe (it) all the
15 days. And in the first week of the first jubilee, [1-7 A.M.] Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything
16 that is suitable for tillage. And he tilled (the garden), and was righteous and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and he put aside the residue for himself and for his wife [and put aside the residue which was
17 being kept]. And after the completion of the seven years, which he had completed there, seven years exactly, [8 A.M.] and in the second month, on the seventeenth day (of the month), the serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you,

18 saying, 'Ye shall not eat of every tree of the garden?' And she said unto the serpent, 'Of all the fruit of the trees of the garden God hath said unto us, 'but of the fruit of the tree which is in the midst of the garden God hath said unto us, 'Ye shall not eat thereof, neither shall ye touch it, lest ye die.' And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil. And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit

21 was good for food, and she took thereof and eat. And when she had first covered her shame with figleaves, she gave thereof to Adam her husband to eat, and his eyes were opened, and he saw that he was naked. And he took figleaves and sewed (them) together, and made himself an apron for himself, and

23, 24 covered his shame. And God cursed the serpent, and was wroth with it for ever . . . And He was wroth with the woman, because she had harkened to the voice of the serpent, and did eat; and He said unto her, 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth

25 children, and thy return shall be unto thy husband, and he will rule over thee.' And to Adam also he said, ' Because thou hast harkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.' And He made for them coats of skin, and clothed them, and sent them forth from

27 the Garden of Eden. And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame. And on that day was closed the mouth of all beasts, and of cattle, and of fowls, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip, and with one tongue.

29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, according to its types unto the places which had been created for them. And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and

31 cattle. On this account, it is prescribed on the heavenly tablets touching all those who know the judgment of the law, that they should cover their shame, and should not uncover themselves as the

32 Gentiles uncover themselves. And on the new moon of the fourth
month, Adam and his wife went
33 forth from the Garden of Eden, and they dwelt in the land of Elam,
the land of their creation. And
34 Adam called the name of his wife Eve. And they had no son till the
first jubilee, [8 A.M.] and after this he
35 knew her. Now he tilled the land as he had been instructed in the
Garden of Eden.

[Chapter 4]

1 And in the third week in the second jubilee she gave birth to Cain,
in the fourth she gave birth to Abel, and in the fifth she gave birth to
daughter Awan. And in the first (year) of the third jubilee, Cain slew
Abel because (God) accepted the sacrifice of Abel, and did not accept
3 the offering of Cain. And he slew him in the field: and his blood
from the ground to heaven,
4 complaining because he had slain him. And the Lord reproveth Cain
because of Abel, because he had slain him, and he made him a fugitive
on the earth because of the blood of his brother, and he
5 cursed him upon the earth. And on this account it is written on the
heavenly tables, 'Cursed is he who smites his neighbour treacherously,
and let all who have seen and heard say, So be it; and
6 the man who has seen and not declared (it), let him be accursed
the other.' And for this reason we announce when we come before
Lord our God all the sin which is committed in heaven and
7 on earth, and in light and in darkness, and everywhere. And Adam
his wife mourned for Abel four weeks of years, [99-127 A.M.] and in the
fourth year of the fifth week [130 A.M.] they became joyful, and Adam
knew his wife again, and she bare him a son, and he called his name
Seth; for he said 'GOD has
8 raised up a second seed unto us on the earth instead of Abel; for he
slew him.' And in the sixth
9 week [134-40 A.M.] he begat his daughter Azura. And Cain took
his sister to be his wife and she bare him Enoch at the close of the
fourth jubilee. [190-196 A.M.] And in the first year of the first week
the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain
built a city, and called its name after the name of
10, 11 his son Enoch. And Adam knew Eve his wife and she bare ye
nine sons. And in the fifth week of the fifth jubilee [225-31 A.M.] Seth
took Azura his sister to be his wife, and in the fourth (year of the
12,13 week) [235 A.M.] she bare him Enos. He began to call on the
name of the Lord on the earth. And in the seventh jubilee in the th

week [309-15 A.M.] Enos took Noam his sister to be his wife, and she bare him a son

14 in the third year of the fifth week, and he called his name Kenan at the close of the eighth jubilee [325, 386-3992 A.M.] Kenan took Mualeleth his sister to be his wife, and she bare him a son in the ninth jubilee,

15 in the first week in the third year of this week, [395 A.M.] and he called his name Mahalalel. And in the second week of the tenth jubilee [449-55 A.M.] Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [461 A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth to those who are named the Watchers, that they should instruct the children of men, and that they should do

16 judgment and uprightness on the earth. And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Barakiel the daughter of Rasujal, a daughter of his father's brother, in the first week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and

17 he called his name Enoch. And he was the first among men that was born on earth who learnt writing and knowledge and wisdom and he wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of

18 their separate months. And he was the first to write a testimony; he testified to the sons of men among the generations of the earth; he recounted the weeks of the jubilees, and made known to them the order of the years, and set in order the months and recounted the Sabbath of the years

19 as we made (them), known to him. And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all

20 the children of men and for their generations. And in the twelfth jubilee, [582-88] in the seventh week thereof, he took to himself a wife and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [587 A.M.] she bare him a son and he called his name

21 Methuselah. And he was moreover with the angels of God these jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down

22 everything. And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so

be defiled, with the daughters of men, and Enoch
23 testified against (them) all. And he was taken from amongst the
children of men, and we conducted him into the Garden of Eden in
majesty and honour, and behold there he writes down the con-
24 demnation and judgment of the world, and all the wickedness of
children of men. And on account of it (God) brought the waters of
flood upon all the land of Eden; for there he was set as a sign and
he should testify against all the children of men, that he should rec
all the

25 deeds of the generations until the day of condemnation. And he
burnt the incense of the sanctuary,

26 (even) sweet spices acceptable before the Lord on the Mount. For
the Lord has four places on the earth, the Garden of Eden, and the
Mount of the East, and this mountain on which thou art this day, Mount
Sinai, and Mount Zion (which) will be sanctified in the new creation
sanctification of the earth; through it will the earth be sanctified from
(its) guilt and its uncleanness through-

27 out the generations of the world. And in the fourteenth jubilee
A.M.] Methuselah took unto himself a wife, Edna the daughter of A
the daughter of his father's brother, in the third week, in the
28 first year of this week, [701-7 A.M.] and he begat a son and called
his name Lamech. And in the fifteenth jubilee in the third week Lamech
took to himself a wife, and her name was Betenos the daughter of
Baraki'il, the daughter of his father's brother, and in this week she
him a son and he called his name Noah, saying, 'This one will come
me for my trouble and all my work, and for the ground

29 which the Lord hath cursed.' And at the close of the nineteenth
jubilee, in the seventh week in the sixth year [930 A.M.] thereof, A
died, and all his sons buried him in the land of his creation, and he
30 was the first to be buried in the earth. And he lacked seventy years
of one thousand years; for one thousand years are as one day in the
testimony of the heavens and therefore was it written concerning the
tree of knowledge: 'On the day that ye eat thereof ye shall die.' For
reason he

31 did not complete the years of this day; for he died during it. At
close of this jubilee Cain was killed after him in the same year; for
house fell upon him and he died in the midst of his house, and he
killed by its stones; for with a stone he had killed Abel, and by a stone
was he killed in

32 righteous judgment. For this reason it was ordained on the heavenly
tablets: With the instrument with which a man kills his neighbour
the same shall he be killed; after the manner that

33 he wounded him, in like manner shall they deal with him.' And in
twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and he

name was Emzara, the daughter of Rake'el, the daughter of his father's brother, in the first year in the fifth week [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] she bare him Japheth.

[Chapter 5]

1 And it came to pass when the children of men began to multiply upon the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they 2 chose, and they bare unto them sons and they were giants. And because of their lawlessness increased on the earth and all flesh corrupted its way, men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and the imagination of the thoughts of all men

3 (was) thus evil continually. And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil

4 before His eyes. And He said that He would destroy man and all that was upon the face of the earth

5,6 which He had created. But Noah found grace before the eyes of the Lord. And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of their dominion, and He bade us to bind them in the depths of the earth and

7 behold they are bound in the midst of them, and are (kept) separate. And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed

8 from under heaven. And He said 'My spirit shall not always abide in man; for they also are flesh

9 and their days shall be one hundred and twenty years'. And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword

10 and were destroyed from the earth. And their fathers were with them (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before

11 the Lord. And He destroyed all from their places, and there was left one of them whom

12 He judged not according to all their wickedness. And he made for his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all

13 righteous each in his kind always. And the judgment of all is ordained and written on the heavenly tablets in righteousness -even (the judgment of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgment is written down for every creature and

14 for every kind. And there is nothing in heaven or on earth, or in the air, or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgments are

15 ordained and written and engraved. In regard to all He will judge according to his

16 greatness, and the small according to his smallness, and each according to his way. And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgment on each: if one gave everything that is on the earth, He would not regard the

17 gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge. [And of the children of Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and pardon all their sins. It is written and ordained that

19 He will show mercy to all who turn from all their guilt once each year.] And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was com-

20 manded regarding him, and he had not departed from aught that was ordained for him. And the Lord said that he would destroy everything which was upon the earth, both men and cattle, and

21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to

22 make him an ark, that he might save himself from the waters of the flood. And Noah made the ark in all respects as He commanded him in the twenty-seventh jubilee of years, in the fifth week

23 in the fifth year (on the new moon of the first month). [1307 A.M.] And he entered in the sixth (year) thereof, [1308 A.M.] in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and the Lord closed it from without on the seventeenth evening.

24 And the Lord opened seven flood-gates of heaven, and the mouths of the fountains of the great deep, seven mouths

number.

25 And the flood-gates began to pour down water from the heaven forty days and forty nights,

And the fountains of the deep also sent up waters, until the whole earth was full of water.

26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lifted up above the earth,

And it moved upon the face of the waters.

27 And the water prevailed on the face of the earth five months - one hundred and fifty days.

28, 29 And the ark went and rested on the top of Lubar, one of the mountains of Ararat. And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses

30 of the earth were opened, and the water began to descend into the deep below. And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first 31 month the earth became visible. And the waters disappeared from above the earth in the fifth week in the seventh year [1309 A.M.] thereof, and on the seventeenth day in the second month the earth was dry.

32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

[Chapter 6]

1 And on the new moon of the third month he went forth from the ark and built an altar on

2 that mountain. And he made atonement for the earth, and took of every beast and of every creeping thing and of every bird, and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save

3 those that were in the ark with Noah. And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savour to arise, acceptable before

4 the Lord. And the Lord smelt the goodly savour, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not

5 change their order, nor cease for ever. 'And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will
6 inspire in everything that is on earth and in the sea. And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all
7 things for food; as the green herbs, I have given you all things that have life. But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required at the hand of every man, at the hand of every (beast) will I require the
8 blood of man. Whoso sheddeth man's blood by man shall his blood also be shed, for in the image of
9,10 God made He man. And you, increase ye, and multiply on the earth.' And Noah and his sons swore that they would not eat any flesh that was in any flesh, and he made a covenant before the
11 Lord God for ever throughout all the generations of the earth in this month. On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words
12 of the covenant, which the Lord made with them for ever. And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eateth the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.
13 And do thou command the children of Israel to eat no blood, so that their names and their seed
14 may be before the Lord our God continually. And for this law there shall be no limit of days, for it is for ever. They shall observe it throughout all generations, so that they may continue supplicating on your behalf because of the blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the Lord that they may keep
15 it and not be rooted out. And He gave to Noah and his sons a sign that there should not again
16 be a flood on the earth. He set His bow in the cloud for a sign of the eternal covenant that there
17 should not again be a flood on the earth to destroy it all the days of the earth. For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this
18 month once a year, to renew the covenant every year. And this whole festival was celebrated in heaven from the day of creation to the days of Noah -twenty-six jubilees and five weeks of years [1309-1

according to this reckoning- three hundred and sixty-four days, and
(these) will constitute a complete year, and they will not disturb it
from its days and from its feasts; for everything will fall out in them
according to

33 their testimony, and they will not leave out any day nor disturb
feasts. But if they do neglect and do not observe them according to
commandment, then they will disturb all their seasons and the years
be dislodged from this (order), [and they will disturb the seasons and
the years

34 will be dislodged] and they will neglect their ordinances. And all
children of Israel will forget and will not find the path of the years,
will forget the new moons, and seasons, and sabbaths

35 and they will go wrong as to all the order of the years. For I know
and from henceforth will I declare it unto thee, and it is not of my
devising; for the book (lies) written before me, and on the heavenly
tablets the division of days is ordained, lest they forget the feasts
covenant

36 and walk according to the feasts of the Gentiles after their error
after their ignorance. For there will be those who will assuredly make
observations of the moon -how (it) disturbs the

37 seasons and comes in from year to year ten days too soon. For
reason the years will come upon them when they will disturb (the
order), and make an abominable (day) the day of testimony, and a
unclean day a feast day, and they will confound all the days, the holy
with the unclean, and the unclean day with the holy; for they will go
wrong as to the months and sabbaths and feasts and

38 jubilees. For this reason I command and testify to thee that thou
mayst testify to them; for after thy death thy children will disturb
(them), so that they will not make the year three hundred and sixty
days only, and for this reason they will go wrong as to the new moons
and seasons and sabbaths and festivals, and they will eat all kinds
blood with all kinds of flesh.

[Chapter 7]

1 And in the seventh week in the first year [1317 A.M.] thereof, in
jubilee, Noah planted vines on the mountain on which the ark had
rested, named Lubar, one of the Ararat Mountains, and they produced
fruit in the fourth year, [1320 A.M.] and he guarded their fruit, and
gathered it in this year in the

2 seventh month. And he made wine therefrom and put it into a vessel
and kept it until the fifth

3 year, [1321 A.M.] until the first day, on the new moon of the first

month. And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself
4 and his sons. And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and a fat he laid on the altar where he made the burnt sacrifice,
5 and the ox and the ram and the sheep, and he laid all their flesh on the altar. And he placed all their offerings mingled with oil upon it, afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to
6 ascend acceptable before the Lord his God. And he rejoiced and drank of this wine, he and his
7 children with joy. And it was evening, and he went into his tent, being drunken he lay down
8 and slept, and was uncovered in his tent as he slept. And Ham saw Noah his father naked, and
9 went forth and told his two brethren without. And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame
10 of their father, and their faces were backward. And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an
11 enslaved servant shall he be unto his brethren.' And he blessed Shem, and said: 'Blessed be the
12 Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and God shall
13 dwell in the dwelling of Shem, and Canaan shall be his servant. Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from
14 his father, he and his sons with him, Cush and Mizraim and Put and Canaan. And he built for
15 himself a city and called its name after the name of his wife Ne'elatama'uk. And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after
16 the name of his wife 'Adataneses. And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he called its name after the name of his wife Sedeqetelebab.
17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its
18 east; and Na'eltama'uk on the south; 'Adatan'esese towards the west. And these are the sons of Shem: Elam, and Asshur, and Arpachshad. This (son) was born two years after the flood- and

19 Lud, and Aram. The sons of Japheth: Gomer and Magog and M
and Javan, Tubal and

20 Meshech and Tiras: these are the sons of Noah. And in the twe
eighth jubilee [1324-1372 A.M.] Noah began to enjoy upon his so
sons the ordinances and commandments, and all the judgments th
knew, and he exhorted his sons to observe righteousness, and to
the shame of their flesh, and to bless their Creator, and honour fa
and mother, and love their neighbour, and guard their souls

21 from fornication and uncleanness and all iniquity. For owing to
three things came the flood upon the earth, namely, owing to the
fornication wherein the Watchers against the law of their ordinanc
went a whoring after the daughters of men, and took themselves
of all which they

22 chose: and they made the beginning of uncleanness. And they
sons the Naphidim, and they were all unlike, and they devoured o
another: and the Giants slew the Naphil, and the

23 Naphil slew the Eljo, and the Eljo mankind, and one man anothe
And every one sold himself

24 to work iniquity and to shed much blood, and the earth was fill
with iniquity. And after this they sinned against the beasts and bir
and all that moves and walks on the earth: and much blood was s
the earth, and every imagination and desire of men imagined vani
evil

25 continually. And the Lord destroyed everything from off the fac
the earth; because of the wickedness of their deeds, and because
blood which they had shed in the midst of the earth

26 He destroyed everything. 'And we were left, I and you, my sons:
everything that entered with us into the ark, and behold I see you
works before me that ye do not walk in righteousness: for in the p
destruction ye have begun to walk, and ye are parting one from
another, and are envious one of another, and (so it comes) that ye
not in harmony, my sons, each with his brother.

27 For I see, and behold the demons have begun (their) seduction
against you and against your children and now I fear on your beha
that after my death ye will shed the blood of men upon the earth,

28 and that ye, too, will be destroyed from the face of the earth. F
whoso sheddeth man's blood, and whoso eateth the blood of any
shall all be destroyed from the earth.

29 And there shall not be left any man that eateth blood,
or that sheddeth the blood of man on the earth,
Nor shall there be left to him any seed or descendants living under
heaven;

For into Sheol shall they go, And into the place of condemnation s
they descend,

And into the darkness of the deep shall they all be removed by a violent death.

30 There shall be no blood seen upon you of all the blood there shed on all the days in which ye have killed any beasts or cattle or whatsoever upon the earth, and work ye a good work to your

31 souls by covering that which has been shed on the face of the earth. And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood,

32 for thus have I been commanded to testify to you and your children together with all flesh. And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required

33 at the hand of any flesh that sheds (it) on the earth. For the earth will not be clean from the blood which has been shed upon it; for man through the blood of him that shed it will the earth be

34 purified throughout all its generations. And now, my children, harken to work judgment and righteousness that ye maybe planted in righteousness over the face of the whole earth, and your

35 glory lifted up before my God, who saved me from the waters of the flood. And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover

36 all fruit-bearing trees. For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before

Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of the Lord, who receives it, and

37 what is left let the servants of the house of the Lord eat before the altar which receives (it). And in the fifth year

make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous,

38 and all that you plant shall prosper. For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son command Lamech, and Lamech commanded me all the things

39 which his fathers commanded him. And I also will give you a commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.

[Chapter 8]

1 In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name

Rasu'eja, the daughter of Susan, the daughter of Elam, and she
2 bare him a son in the third year in this week, [1375 A.M.] and he
called his name Kainam. And the son grew, and his father taught him
writing, and he went to seek for himself a place where he might sojourn
for

3 himself a city. And he found a writing which former (generations)
carved on the rock, and he read what was thereon, and he transcribed
and sinned owing to it; for it contained the teaching of the Watchers
accordance with which they used to observe the omens of the sun
moon and

4 stars in all the signs of heaven. And he wrote it down and said nothing
regarding it; for he was

5 afraid to speak to Noah about it lest he should be angry with him
account of it. And in the thirtieth jubilee, [1429 A.M.] in the second
week, in the first year thereof, he took to himself a wife, and her name
was Melka, the daughter of Madai, the son of Japheth, and in the
year [1432 A.M.] he begat a son, and

6 called his name Shelah; for he said: 'Truly I have been sent.' [And
the fourth year he was born], and Shelah grew up and took to himself
a wife, and her name was Mu'ak, the daughter of Kesed, his father's
brother, in the one and thirtieth jubilee, in the fifth week, in the first
year [1499 A.M.]

7 thereof. And she bare him a son in the fifth year [1503 A.M.] thereof,
and he called his name Eber: and he took unto himself a wife, and her
name was 'Azurad, the daughter of Nebrod, in the thirty-second

8 jubilee, in the seventh week, in the third year thereof. [1564 A.M.]
And in the sixth year [1567 A.M.] thereof, she bare him son, and he
called his name Peleg; for in the days when he was born the children
Noah began

9 to divide the earth amongst themselves: for this reason he called
his name Peleg. And they

10 divided (it) secretly amongst themselves, and told it to Noah. And
it came to pass in the beginning of the thirty-third jubilee [1569 A.M.]
that they divided the earth into three parts, for Shem and Ham and Japheth
according to the inheritance of each, in the first year in the first week
when one of us

11 who had been sent, was with them. And he called his sons, and
they drew nigh to him, they and their children, and he divided the earth
into the lots, which his three sons were to take in possession, and they
reached forth their hands, and took the writing out of the bosom of
Noah, their father.

12 And there came forth on the writing as Shem's lot the middle of
the earth which he should take as an inheritance for himself and for his

for the generations of eternity, from the middle of the mountain range of Raha, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth, and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the

13 south belongs to Shem. And it extends till it reaches Karaso: the tongue of the bosom of the tongue

14 which looks towards the south. And his portion extends along the coast of the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is

15 named the tongue of the Egyptian Sea. And it turns from here towards the south towards the mouth of the great sea on the shore of the (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the waters of the river Gihon, and to the south of the waters of the Gihon, to the

16 banks of this river. And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the middle of the whole land of Eden and of the whole east, it turns to the east, and proceeds till it reaches the east of the mountain named Raha, and it descends

17 to the bank of the mouth of the river Tina. This portion came forth as a lot for Shem and his sons,

18 that they should possess it for ever unto his generations for evermore. And Noah rejoiced that this portion came forth for Shem and his sons, and he remembered all that he had spoken with his sons in prophecy; for he had said:

'Blessed be the Lord God of Shem

And may the Lord dwell in the dwelling of Shem.'

19 And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and the

Mount Zion -the centre of the navel of the earth: these three

20 were created as holy places facing each other. And he blessed the Lord God of gods, who had put the

21 word of the Lord into his mouth, and the Lord for evermore. And Noah knew that a blessed portion and a blessing had come to Shem and his

sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India

and on the Red Sea and the mountains thereof, and all the land of the mountains of Bashan, and all the land of Lebanon and the islands of Kaftur, and the

mountains of Sanir and 'Amana, and the mountains of Asshur towards the north, and all the land of Elam, Asshur, and Babel, and Susan and the

Ma'edai, and all the mountains of Ararat, and all the region beyond

sea, which is beyond the mountains of Asshur towards the
22 north, a blessed and spacious land, and all that is in it is very good.
And for Ham came forth the second portion, beyond the Gihon towards
the south to the right of the Garden, and it extends towards the sea of
and it extends to all the mountains of fire, and it extends towards
west to the sea of 'Atel and it extends towards the west till it reaches
the sea of Ma'uk -that (sea) into which
23 everything which is not destroyed descends. And it goes forth
towards the north to the limits of Gadir, and it goes forth to the coast
the waters of the sea to the waters of the great sea till it draws near
the river Gihon, and goes along the river Gihon till it reaches the river
the Garden
24 of Eden. And this is the land which came forth for Ham as the portion
which he was to occupy
25 for ever for himself and his sons unto their generations for ever.
And for Japheth came forth the third portion beyond the river Tina to the
north of the outflow of its waters, and it extends north-
26 easterly to the whole region of Gog, and to all the country eastward
thereof. And it extends northerly to the north, and it extends to the
mountains of Qelt towards the north, and towards the sea of
27 Ma'uk, and it goes forth to the east of Gadir as far as the region of
the waters of the sea. And it extends until it approaches the west of
Fara and it returns towards 'Aferag, and it extends easterly
28 to the waters of the sea of Me'at. And it extends to the region of
river Tina in a north-easterly direction until it approaches the boundary
of its waters towards the mountain Rafa, and it turns
29 round towards the north. This is the land which came forth for
Japheth and his sons as the portion of his inheritance which he shall
possess for himself and his sons, for their generations for ever;
30 five great islands, and a great land in the north. But it is cold, and
the land of Ham is hot, and the land of Shem is neither hot nor cold,
it is of blended cold and heat.

[Chapter 9]

1 And Ham divided amongst his sons, and the first portion came forth for
for Cush towards the east, and to the west of him for Mizraim, and to
the west of him for Put, and to the west of him
2 [and to the west thereof] on the sea for Canaan. And Shem also
divided amongst his sons, and the first portion came forth for Ham
his sons, to the east of the river Tigris till it approaches the east, to the
whole land of India, and on the Red Sea on its coast, and the waters of
Dedan, and all the mountains of Mebri and Ela, and all the land of

and all that is on the side of Pharnak
3 to the Red Sea and the river Tina. And for Asshur came forth the
second Portion, all the land of
4 Asshur and Nineveh and Shinar and to the border of India, and it
ascends and skirts the river. And for Arpachshad came forth the third
portion, all the land of the region of the Chaldees to the east of the
Euphrates, bordering on the Red Sea, and all the waters of the desert
close to the tongue of the sea which looks towards Egypt, all the land
Lebanon and Sanir and 'Amana to the border of the
5 Euphrates. And for Aram there came forth the fourth portion, all the
land of Mesopotamia between the Tigris and the Euphrates to the east
of the Chaldees to the border of the mountains
6 of Asshur and the land of 'Arara. And there came forth for Lud the
portion, the mountains of Asshur and all appertaining to them till it
reaches the Great Sea, and till it reaches the east of
7, 8 Asshur his brother. And Japheth also divided the land of his
inheritance amongst his sons. And the first portion came forth for
to the east from the north side to the river Tina; and in the north
came forth for Magog all the inner portions of the north until it reaches
to the sea of
9 Me'at. And for Madai came forth as his portion that he should possess
from the west of his two
10 brothers to the islands, and to the coasts of the islands. And for
Javan came forth the fourth
11 portion every island and the islands which are towards the border
Lud. And for Tubal there came forth the fifth portion in the midst of the
tongue which approaches towards the border of the portion of Lud
the second tongue, to the region beyond the second tongue unto the
third tongue.
12 And for Meshech came forth the sixth portion, all the region beyond
the third tongue till it
13 approaches the east of Gadir. And for Tiras there came forth the
seventh portion, four great islands in the midst of the sea, which reach
to the portion of Ham [and the islands of Kamaturi
14 came out by lot for the sons of Arpachshad as his inheritance].
thus the sons of Noah divided unto their sons in the presence of Noah
their father, and he bound them all by an oath, imprecating
15 a curse on every one that sought to seize the portion which had
fallen (to him) by his lot. And they all said, 'So be it; so be it ' for
themselves and their sons for ever throughout their generations till the
day of judgment, on which the Lord God shall judge them with a sword
and with fire for all the unclean wickedness of their errors, whereof
they have filled the earth with transgression and uncleanness and

fornication and sin.

[Chapter 10]

1 And in the third week of this jubilee the unclean demons began to
astray the children of

2 the sons of Noah, and to make to err and destroy them. And the
of Noah came to Noah their father, and they told him concerning the
demons which were leading astray and blinding and

3 slaying his sons' sons. And he prayed before the Lord his God, and
said:

'God of the spirits of all flesh, who hast shown mercy unto me
And hast saved me and my sons from the waters of the flood,
And hast not caused me to perish as Thou didst the sons of perdition

For Thy grace has been great towards me,
And great has been Thy mercy to my soul;

Let Thy grace be lift up upon my sons,
And let not wicked spirits rule over them
Lest they should destroy them from the earth.

4 But do Thou bless me and my sons, that we may increase and multiply
and replenish the earth.

5 And Thou knowest how Thy Watchers, the fathers of these spirits,
acted in my day: and as for these spirits which are living, imprison them
and hold them fast in the place of condemnation, and let them not
destruction on the sons of thy servant, my God; for these are malicious
and

6 created in order to destroy. And let them not rule over the spirits
the living; for Thou alone canst exercise dominion over them. And let
them not have power over the sons of the righteous

7,8 from henceforth and for evermore.' And the Lord our God bade them
bind all. And the chief of the spirits, Mastema, came and said: 'Lord
Creator, let some of them remain before me, and let them harken to my
voice, and do all that I shall say unto them; for if some of them are
left to me, I shall not be able to execute the power of my will on the
sons of men; for these are for corruption and leading astray before
judgment, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and
nine parts descend into the

10 place of condemnation.' And one of us He commanded that we
should teach Noah all their

11 medicines; for He knew that they would not walk in uprightness
strive in righteousness. And we did according to all His words: all the
malignant evil ones we bound in the place of condemna-
12 tion and a tenth part of them we left that they might be subject
before Satan on the earth. And we explained to Noah all the medicines
of their diseases, together with their seductions, how he
13 might heal them with herbs of the earth. And Noah wrote down
things in a book as we instructed him concerning every kind of medicine.
Thus the evil spirits were precluded from
14 (hurting) the sons of Noah. And he gave all that he had written
Shem, his eldest son; for he
15 loved him exceedingly above all his sons. And Noah slept with his
fathers, and was buried on
16 Mount Lubar in the land of Ararat. Nine hundred and fifty years
completed in his life, nineteen
17 jubilees and two weeks and five years. [1659 A.M.] And in his life
earth he excelled the children of men save Enoch because of the
righteousness, wherein he was perfect. For Enoch's office was ordained
for a testimony to the generations of the world, so that he should
recount all the deeds of generation
18 unto generation, till the day of judgment. And in the three and
thirtieth jubilee, in the first year in the second week, Peleg took to
himself a wife, whose name was Lomna the daughter of Sina'ar, and
bare him a son in the fourth year of this week, and he called his name
Reu; for he said: 'Behold the children of men have become evil through
the wicked purpose of building for themselves
19 a city and a tower in the land of Shinar.' For they departed from the
land of Ararat eastward to Shinar; for in his days they built the city
the tower, saying, 'Go to, let us ascend thereby into
20 heaven.' And they began to build, and in the fourth week they
brick with fire, and the bricks served them for stone, and the clay
which they cemented them together was asphalt which
21 comes out of the sea, and out of the fountains of water in the land of
Shinar. And they built it: forty and three years [1645-1688 A.M.] while
they building it; its breadth was 203 bricks, and the height (of a brick
was the third of one; its height amounted to 5433 cubits and 2 palms
and (the extent of one wall
22 was) thirteen stades (and of the other thirty stades). And the Lord
our God said unto us: Behold, they are one people, and (this) they
to do, and now nothing will be withholden from them. Go to, let us
down and confound their language, that they may not understand
another's speech, and they may be dispersed into cities and nations;
one purpose will no longer abide with
23 them till the day of judgment.' And the Lord descended, and we

descended with him to see the
24 city and the tower which the children of men had built. And he
confounded their language, and they no longer understood one
another's speech, and they ceased then to build the city and the
25 tower. For this reason the whole land of Shinar is called Babel,
because the Lord did there confound all the language of the childr
men, and from thence they were dispersed into their
26 cities, each according to his language and his nation. And the L
sent a mighty wind against the tower and overthrew it upon the ea
and behold it was between Asshur and Babylon in the
27 land of Shinar, and they called its name 'Overthrow'. In the fou
week in the first year [1688 A.M.] in the beginning thereof in the f
and thirtieth jubilee, were they dispersed from the land of Shinar.
28 And Ham and his sons went into the land which he was to occup
which he acquired as his portion
29 in the land of the south. And Canaan saw the land of Lebanon t
river of Egypt, that it was very good, and he went not into the land
his inheritance to the west (that is to) the sea, and he dwelt in the
of Lebanon, eastward and westward from the border of Jordan and
the border
30 of the sea. And Ham, his father, and Cush and Mizraim his brot
said unto him: 'Thou hast settled in a land which is not thine, and
did not fall to us by lot: do not do so; for if thou dost do so, thou a
thy sons will fall in the land and (be) accursed through sedition; fo
sedition
31 ye have settled, and by sedition will thy children fall, and thou s
be rooted out for ever. Dwell
32 not in the dwelling of Shem; for to Shem and to his sons did it
by their lot. Cursed art thou, and cursed shalt thou be beyond all t
sons of Noah, by the curse by which we bound our-
33 selves by an oath in the presence of the holy judge, and in the
presence of Noah our father.' But he did not harken unto them, and
dwelt in the land of Lebanon from Hamath to the entering of
34,35 Egypt, he and his sons until this day. And for this reason tha
is named Canaan. And Japheth and his sons went towards the sea
dwelt in the land of their portion, and Madai saw the land of the se
it did not please him, and he begged a (portion) from Ham and As
and Arpachshad, his wife's brother, and he dwelt in the land of Me
near to his wife's brother until
36 this day. And he called his dwelling-place, and the dwelling-plac
his sons, Media, after the name of their father Madai.

[Chapter 11]

1 And in the thirty-fifth jubilee, in the third week, in the first year [1687 A.M.] thereof, Reu took to himself a wife, and her name was 'Ora, daughter of 'Ur, the son of Kesed, and she bare him a son, and
2 he called his name Seroh, in the seventh year of this week in this jubilee. [1687 A.M.] And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of man on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nations, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and individuals (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell
3 male and female slaves. And 'Ur, the son of Kesed, built the city 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits
4 and Mastema, the prince of the spirits, and he assisted and seduced (them) into committing transgression and uncleanness. And the prince Mastema exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to conquer and destroy,
5 and to shed blood upon the earth. For this reason he called the name of Seroh, Serug, for every one
6 who turned to do all manner of sin and transgression. And he grew up and dwelt in Ur of the Chaldees, near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, [1744 A.M.] and her name was Melka, the daughter
7 of Kaber, the daughter of his father's brother. And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the
8 Chaldees to divine and augur, according to the signs of heaven. And in the thirty-seventh jubilee in the sixth week, in the first year thereof [1800 A.M.] he took to himself a wife, and her name was 'Ijaska, the
9 daughter of Nestag of the Chaldees. And she bare him Terah in the seventh year of this week. [1806 A.M.]

11 And the prince Mastema sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough
12 in the seed, the ravens picked (it) from the surface of the ground.

And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed. And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the earth in their days. And in this thirty-ninth jubilee, in the second week in the first year, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram, by the name of the father of his mother; for he had died before his daughter had conceived a son.

And the child began to understand the errors of the earth that men went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, [1890 A.M.] he separated himself from his father, that he might not worship idols with him. And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and villainy. And the seed time came for the sowing of seed upon the land, and all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years. And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground and cried to them before they settled on the ground to devour the seed and said, ' Descend not: return to the place whence ye came,' and they proceeded to turn back. And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one. And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees. And there came to him this year all those who wished to sow, and he went with them until the time of sowing came and they sowed their land, and that year they brought enough grain home and eat and were satisfied. And in the first week of the fifth week [1891 A.M.] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough and was hidden in the earth, and they no longer feared the ravens. And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the

according as Abram commanded them, and they no longer feared birds.

[Chapter 12]

1 And it came to pass in the sixth week, in the seventh year thereof
[1904 A.M.] that Abram said to Terah his

2 father, saying, 'Father!' And he said, 'Behold, here am I, my son.'
he said,

'What help and profit have we from those idols which thou dost worship
And before which thou dost bow thyself?

3 For there is no spirit in them,
For they are dumb forms, and a misleading of the heart.
Worship them not:

4 Worship the God of heaven,
Who causes the rain and the dew to descend on the earth
And does everything upon the earth,

And has created everything by His word,
And all life is from before His face.

5 Why do ye worship things that have no spirit in them?
For they are the work of (men's) hands,

And on your shoulders do ye bear them,
And ye have no help from them,

But they are a great cause of shame to those who make them,
And a misleading of the heart to those who worship them:
Worship them not.'

6 And his father said unto him, I also know it, my son, but what shall I
do with a people who have

7 made me to serve before them? And if I tell them the truth, they will
slay me; for their soul cleaves to them to worship them and honour
them. Keep silent, my son, lest they slay thee.' And

9 these words he spake to his two brothers, and they were angry with
him and he kept silent. And in the fortieth jubilee, in the second week
in the seventh year thereof, [1925 A.M.] Abram took to himself a wife

10 and her name was Sarai, the daughter of his father, and she bore

his wife. And Haran, his brother, took to himself a wife in the third
of the third week, [1928 A.M.] and she bare him a son in the
11 seventh year of this week, [1932 A.M.] and he called his name
And Nahor, his brother, took to himself
12 a wife. And in the sixtieth year of the life of Abram, that is, in the
fourth week, in the fourth year thereof, [1936 A.M.] Abram arose
at night, and burned the house of the idols, and he burned all that was
the
13 house and no man knew it. And they arose in the night and sought
to save their gods from the
14 midst of the fire. And Haran hasted to save them, but the fire fell
over him, and he was burnt in the fire, and he died in Ur of the Chaldees
before Terah his father, and they buried him in Ur of
15 the Chaldees. And Terah went forth from Ur of the Chaldees, he and
his sons, to go into the land of Lebanon and into the land of Canaan,
and he dwelt in the land of Haran, and Abram dwelt with
16 Terah his father in Haran two weeks of years. And in the sixth year
in the fifth year thereof, [1951 A.M.] Abram sat up throughout the
night on the new moon of the seventh month to observe the stars from
evening to the morning, in order to see what would be the character of
the year with regard
17 to the rains, and he was alone as he sat and observed. And a vision
came into his heart and he said: All the signs of the stars, and the
signs of the moon and of the sun are all in the hand of the Lord. Why do
men search (them) out?

18 If He desires, He causes it to rain, morning and evening;
And if He desires, He withholds it,
And all things are in his hand.'

19 And he prayed that night and said,
'My God, God Most High, Thou alone art my God,
And Thee and Thy dominion have I chosen.
And Thou hast created all things,
And all things that are the work of thy hands.

20 Deliver me from the hands of evil spirits who have dominion over
the thoughts of men's hearts,
And let them not lead me astray from Thee, my God.

And stablish Thou me and my seed for ever
That we go not astray from henceforth and for evermore.'

21 And he said, 'Shall I return unto Ur of the Chaldees who seek me?

face that I may return to them, am I to remain here in this place?
right path before Thee prosper it in the hands of Thy servant that
may fulfil (it) and that I may not walk in the deceitfulness of my heart,
my God.'

22 And he made an end of speaking and praying, and behold the voice
of the Lord was sent to him through me, saying: 'Get thee up from
country, and from thy kindred and from the house of thy father unto
land which I will show thee, and I shall make thee a great and
numerous nation.

23 And I will bless thee
And I will make thy name great,
And thou shalt be blessed in the earth,
And in Thee shall all families of the earth be blessed,
And I will bless them that bless thee,
And curse them that curse thee.

24 And I will be a God to thee and thy son, and to thy son's son, and to
all thy seed: fear not, from

25 henceforth and unto all generations of the earth I am thy God.'
the Lord God said: 'Open his mouth and his ears, that he may hear
speak with his mouth, with the language which has been revealed
had ceased from the mouths of all the children of men from the day
the

26 overthrow (of Babel). And I opened his mouth, and his ears and
lips, and I began to speak

27 with him in Hebrew in the tongue of the creation. And he took
books of his fathers, and these were written in Hebrew, and he
transcribed them, and he began from henceforth to study them, and
made known to him that which he could not (understand), and he
studied them during the six

28 rainy months. And it came to pass in the seventh year of the sixtieth
week [1953 A.M.] that he spoke to his father and informed him, that
would leave Haran to go into the land of Canaan to see it and

29 return to him. And Terah his father said unto him; Go in peace.

May the eternal God make thy path straight.
And the Lord [(be) with thee, and] protect thee from all evil,
And grant unto thee grace, mercy and favour before those who see
thee,
And may none of the children of men have power over thee to harm
thee;
Go in peace.

30 And if thou seest a land pleasant to thy eyes to dwell in, then a
and take me to thee and take

31 Lot with thee, the son of Haran thy brother as thine own son: t
Lord be with thee. And Nahor thy brother leave with me till thou
returnest in peace, and we go with thee all together.'

[Chapter 13]

1 And Abram journeyed from Haran, and he took Sarai, his wife, a
Lot, his brother Haran's son, to the land of Canaan, and he came i
Asshur, and proceeded to Shechem, and dwelt near

2 a lofty oak. And he saw, and, behold, the land was very pleasant
the entering of Hamath to

3 the lofty oak. And the Lord said to him: 'To thee and to thy seed
give this land.' And

4 he built an altar there, and he offered thereon a burnt sacrifice t
Lord, who had appeared to

5 him. And he removed from thence unto the mountain . . . Bethel
the west and Ai on the

6 east, and pitched his tent there. And he saw and behold, the lan
very wide and good, and everything grew thereon -vines and figs .
pomegranates, oaks and ilexes, and terebinths and oil trees, and o
and cypresses and date trees, and all trees of the field, and there
water on the

7 mountains. And he blessed the Lord who had led him out of Ur o
Chaldees, and had brought

8 him to this land. And it came to pass in the first year, in the seve
week, on the new moon of the first month, 1954 A.M.] that he bui
altar on this mountain, and called on the name of the Lord: 'Thou,

9 the eternal God, art my God.' And he offered on the altar a burn
sacrifice unto the Lord that He

10 should be with him and not forsake him all the days of his life.

he removed from thence and went towards the south, and he cam
Hebron and Hebron was built at that time, and he dwelt there two
years, and he went (thence) into the land of the south, to Bealoth,
there was a famine

11 in the land. And Abram went into Egypt in the third year of the
and he dwelt in Egypt

12 five years before his wife was torn away from him. Now Tanais
Egypt was at that time built-

13 seven years after Hebron. And it came to pass when Pharaoh s
Sarai, the wife of Abram that the Lord plagued Pharaoh and his ho
with great plagues because of Sarai, Abram's wife.

14 And Abram was very glorious by reason of possessions in sheep, cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also
15 his brother's son, was wealthy. And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the

16 Lord his God who had brought him back in peace. And it came to pass in the forty-first jubilee in the third year of the first week, [1964 A.M.] that he returned to this place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: 'Thou, the high God, art my God for ever

17 and ever.' And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and

18 the men of Sodom were sinners exceedingly. And it grieved him in his heart that his brother's

19 son had parted from him; for he had no children. In that year when Lot was taken captive, the Lord said unto Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eye toward the place where thou art dwelling, northward and southward, and westward and

20 eastward. For all the land which thou seest I will give to thee and thy seed for ever, and I will make thy seed as the sand of the sea, though a man may number the dust of the earth, yet

21 thy seed shall not be numbered. Arise, walk (through the land) to the length of it and the breadth of it, and see it all; for to thy seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom

23 fled, and many fell through wounds in the vale of Siddim, by the Salt Sea. And they took captive Sodom and Adam and Zeboim, and the king, and the captive Lot also, the son of Abram's brother, and

24 all his possessions, and they went to Dan. And one who had escaped came and told Abram that

25 his brother's son had been taken captive and (Abram) armed his household servants . . .

. . . for Abram, and for his seed, a tenth of the first fruits to the Lord, and the Lord ordained it as an ordinance for ever that they should give to the priests

26 who served before Him, that they should possess it for ever. And this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to the Lord the tenth of

everything, of the seed and of the wine and of the oil and of the calves
and of the sheep.

27,28 And He gave (it) unto His priests to eat and to drink with joy
before Him. And the king of Sodom came to him and bowed himself
before him, and said: 'Our Lord Abram, give unto us the
29 souls which thou hast rescued, but let the booty be thine.' And
Abram said unto him: 'I lift up my hands to the Most High God, that
from a thread to a shoe-latchet I shall not take aught that is thine
thou shouldst say, I have made Abram rich; save only what the young
men have eaten, and the portion of the men who went with me -
A Eschol, and Mamre. These shall take their portion.'

[Chapter 14]

1 After these things, in the fourth year of this week, on the new moon
the third month, the word of the Lord came to Abram in a dream,
saying: 'Fear not, Abram; I am thy defender, and
2 thy reward will be exceeding great.' And he said: 'Lord, Lord, what
thou give me, seeing I go hence childless, and the son of Maseq, the
son of my handmaid, is the Dammasek Eliezer: he
3 will be my heir, and to me thou hast given no seed.' And he said
unto him: 'This (man) will not
4 be thy heir, but one that will come out of thine own bowels; he will
be thine heir.' And He brought him forth abroad, and said unto him: 'I
5 go toward heaven and number the stars if thou
art able to number them.' And he looked toward heaven, and beheld
6 the stars. And He said
unto him: 'So shall thy seed be.' And he believed in the Lord, and
7 he was counted to him for
righteousness. And He said unto him: 'I am the Lord that brought
8 thee out of Ur of the Chaldees, to give thee the land of the Canaanites
to possess it for ever; and I will be God unto thee and to
thy seed after thee.' And he said: 'Lord, Lord, whereby shall I know
9 that I shall inherit (it)?'
And He said unto him: 'Take Me an heifer of three years, and a goat
10 of three years, and a sheep
of three years, and a turtle-dove, and a pigeon.' And he took all
11 these in the middle of the month
and he dwelt at the oak of Mamre, which is near Hebron. And he
12 built there an altar, and sacrificed all these; and he poured their blood
upon the altar, and divided them in the midst, and
laid them over against each other; but the birds divided he not.
And the birds came down upon the

13 pieces, and Abram drove them away, and did not suffer the birds to touch them. And it came to pass, when the sun had set, that an earthquake fell upon Abram, and lo ! an horror of great darkness fell upon him. And it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred and forty years. And the nation also to whom they will be in bondage will judge, and after that they shall come forth thence with much substance. And thou shalt go to thy fathers in peace, and be buried in a good old age. But in the fourth generation they shall return hither; for the iniquity of the Amorites is not yet full.' And he awoke from his sleep, and he saw, and the sun had set; and there was a flame, and behold ! a furnace smoking, and a flame of fire passed between the twelve pieces. And on that day the Lord made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them. And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself for ever. And Abram rejoiced, and made all these things known unto Sarai his wife; and he believed that he would have seed, but she did not bear. And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee by her.' And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife. And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week [1979 A.M.]; and this was the eighty-sixth year in the life of Abram.

[Chapter 15]

1 And in the fifth year of the fourth week of this jubilee, [1979 A.M.] in the third month, in the middle of the second month, Abram celebrated the feast of the first-fruits of the grain

harvest. And he offered new offerings on the altar, the first-fruits of
produce, unto the Lord, an heifer and a goat and a sheep on the altar,
a burnt sacrifice unto the Lord; their fruit offerings and their drink
offerings he

3 offered upon the altar with frankincense. And the Lord appeared
Abram, and said unto him:

4 'I am God Almighty; approve thyself before me and be thou perfect
And I will make My covenant between Me and thee, and I will multiply
thee exceedingly.' And Abram fell on his face, and God talked with
and said:

6 'Behold my ordinance is with thee,
And thou shalt be the father of many nations.

7 Neither shall thy name any more be called Abram,
But thy name from henceforth, even for ever, shall be Abraham.
For the father of many nations have I made thee.

And I will make thee very great,
And I will make thee into nations,
And kings shall come forth from thee.

9 And I shall establish My covenant between Me and thee, and thy
after thee, throughout their generations, for an eternal covenant, so
I may be a God unto thee, and to thy seed after thee.

10 the land where thou hast been a sojourner,

11 the land of Canaan, that thou mayst possess it for ever, and I will be
their God.' And the Lord said unto Abraham: 'And as for thee, do thou
keep my covenant, thou and thy seed after thee: and circumcise ye
every male among you, and circumcise your foreskins, and it shall be
token of

12 an eternal covenant between Me and you. And the child on the
eighth day ye shall circumcise, every male throughout your generations,
him that is born in the house, or whom ye have bought

13 with money from any stranger, whom ye have acquired who is
thy seed. He that is born in thy house shall surely be circumcised,
those whom thou hast bought with money shall be circum-

14 cised, and My covenant shall be in your flesh for an eternal
ordinance. And the uncircumcised male who is not circumcised in the
flesh of his foreskin on the eighth day, that soul shall be cut off from

15 his people, for he has broken My covenant.' And God said unto
Abraham: 'As for Sarai thy wife,

16 her name shall no more be called Sarai, but Sarah shall be her name.
And I will bless her, and give thee a son by her, and I will bless his

he shall become a nation, and kings of nations shall
17 proceed from him.' And Abraham fell on his face, and rejoiced,
said in his heart: 'Shall a son be born to him that is a hundred years
old, and shall Sarah, who is ninety years old, bring forth?'
18,19 And Abraham said unto God: 'O that Ishmael might live before
thee!' And God said: 'Yea, and Sarah also shall bear thee a son, and
thou shalt call his name Isaac, and I will establish My
20 covenant with him, an everlasting covenant, and for his seed after
him. And as for Ishmael also have I heard thee, and behold I will bless
him, and make him great, and multiply him exceedingly,
21 and he shall beget twelve princes, and I will make him a great
nation. But My covenant will
22 I establish with Isaac, whom Sarah shall bear to thee, in these
in the next year.' And He left
23 off speaking with him, and God went up from Abraham. And
Abraham did according as God had said unto him, and he took Ishmael
his son, and all that were born in his house, and whom he had
24 bought with his money, every male in his house, and circumcised
flesh of their foreskin. And on the selfsame day was Abraham
circumcised, and all the men of his house, , and all those, whom he
bought with money from the children of the stranger, were
25 circumcised with him. This law is for all the generations for ever,
there is no circumcision of the days, and no omission of one day of
the eight days; for it is an eternal ordinance, ordained
26 and written on the heavenly tablets. And every one that is born
flesh of whose foreskin is not circumcised on the eighth day, belongs
to the children of the covenant which the Lord made with Abraham
to the children of destruction; nor is there, moreover, any sign on
that he is the Lord's, but (he is destined) to be destroyed and slain
the earth, and to be rooted out of
27 the earth, for he has broken the covenant of the Lord our God.
all the angels of the presence and all the angels of sanctification have
been so created from the day of their creation, and before the angels
of the presence and the angels of sanctification He hath sanctified Israel
that they should
28 be with Him and with His holy angels. And do thou command the
children of Israel and let them observe the sign of this covenant for
generations as an eternal ordinance, and they will not be
29 rooted out of the land. For the command is ordained for a covenant
that they should observe it
30 for ever among all the children of Israel. For Ishmael and his sons
and his brothers and Esau, the Lord did not cause to approach Him,
he chose them not because they are the children of
31 Abraham, because He knew them, but He chose Israel to be His

people. And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.

32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His people. He

33 may be theirs from henceforth for ever. And now I announce unto thee that the children of Israel will not keep true to this ordinance, they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their souls, and all of them,

34 sons of Beliar, will leave their sons uncircumcised as they were. And there will be great wrath from the Lord against the children of Israel. because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [because that there should be forgiveness and pardon] for all the sin of this generation, an eternal error.

[Chapter 16]

1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished

3 her, and she became afraid, and denied that she had laughed on account of the words. And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac,

4,5 And (that) when we returned to her at a set time, she would have conceived a son. And in this month the Lord executed his judgment on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them. And on this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves, and commit fornication in their flesh, and work uncleanness on the earth.

6 And, in like manner, God will execute judgment on the places which they have done according to

7 the uncleanness of the Sodomites, like unto the judgment of Sodom;
But Lot we saved; for God
8 remembered Abraham, and sent him out from the midst of the
overthrow. And he and his daughters committed sin upon the earth
such as had not been on the earth since the days of Adam till his
9 time; for the man lay with his daughters. And, behold, it was
commanded and engraven concerning all his seed, on the heavenly
tablets, to remove them and root them out, and to execute judgment
upon them like the judgment of Sodom, and to leave no seed of that
man on earth on the day
10 of condemnation. And in this month Abraham moved from Hebron
and departed and dwelt between
11 Kadesh and Shur in the mountains of Gerar. And in the middle
fifth month he moved from
12 thence, and dwelt at the Well of the Oath. And in the middle of
sixth month the Lord visited
13 Sarah and did unto her as He had spoken and she conceived. And
she bare a son in the third month, and in the middle of the month,
the time of which the Lord had spoken to Abraham, on
14 the festival of the first fruits of the harvest, Isaac was born. And
Abraham circumcised his son on the eighth day: he was the first that
was circumcised according to the covenant which is ordained
15 for ever. And in the sixth year of the fourth week we came to
Abraham, to the Well of the Oath, and we appeared unto him [as
we had told Sarah that we should return to her, and she would have
16 conceived a son. And we returned in the seventh month, and found
Sarah with child before us] and we blessed him, and we announced
unto him all the things which had been decreed concerning him, that he
should not die till he should beget six sons more, and should see them
before he died; but
17 (that) in Isaac should his name and seed be called: And (that)
the seed of his sons should be Gentiles, and be reckoned with the Gentiles;
but from the sons of Isaac one should become a holy
18 seed, and should not be reckoned among the Gentiles. For he should
become the portion of the Most High, and all his seed had fallen in the
possession of God, that it should be unto the Lord a people for (His
possession above all nations and that it should become a kingdom of
priests and
19 a holy nation. And we went our way, and we announced to Sarah
that we had told him, and
20 they both rejoiced with exceeding great joy. And he built there
an altar to the Lord who had delivered him, and who was making him
rejoice in the land of his sojourning, and he celebrated a festival of
seven days in this month, near the altar which he had built at the

of the Oath.

21 And he built booths for himself and for his servants on this feast
and he was the first to celebrate

22 the feast of tabernacles on the earth. And during these seven days
he brought each day to the altar a burnt offering to the Lord, two
two rams, seven sheep, one he-goat, for a sin offering,

23 that he might atone thereby for himself and for his seed. And, for a
thank-offering, seven rams, seven kids, seven sheep, and seven he-goats,
goats, and their fruit offerings and their drink offerings; and he burnt
the fat thereof on the altar, a chosen offering unto the Lord for a sweet
smelling savour.

24 And morning and evening he burnt fragrant substances, frankincense
and galbanum, and stacte, and nard, and myrrh, and spice, and
costum; all these seven he offered, crushed, mixed together in

25 equal parts (and) pure. And he celebrated this feast during seven
days, rejoicing with all his heart and with all his soul, he and all the
who were in his house, and there was no stranger with him,

26 nor any that was uncircumcised. And he blessed his Creator who
created him in his generation, for He had created him according to
good pleasure; for He knew and perceived that from him would arise
a plant of righteousness for the eternal generations, and from him a
seed, so that it

27 should become like Him who had made all things. And he blessed
and rejoiced, and he called the

28 name of this festival the festival of the Lord, a joy acceptable to
Most High God. And we blessed him for ever, and all his seed after him
throughout all the generations of the earth, because

29 he celebrated this festival in its season, according to the testimony
the heavenly tablets. For this reason it is ordained on the heavenly
tablets concerning Israel, that they shall celebrate the feast of
tabernacles seven days with joy, in the seventh month, acceptable
before the Lord -a statute for

30 ever throughout their generations every year. And to this there shall be
limit of days; for it is ordained for ever regarding Israel that they shall
celebrate it and dwell in booths, and set wreaths upon

31 their heads, and take leafy boughs, and willows from the brook of
Abraham took branches of palm trees, and the fruit of goodly trees,
every day going round the altar with the branches seven times [and
in the morning, he praised and gave thanks to his God for all things
joy.

[Chapter 17]

1 And in the first year of the fifth week Isaac was weaned in this jubilee
[1982 A.M.] and Abraham made
2 a great banquet in the third month, on the day his son Isaac was
weaned. And Ishmael, the son of Hagar, the Egyptian, was before the
face of Abraham, his father, in his place, and Abraham rejoiced
3 and blessed God because he had seen his sons and had not died
childless. And he remembered the words which He had spoken to him
on the day on which Lot had parted from him, and he rejoiced because
the Lord had given him seed upon the earth to inherit the earth, and
blessed with all his
4 mouth the Creator of all things. And Sarah saw Ishmael playing
and dancing, and Abraham rejoicing with great joy, and she became jealous
of Ishmael and said to Abraham, 'Cast out this
5 bondswoman and her son; for the son of this bondswoman will not be
heir with my son, Isaac.' And the thing was grievous in Abraham's sight
because of his maidservant and because of his son,
6 that he should drive them from him. And God said to Abraham 'Do not
be grievous in thy sight, because of the child and because of the
bondswoman; in all that Sarah hath said unto thee,
7 harken to her words and do (them); for in Isaac shall thy name
seed be called. But as for
8 the son of this bondswoman I will make him a great nation, because
is of thy seed.' And Abraham rose up early in the morning, and took
bread and a bottle of water, and placed them on the shoulders
9 of Hagar and the child, and sent her away. And she departed and
wandered in the wilderness of Beersheba, and the water in the bottle
was spent, and the child thirsted, and was not able to go on,
10 and fell down. And his mother took him and cast him under an
tree, and went and sat her down over against him, at the distance of
bow-shot; for she said, 'Let me not see the death of my
11 child,' and as she sat she wept. And an angel of God, one of the
ones, said unto her, 'Why weepest thou, Hagar? Arise take the child
and hold him in thine hand; for God hath heard thy
12 voice, and hath seen the child.' And she opened her eyes, and
saw a well of water, and she went and filled her bottle with water,
she gave her child to drink, and she arose and went towards
13 the wilderness of Paran. And the child grew and became an archer,
and God was with him, and his
14 mother took him a wife from among the daughters of Egypt. And
bare him a son, and he called
15 his name Nebaioth; for she said, 'The Lord was nigh to me when
called upon him.' And it came to pass in the seventh week, in the
year thereof, [2003 A.M.] in the first month in this jubilee, on the
of this month, there were voices in heaven regarding Abraham, the

was faithful in all that He

16 told him, and that he loved the Lord, and that in every affliction he was faithful. And the prince Mastema came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and I will see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him.

17 And the Lord knew that Abraham was faithful in all his afflictions. He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife when she was torn (from him), and with circumcision; and had tried him through

18 Ishmael and Hagar, his maid-servant, when he sent them away. In everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

[Chapter 18]

1,2 And God said to him, 'Abraham, Abraham'; and he said, Behold (here) am I.' And he said, Take thy beloved son whom thou lovest (even) Isaac, and go unto the high country, and offer him

3 on one of the mountains which I will point out unto thee.' And he rose up early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the burnt offering, and he went to the place on the third day, and he hid the place afar off. And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the

5 lad shall go (yonder), and when we have worshipped we shall come again to you.' And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the

6 knife, and they went both of them together to that place. And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the knife, and the

7 wood; but where is the sheep for the burnt-offering, father?' And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of

8 God. And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Isaac his son. And I stood before him, and before the prince Mastema, and the Lord said, 'Bid him not to lay his hand on the la

to do anything to him, for I have shown that he fears
10 the Lord.' And I called to him from heaven, and said unto him:
'Abraham, Abraham;' and he
11 was terrified and said: 'Behold, (here) am I.' And I said unto him:
'Lay not thy hand upon the lad, neither do thou anything to him; for
now I have shown that thou fearest the Lord, and hast
12 not withheld thy son, thy first-born son, from me.' And the prince
Mastema was put to shame; and Abraham lifted up his eyes and looked
and, behold a ram caught . . . by his horns, and Abraham
13 went and took the ram and offered it for a burnt-offering in the name
of his son. And Abraham called that place 'The Lord hath seen', so
is said the Lord hath seen: that is
14 Mount Sion. And the Lord called Abraham by his name a second time
from heaven, as he caused
15 us to appear to speak to him in the name of the Lord. And he said:
'By Myself have I sworn, saith the Lord,

Because thou hast done this thing,
And hast not withheld thy son, thy beloved son, from Me,
That in blessing I will bless thee,

And in multiplying I will multiply thy seed
As the stars of heaven, And as the sand which is on the seashore.

And thy seed shall inherit the cities of its enemies,
16 And in thy seed shall all nations of the earth be blessed;

Because thou hast obeyed My voice,
And I have shown to all that thou art faithful unto Me in all that I have
said unto thee:
Go in peace.'

17 And Abraham went to his young men, and they arose and went
together to Beersheba, and Abraham [2010 A.M.]

18 dwelt by the Well of the Oath. And he celebrated this festival every
year, seven days with joy, and he called it the festival of the Lord
according to the seven days during which he went and
19 returned in peace. And accordingly has it been ordained and written
on the heavenly tablets regarding Israel and its seed that they should
observe this festival seven days with the joy of festival.

[Chapter 19]

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt

2 opposite Hebron, that is Kirjath Arba, two weeks of years. And in the first year of the third week

3 of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron. And Abraham went to mourn over her and bury her; and we tried him [to see] if his spirit were patient and he were not in the words of his mouth; and he was found patient in this, and was not

4 disturbed. For in patience of spirit he conversed with the children of Heth, to the intent that they

5 should give him a place in which to bury his dead. And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double

6 cave over against Mamre, that is Hebron, for four hundred pieces of silver. And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after

7 this he buried his dead in the double cave. And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the

8 years of the life of Sarah. This is the tenth trial wherewith Abraham was tried, and he was found

9 faithful, patient in spirit. And he said not a single word regarding the rumour in the land how that God had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly table as the friend of

10 God. And in the fourth year thereof he took a wife for his son Isaac, and her name was Rebecca [2020 A.M.] [the daughter of Bethuel, son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11 And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram, 12 and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, two weeks of years. And in

13 the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau, and [2046 A.M.] Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob

14 dwelt in tents. And the youths grew, and Jacob learned to write
Esau did not learn, for he
15 was a man of the field and a hunter, and he learnt war, and all
deeds were fierce. And Abraham
16 loved Jacob, but Isaac loved Esau. And Abraham saw the deed
Esau, and he knew that in Jacob should his name and seed be call
and he called Rebecca and gave commandment regarding
17 Jacob, for he knew that she (too) loved Jacob much more than
And he said unto her:

My daughter, watch over my son Jacob,
For he shall be in my stead on the earth,
And for a blessing in the midst of the children of men,
And for the glory of the whole seed of Shem.

18 For I know that the Lord will choose him to be a people for
possession unto Himself, above all
19 peoples that are upon the face of the earth. And behold, Isaac
son loves Esau more than Jacob, but I see that thou truly lovest Ja

20 Add still further to thy kindness to him,
And let thine eyes be upon him in love;
For he shall be a blessing unto us on the earth from henceforth un
generations of the earth.

21 Let thy hands be strong
And let thy heart rejoice in thy son Jacob;
For I have loved him far beyond all my sons.

He shall be blessed for ever,
And his seed shall fill the whole earth.

22 If a man can number the sand of the earth,
His seed also shall be numbered.

23 And all the blessings wherewith the Lord hath blessed me and
seed shall belong to Jacob and
24 his seed alway. And in his seed shall my name be blessed, and
name of my fathers, Shem, and
25 Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adar
these shall serve

To lay the foundations of the heaven,
And to strengthen the earth,

And to renew all the luminaries which are in the firmament.

26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and

27 said: 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the days of heaven above the

28 earth. And the Spirits of Mastema shall not rule over thee or over thy seed to turn thee from the

29 Lord, who is thy God from henceforth for ever. And may the Lord thy God be a father to thee and

30 thou the first-born son, and to the people always. Go in peace, my son.' And they both went forth

31 together from Abraham. And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

[Chapter 20]

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.]

2 and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons. And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each

3 so walk with regard to them as to do judgment and righteousness on the earth. That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which the Lord had commanded us to do; that we should keep ourselves from all fornication and uncleanness [and renounce from amongst us all fornication and

4 uncleanness]. And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of

5 the land. And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account

their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness,
And from all pollution of sin,

Lest ye make our name a curse,
And your whole life a hissing,

And all your sons to be destroyed by the sword,
And ye become accursed like Sodom,
And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love the God of heaven
And cleave ye to all His commandments.

And walk not after their idols, and after their uncleannesses,
8 And make not for yourselves molten or graven gods;

For they are vanity,
And there is no spirit in them;

For they are work of (men's) hands,
And all who trust in them, trust in nothing.

9 Serve them not, nor worship them,
But serve ye the most high God, and worship Him continually:
And hope for His countenance always,
And work uprightness and righteousness before Him,

That He may have pleasure in you and grant you His mercy,
And send rain upon you morning and evening,

And bless all your works which ye have wrought upon the earth,
And bless thy bread and thy water,

And bless the fruit of thy womb and the fruit of thy land,
And the herds of thy cattle, and the flocks of thy sheep.

10 And ye will be for a blessing on the earth,
And all nations of the earth will desire you,

And bless your sons in my name,
That they may be blessed as I am.

11 And he gave to Ishmael and to his sons, and to the sons of Keturah gifts, and sent them away

12 from Isaac his son, and he gave everything to Isaac his son. And Ishmael and his sons, and the sons of Keturah and their sons, were together and dwelt from Paran to the entering in of Babylon in 13 all the land which is towards the East facing the desert. And they mingled with each other, and their name was called Arabs, and Ishmaelites.

[Chapter 21]

1 And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and [2057 (2050?) A.M.] commanded him: saying 'I am become old, and know not the day of my death, and am full of 2 days. And behold, I am one hundred and seventy-five years old, throughout all the days of my life I have remembered the Lord, and I sought with all my heart to do His will, and to walk uprightly

3 in all His ways. My soul has hated idols, 4 given my heart and spirit> that I might observe to do the will of the Lord who created me. For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and He executeth judgment-

5 mention on all those who transgress His commandments and despise His covenant. And do thou, my son, observe His commandments and His ordinances and His judgments, and walk not after the 6 abominations and after the graven images and after the molten images. And eat no blood at all of

7 animals or cattle, or of any bird which flies in the heaven. And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its 8 offering -offer them all together on the altar of burnt offering; it is a sweet savour before the Lord.

8 And thou wilt offer the fat of the sacrifice of thank offerings on the altar which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that 9 is upon them, and upon the loins and liver thou shalt remove, together with the kidneys. And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink-

10 offering, for a sweet savour, the bread of the offering unto the Lord. And eat its meat on that day and on the second day, and let not the

on the second day go down upon it till it is eaten, and let nothing
over for the third day; for it is not acceptable [for it is not approved]
let it no longer be eaten, and all who eat thereof will bring sin upon
themselves; for thus I have found it written in the books of my
forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all thy oblations thou shalt strew salt, and let not the salt
the covenant be lacking in all

12 thy oblations before the Lord. And as regards the wood of the
sacrifices, beware lest thou bring (other) wood for the altar in addition
to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive,
13 myrrh, laurel, aspalathus. And of these kinds of wood lay upon
altar under the sacrifice, such as have been tested as to their
appearance, and do not lay (thereon) any split or dark wood, (but)
and clean, without fault, a sound and new growth; and do not lay
(thereon) old wood, [for its

14 fragrance is gone] for there is no longer fragrance in it as before.
Besides these kinds of wood there is none other that thou shalt place
(on the altar), for the fragrance is dispersed, and the smell of its

15 fragrance goes not up to heaven. Observe this commandment
it, my son, that thou mayst

16 be upright in all thy deeds. And at all times be clean in thy body
wash thyself with water before thou approachest to offer on the altar
and wash thy hands and thy feet before thou drawest

17 near to the altar; and when thou art done sacrificing, wash again
hands and thy feet. And let no blood appear upon you nor upon your
clothes; be on thy guard, my son, against blood, be on thy

18 guard exceedingly; cover it with dust. And do not eat any blood
is the soul; eat no blood whatever. And take no gifts for the blood
man, lest it be shed with impunity, without judgment; for it is the
that is shed that causes the earth to sin, and the earth cannot be
cleansed from the

20 blood of man save by the blood of him who shed it. And take no
present or gift for the blood of man: blood for blood, that thou mayst
be accepted before the Lord, the Most High God; for He is the definer
of the good: and that thou mayest be preserved from all evil, and
He may save thee from every kind of death.

21 I see, my son,
That all the works of the children of men are sin and wickedness,
And all their deeds are uncleanness and an abomination and a pollution
And there is no righteousness with them.

22 Beware, lest thou shouldst walk in their ways
And tread in their paths,

And sin a sin unto death before the Most High God.

Else He will [hide His face from thee
And] give thee back into the hands of thy transgression,
And root thee out of the land, and thy seed likewise from under he
And thy name and thy seed shall perish from the whole earth.

23 Turn away from all their deeds and all their uncleanness,
And observe the ordinance of the Most High God,
And do His will and be upright in all things.

24 And He will bless thee in all thy deeds,
And will raise up from thee a plant of righteousness through all the
earth, throughout all generations of the earth,
And my name and thy name shall not be forgotten under heaven f
ever.

25 Go, my son in peace.
May the Most High God, my God and thy God, strengthen thee to
will,
And may He bless all thy seed and the residue of thy seed for the
generations for ever, with all righteous blessings,
That thou mayest be a blessing on all the earth.'

26 And he went out from him rejoicing.

[Chapter 22]

1 And it came to pass in the first week in the forty-fourth jubilee, i
second year, that is, the year in which Abraham died, that Isaac and
Ishmael came from the Well of the Oath to celebrate the feast of v
-that is, the feast of the first fruits of the harvest-to Abraham, thei
2 father, and Abraham rejoiced because his two sons had come. F
Isaac had many possessions in
3 Beersheba, and Isaac was wont to go and see his possessions and
return to his father. And in those days Ishmael came to see his fat
and they both came together, and Isaac offered a sacrifice
4 for a burnt offering, and presented it on the altar of his father w
he had made in Hebron. And he offered a thank offering and made
feast of joy before Ishmael, his brother: and Rebecca made new c
from the new grain, and gave them to Jacob, her son, to take them
Abraham, his father, from the first fruits of the land, that he might
and bless the Creator of all things before he died.

5 And Isaac, too, sent by the hand of Jacob to Abraham a best that
offering, that he might eat and
6 drink. And he eat and drank, and blessed the Most High God,
Who hath created heaven and earth,
Who hath made all the fat things of the earth,
And given them to the children of men
That they might eat and drink and bless their Creator.

7 'And now I give thanks unto Thee, my God, because thou hast
me to see this day: behold, I am one hundred three score and fifty
years, an old man and full of days, and all my days have
8 been unto me peace. The sword of the adversary has not overcome
me in all that Thou hast given
9 me and my children all the days of my life until this day. My God
Thy mercy and Thy peace be upon Thy servant, and upon the seed
his sons, that they may be to Thee a chosen nation and an inheritance
from amongst all the nations of the earth from henceforth unto all
days of the
10 generations of the earth, unto all the ages.' And he called Jacob
said: 'My son Jacob, may the God of all bless thee and strengthen
to do righteousness, and His will before Him, and may He choose thee
and thy seed that ye may become a people for His inheritance according
to His will
11 alway. And do thou, my son, Jacob, draw near and kiss me.' And
drew near and kissed him, and he said:

'Blessed be my son Jacob
And all the sons of God Most High, unto all the ages:

May God give unto thee a seed of righteousness;
And some of thy sons may He sanctify in the midst of the whole earth

May nations serve thee,
And all the nations bow themselves before thy seed.

12 Be strong in the presence of men,
And exercise authority over all the seed of Seth.

Then thy ways and the ways of thy sons will be justified,
So that they shall become a holy nation.

13 May the Most High God give thee all the blessings
Wherewith He has blessed me

And wherewith He blessed Noah and Adam;
May they rest on the sacred head of thy seed from generation to
generation for ever.

14 And may He cleanse thee from all unrighteousness and impurity
That thou mayest be forgiven all the transgressions; which thou hast
committed ignorantly.

And may He strengthen thee,
And bless thee.
And mayest thou inherit the whole earth,

15 And may He renew His covenant with thee.
That thou mayest be to Him a nation for His inheritance for all the earth
And that He may be to thee and to thy seed a God in truth and
righteousness throughout all the days of the earth.

16 And do thou, my son Jacob, remember my words,
And observe the commandments of Abraham, thy father:

Separate thyself from the nations,
And eat not with them:

And do not according to their works,
And become not their associate;

For their works are unclean,
And all their ways are a Pollution and an abomination and unclean

17 They offer their sacrifices to the dead
And they worship evil spirits,

And they eat over the graves,
And all their works are vanity and nothingness.

18 They have no heart to understand
And their eyes do not see what their works are,

And how they err in saying to a piece of wood: 'Thou art my God,'
And to a stone: 'Thou art my Lord and thou art my deliverer.'
[And they have no heart.]

19 And as for thee, my son Jacob,

May the Most High God help thee
And the God of heaven bless thee
And remove thee from their uncleanness and from all their error.

20 Be thou ware, my son Jacob, of taking a wife from any seed of
daughters of Canaan;
For all his seed is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Canaan erred,
And all his seed shall be destroyed from off the earth and all the re
thereof,
And none springing from him shall be saved on the day of judgment

22 And as for all the worshippers of idols and the profane
(b) There shall be no hope for them in the land of the living;
(c) And there shall be no remembrance of them on the earth;
(c) For they shall descend into Sheol,
(d) And into the place of condemnation shall they go,

As the children of Sodom were taken away from the earth
So will all those who worship idols be taken away.

23 Fear not, my son Jacob,
And be not dismayed, O son of Abraham:

May the Most High God preserve thee from destruction,
And from all the paths of error may he deliver thee.

24 This house have I built for myself that I might put my name up
in the earth: [it is given to thee and to thy seed for ever], and it w
named the house of Abraham; it is given to thee and to thy seed f
ever; for thou wilt build my house and establish my name before G
ever: thy seed and thy name will stand throughout all generations
earth.'

25,26 And he ceased commanding him and blessing him. And the
lay together on one bed, and Jacob slept in the bosom of Abraham
father's father and he kissed him seven times, and his

27 affection and his heart rejoiced over him. And he blessed him v
his heart and said: 'The Most High God, the God of all, and Creato
all, who brought me forth from Ur of the Chaldees that he might g
me this land to inherit it for ever, and that I might establish a holy
blessed

28 be the Most High for ever.' And he blessed Jacob and said: 'My
over whom with all my heart and my affection I rejoice, may Thy g

and Thy mercy be lift up upon him and upon his seed
29 alway. And do not forsake him, nor set him at nought from
henceforth unto the days of eternity, and may Thine eyes be open
upon him and upon his seed, that Thou mayst preserve him, and
30 bless him, and mayest sanctify him as a nation for Thine inheritance.
And bless him with all Thy blessings from henceforth unto all the days of
eternity, and renew Thy covenant and Thy grace with him and with his
seed according to all Thy good pleasure unto all the generations on
earth.'

[Chapter 23]

1 And he placed two fingers of Jacob on his eyes, and he blessed the
God of gods, and he covered his face and stretched out his feet and
slept the sleep of eternity, and was gathered to his fathers.
2 And notwithstanding all this Jacob was lying in his bosom, and knew
not that Abraham, his father's
3 father, was dead. And Jacob awoke from his sleep, and behold
Abraham was cold as ice, and he
4 said 'Father, father'; but there was none that spake, and he knew
he was dead. And he arose from his bosom and ran and told Rebecca
his mother; and Rebecca went to Isaac in the night, and told him;
they went together, and Jacob with them, and a lamp was in his hand
and
5 when they had gone in they found Abraham lying dead. And Isaac
on the face of his father
6 and wept and kissed him. And the voices were heard in the house
Abraham, and Ishmael his son arose, and went to Abraham his father
and wept over Abraham his father, he and all the house
7 of Abraham, and they wept with a great weeping. And his sons Isaac
and Ishmael buried him in the double cave, near Sarah his wife, and
they wept for him forty days, all the men of his house, and Isaac and
Ishmael, and all their sons, and all the sons of Keturah in their place
and the days of
8 weeping for Abraham were ended. And he lived three jubilees and
weeks of years, one hundred
9 and seventy-five years, and completed the days of his life, being
and full of days. For the days of the forefathers, of their life, were
nineteen jubilees; and after the Flood they began to grow less than
nineteen jubilees, and to decrease in jubilees, and to grow old quickly
and to be full of their days by reason of manifold tribulation and the
wickedness of their ways, with the exception of
10 Abraham. For Abraham was perfect in all his deeds with the Lord

and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had
11 grown old by reason of the wickedness, and was full of his days; and all the generations which shall arise from this time until the day of the great judgment shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them by reason of their age. And all their knowledge shall vanish away]. And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, but the greater part of his days are pain and sorrow and
13 tribulation, and there is no peace: For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgments such as the one with another, illness and overthrow, and snow and frost and ice and fever, and chills, and torpor, and famine, and death, and sword and captivity, and all kinds of calamities and
14 pains.' And all these shall come on an evil generation, which transgresses on the earth: their works
15 are uncleanness and fornication, and pollution and abomination. Then they shall say: 'The days of the forefathers were many (even unto a thousand years, and were good; but behold, the days of our days, if a man has lived many, are three score years and ten, and, if he be strong, four score years,
16 and those evil, and there is no peace in the days of this evil generation.' And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left.
17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and
18 an abomination, and all their ways are pollution, uncleanness and destruction. Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and
19 all the fish of the sea, on account of the children of men. And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgments.

20 And they shall stand swords and war to turn them back into the earth,
but they shall

21 not return until much blood has been shed on the earth, one by
another. And those who have escaped shall not return from their
wickedness to the way of righteousness, but they shall all exalt
themselves to deceit and wealth, that they may each take all that
neighbour's, and they shall name the great name, but not in truth,
not in righteousness, and they shall defile the holy of

22 holies with their uncleanness and the corruption of their pollution.
And a great punishment shall befall the deeds of this generation from

the Lord, and He will give them over to the sword and to

23 judgment and to captivity, and to be plundered and devoured.

He will wake up against them the sinners of the Gentiles, who have
neither mercy nor compassion, and who shall respect the person of
none, neither old nor young, nor any one, for they are more wicked
strong to do evil than all the children of men.

And they shall use violence against Israel and transgression against
Jacob,

And much blood shall be shed upon the earth,

And there shall be none to gather and none to bury.

24 In those days they shall cry aloud,

And call and pray that they may be saved from the hand of the sinners
the Gentiles;

But none shall be saved.

25 And the heads of the children shall be white with grey hair,

And a child of three weeks shall appear old like a man of one hundred
years,

And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws,

And to seek the commandments,

And to return to the path of righteousness.

27 And the days shall begin to grow many and increase amongst the
children of men

Till their days draw nigh to one thousand years.

And to a greater number of years than (before) was the number of
days.

28 And there shall be no old man

Nor one who is satisfied with his days,

For all shall be (as) children and youths.

29 And all their days they shall complete and live in peace and in joy;
And there shall be no Satan nor any evil destroyer;
For all their days shall be days of blessing and healing.

30 And at that time the Lord will heal His servants,
And they shall rise up and see great peace,
And drive out their adversaries.

And the righteous shall see and be thankful,
And rejoice with joy for ever and ever,
And shall see all their judgments and all their curses on their enemies.

31 And their bones shall rest in the earth,
And their spirits shall have much joy,
And they shall know that it is the Lord who executes judgment,
And shows mercy to hundreds and thousands and to all that love His name.

32 And do thou, Moses, write down these words; for thus are they
written, and they record (them) on the heavenly tablets for a testimony
for the generations for ever.

[Chapter 24]

1 And it came to pass after the death of Abraham, that the Lord brought
Isaac his son, and he arose from Hebron and went and dwelt at the
of the Vision in the first year of the third week [2073 A.M.]

2 of this jubilee, seven years. And in the first year of the fourth week
famine began in the land, [2080 A.M.]

3 besides the first famine, which had been in the days of Abraham.
Jacob sod lentil pottage, and Esau came from the field hungry. And
said to Jacob his brother: 'Give me of this red pottage.' And Jacob
to him: 'Sell to me thy [primogeniture, this] birthright and I will give
4 thee bread, and also some of this lentil pottage.' And Esau said in
heart: 'I shall die; of

5 what profit to me is this birthright?' And he said to Jacob: 'I give
thee.' And Jacob said:

6 'Swear to me, this day,' and he swore unto him. And Jacob gave
brother Esau bread and pottage, and he eat till he was satisfied, and
Esau despised his birthright; for this reason was Esau's name

7 called Edom, on account of the red pottage which Jacob gave him for his birthright. And Jacob became
8 the elder, and Esau was brought down from his dignity. And the famine was over the land, and Isaac departed to go down into Egypt the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech. And the Lord appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall show thee of, and sojourn in this land, and I will
10 be with thee and bless thee. For to thee and to thy seed will I give this land, and I will establish My oath which I swore unto Abraham thy father, and I will multiply thy seed as the
11 stars of heaven, and will give unto thy seed all this land. And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in
12,13 this land.' And he dwelt in Gerar three weeks of years. And Abimelech charged concerning him, [2080-2101 A.M.] and concerning Isaac that was his, saying: 'Any man that shall touch him or ought that he shall
14 surely die.' And Isaac waxed strong among the Philistines, and he had many possessions, oxen
15 and sheep and camels and asses and a great household. And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him.
16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines
17 had stopped them after the death of Abraham, and filled them with earth. And Abimelech said unto Isaac: 'Go from us, for thou art more mightier than we', and Isaac departed thence in
18 the first year of the seventh week, and sojourned in the valleys of Gerar. And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed up after the death of Abraham his father, and he called their names as Abraham his father
19 had named them. And the servants of Isaac dug a well in the valley and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: 'The water is ours'; and Isaac
20 called the name of the well 'Perversity', because they had been perverse with us. And they dug a second well, and they strove for it also, and he called its name 'Enmity'. And he arose from thence and they digged another well, and for that they strove not, and he called the name of it 'Room', and Isaac said: 'Now the Lord hath made room for us, and we have increased in the

21 land.' And he went up from thence to the Well of the Oath in the
year of the first week in the [2108 A.M.]

22 forty-fourth jubilee. And the Lord appeared to him that night, on
the new moon of the first month, and said unto him: 'I am the God of
Abraham thy father; fear not, for I am with thee, and shall bless thee,
and shall surely multiply thy seed as the sand of the earth, for the sake
of Abraham my

23 servant.' And he built an altar there, which Abraham his father
first built, and he called upon

24 the name of the Lord, and he offered sacrifice to the God of Abraham
his father. And they digged

25 a well and they found living water. And the servants of Isaac digged
another well and did not find water, and they went and told Isaac that
they had not found water, and Isaac said: 'I have sworn

26 this day to the Philistines and this thing has been announced to me.
And he called the name of that place the Well of the Oath; for the
Philistines had sworn to Abimelech and Ahuzzath his friend and

27 Phicol the prefect Or his host. And Isaac knew that day that under
constraint he had sworn to them

28 to make peace with them. And Isaac on that day cursed the
Philistines and said: 'Cursed be the Philistines unto the day of wrath
and indignation from the midst of all nations; may God make them a
desolation and a curse and an object of wrath and indignation in the hands of
sinners the

29 Gentiles and in the hands of the Kittim. And whoever escapes to
the sword of the enemy and the Kittim, may the righteous nation root
out his name from the judgment from under heaven; for they shall be the enemies and
foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them,
Nor one that shall be saved on the day of the wrath of judgment;
For destruction and rooting out and expulsion from the earth is the
whole seed of the Philistines (reserved),
And there shall no longer be left for these Caphtorim a name or a
remnant on the earth.

31 For though he ascend unto heaven,
Thence shall he be brought down,

And though he make himself strong on earth,
Thence shall he be dragged forth,

And though he hide himself amongst the nations,

Even from thence shall he be rooted out;

And though he descend into Sheol,
There also shall his condemnation be great,
And there also he shall have no peace.

32 And if he go into captivity,
By the hands of those that seek his life shall they slay him on the
And neither name nor seed shall be left to him on all the earth;
For into eternal malediction shall he depart.'

33 And thus is it written and engraved concerning him on the heavenly
tablets, to do unto him on the day of judgment, so that he may be
rooted out of the earth.

[Chapter 25]

1 And in the second year of this week in this jubilee, Rebecca called
Jacob her son, and spake unto [2109 A.M.] him, saying: 'My son, do not
take thee a wife of the daughters of Canaan, as Esau, thy brother,
took him two wives of the daughters of Canaan, and they have
embittered my soul with all their unclean deeds: for all their deeds
are fornication and lust, and there is no righteousness with them,
2 for (their deeds) are evil. And I, my son, love thee exceedingly, and
my heart and my affection

3 bless thee every hour of the day and watch of the night. And now, my
son, hearken to my voice, and do the will of thy mother, and do not
take thee a wife of the daughters of this land, but only of the house of
thy father, and of my father's kindred. Thou shalt take thee a wife of the
house of my father, and the Most High God will bless thee, and thy
children shall be a righteous generation and

4 a holy seed.' And then spake Jacob to Rebecca, his mother, and said
unto her: 'Behold, mother, I am nine weeks of years old, and I neither
know nor have I touched any woman, nor have I betrothed

5 myself to any, nor even think of taking me a wife of the daughters
of Canaan. For I remember, mother, the words of Abraham, our father,
he commanded me not to take a wife of the daughters

6 of Canaan, but to take me a wife from the seed of my father's house
and from my kindred. I have heard before that daughters have been
born to Laban, thy brother, and I have set my heart on them

7 to take a wife from amongst them. And for this reason I have guarded
myself in my spirit against sinning or being corrupted in all my way
throughout all the days of my life; for with regard to lust

8 and fornication, Abraham, my father, gave me many commands.

despite all that he has commanded me, these two and twenty years
brother has striven with me, and spoken frequently to me and said
brother, take to wife a sister of my two wives'; but I refuse to do as
has done.

9 I swear before thee, mother, that all the days of my life I will not
me a wife from the daughters

10 of the seed of Canaan, and I will not act wickedly as my brother
done. Fear not, mother; be

11 assured that I shall do thy will and walk in uprightness, and not
corrupt my ways for ever.' And thereupon she lifted up her face to
heaven and extended the fingers of her hands, and opened her mouth
and blessed the Most High God, who had created the heaven and
earth, and she gave Him

12 thanks and praise. And she said: 'Blessed be the Lord God, and
His holy name be blessed for ever and ever, who has given me Jacob
a pure son and a holy seed; for he is Thine, and Thine

13 shall his seed be continually and throughout all the generations
evermore. Bless him, O Lord,

14 and place in my mouth the blessing of righteousness, that I may
bless him.' And at that hour, when the spirit of righteousness descended
into her mouth, she placed both her hands on the head of Jacob, and
said:

15 Blessed art thou, Lord of righteousness and God of the ages
And may He bless thee beyond all the generations of men.

May He give thee, my Son, the path of righteousness,
And reveal righteousness to thy seed.

16 And may He make thy sons many during thy life,
And may they arise according to the number of the months of the year
And may their sons become many and great beyond the stars of heaven
And their numbers be more than the sand of the sea.

17 And may He give them this goodly land -as He said He would give
to Abraham and to his seed after him always-
And may they hold it as a possession for ever.

18 And may I see (born) unto thee, my son, blessed children during
life,
And a blessed and holy seed may all thy seed be.

19 And as thou hast refreshed thy mother's spirit during her life,
The womb of her that bare thee blesses thee thus,

[My affection] and my breasts bless thee
And my mouth and my tongue praise thee greatly.

20 Increase and spread over the earth,
And may thy seed be perfect in the joy of heaven and earth for ever.

And may thy seed rejoice,
And on the great day of peace may it have peace.

21 And may thy name and thy seed endure to all the ages,
And may the Most High God be their God,

And may the God of righteousness dwell with them,
And by them may His sanctuary be built unto all the ages.

22 Blessed be he that blesseth thee,
And all flesh that curseth thee falsely, may it be cursed.'

23 And she kissed him, and said to him;
'May the Lord of the world love thee
As the heart of thy mother and her affection rejoice in thee and bless
thee.'
And she ceased from blessing.

[Chapter 26]

1 And in the seventh year of this week Isaac called Esau, his elder son,
and said unto him: ' I am [2114 A.M.]

2 old, my son, and behold my eyes are dim in seeing, and I know not
the day of my death. And now take thy hunting weapons thy quiver
thy bow, and go out to the field, and hunt and catch me (venison)
son, and make me savoury meat, such as my soul loveth, and bring it
me that I may

3 eat, and that my soul may bless thee before I die.' But Rebecca
Isaac speaking to Esau.

4,5 And Esau went forth early to the field to hunt and catch and bring
home to his father. And Rebecca called Jacob, her son, and said unto
him: 'Behold, I heard Isaac, thy father, speak unto Esau, thy brother,
saying: "Hunt for me, and make me savoury meat, and bring (it) to me
that

6 I may eat and bless thee before the Lord before I die." And now

son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savour for thy father, such as he loves, and thou shalt bring (it) to thy father that he

may eat and bless thee before the Lord before he die, and that thou mayst be blessed.' And Jacob said to Rebecca his mother: 'Mother, shall not withhold anything which my father would eat, and which please him: only I fear, my mother, that he will recognise my voice if I wish to touch

thee.' And she said: 'Why should I fear? If thy father will curse me, he will curse me. And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do the deed which he had not commanded me, and he will be

wroth with me, and I shall bring upon myself a curse, and not a blessing.' And Rebecca, his

mother, said unto him: 'Upon me be thy curse, my son, only obey the voice.' And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and

brought them to his mother, and his mother made them savoury meat such as he loved. And Rebecca took the goodly raiment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the goats upon his hands and on

the exposed parts of his neck. And she gave the meat and the bread which she had prepared into

the hand of her son Jacob. And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me: arise and eat of that which I have caught, father, that thy soul

may bless me.' And Isaac said to his son: 'How hast thou found me so quickly, my son?' And Jacob

said: 'Because (the Lord thy God caused me to find.)' And Isaac said unto him: Come near, that

I may feel thee, my son, if thou art my son Esau or not.' And Jacob went near to Isaac, his father,

and he felt him and said: 'The voice is Jacob's voice, but the hands are the hands of Esau,' and he discerned him not, because it was a dispensation from heaven to remove his power of perception and

Isaac discerned not, for his hands were hairy as his brother Esau's, so that he blessed him. And he said: 'Art thou my son Esau?' and Jacob said: 'I am thy son': and he said, 'Bring near to me that

I may eat of that which thou hast caught, my son, that my soul may bless thee.' And he brought

him near to him, and he did eat, and he brought him wine and he drank. And Isaac, his father, said unto

him: 'Come near and kiss me, my son. And he came near and kissed

him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a (full) field which the Lord hath blessed.

23 And may the Lord give thee of the dew of heaven
And of the dew of the earth, and plenty of corn and oil:

Let nations serve thee,
And peoples bow down to thee.

24 Be lord over thy brethren,
And let thy mother's sons bow down to thee;

And may all the blessings wherewith the Lord hath blessed me and my father
blessed Abraham, my father;
Be imparted to thee and to thy seed for ever:

Cursed be he that curseth thee,
And blessed be he that blesseth thee.'

25 And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone

26 forth from Isaac his father he hid himself and Esau, his brother, came in from his hunting. And he also made savoury meat, and brought it to his father, and said unto his father: 'Let my father

27 arise, and eat of my venison that thy soul may bless me.' And Isaac said unto his father, said unto him: 'Who art thou?' And he said unto him: 'I am thy first born, thy son Esau: I have done as thou hast

28 commanded me.' And Isaac was very greatly astonished, and said unto him: 'Who is he that hath hunted and caught and brought (it) to me, and have eaten of all before thou camest, and have blessed him:

29 (and) he shall be blessed, and all his seed for ever.' And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father:

30 'Bless me, (even) me also, father.' And he said unto him: 'Thy brother came with guile, and hath taken away thy blessing.' And he said: 'Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and he hath taken away

31 my blessing.' And he said: 'Hast thou not reserved a blessing for thy father?' and Isaac answered and said unto Esau:

31 'Behold, I have made him thy lord,
And all his brethren have I given to him for servants,
And with plenty of corn and wine and oil have I strengthened him:

And what now shall I do for thee, my son?'
32 And Esau said to Isaac, his father:
'Hast thou but one blessing, O father?
Bless me, (even) me also, father: '
33 And Esau lifted up his voice and wept.
And Isaac answered and said unto him:
'Behold, far from the dew of the earth shall be thy dwelling,
And far from the dew of heaven from above.

34 And by thy sword wilt thou live,
And thou wilt serve thy brother.

And it shall come to pass when thou becomest great,
And dost shake his yoke from off thy neck,
Thou shalt sin a complete sin unto death,
And thy seed shall be rooted out from under heaven.'

35 And Esau kept threatening Jacob because of the blessing where
his father blessed him, and he: said in his heart: 'May the days of
mourning for my father now come, so that I may slay my brother.'

[Chapter 27]

1 And the words of Esau, her elder son, were told to Rebecca in a
dream, and Rebecca sent and
2 called Jacob her younger son, and said unto him: 'Behold Esau thy
brother will take vengeance on
3 thee so as to kill thee. Now, therefore, my son, obey my voice, and
arise and flee thou to Laban, my brother, to Haran, and tarry with
4 few days until thy brother's anger turns away, and he remove his
5 from thee, and forget all that thou hast done; then I will send and
6 thee from
7,8 thence.' And Jacob said: 'I am not afraid; if he wishes to kill me
9 will kill him.' But she said
10 unto him: 'Let me not be bereft of both my sons on one day.' And
11 Jacob said to Rebecca his mother: 'Behold, thou knowest that my
12 father has become old, and does not see because his eyes are dull, and if I
13 leave him it will be evil in his eyes, because I leave him and go away
14 from you, and my father will be angry, and will curse me. I will not
15 go when he sends me, then only will I go.'

7,8 And Rebecca said to Jacob: 'I will go in and speak to him, and
9 will send thee away.' And Rebecca went in and said to Isaac: 'I
10 love my life because of the two daughters of Heth, whom Esau has taken

as wives; and if Jacob take a wife from among the daughters of the
such

9 as these, for what purpose do I further live, for the daughters of
Canaan are evil.' And Isaac called

10 Jacob and blessed him, and admonished him and said unto him
not take thee a wife of any of the daughters of Canaan; arise and
Mesopotamia, to the house of Bethuel, thy mother's father,

11 and take thee a wife from thence of the daughters of Laban, thy
mother's brother. And God Almighty bless thee and increase and
multiply thee that thou mayest become a company of nations, and
thee the blessings of my father Abraham, to thee and to thy seed
thee, that thou mayest inherit the land of thy sojournings and all the
land which God gave to Abraham: go, my

12 son, in peace.' And Isaac sent Jacob away, and he went to
Mesopotamia, to Laban the son of

13 Bethuel the Syrian, the brother of Rebecca, Jacob's mother. And
came to pass after Jacob had

14 arisen to go to Mesopotamia that the spirit of Rebecca was grieved
after her son, and she wept. And Isaac said to Rebecca: 'My sister
not on account of Jacob, my son; for he goeth in peace, and
15 in peace will he return. The Most High God will preserve him from
evil, and will be with him;

16 for He will not forsake him all his days; For I know that his way
be prospered in all things

17 wherever he goes, until he return in peace to us, and we see him
peace. Fear not on his account, my sister, for he is on the upright
and he is a perfect man: and he is faithful and will not perish.

18,19 Weep not.' And Isaac comforted Rebecca on account of her
Jacob, and blessed him. And Jacob went from the Well of the Oath
to Haran on the first year of the second week in the forty-fourth jubilee
and he came to Luz on the mountains, that is, Bethel, on the new moon
of the first month of this week, [2115 A.M.] and he came to the place
even and turned from the way to the west of the

20 road that night: and he slept there; for the sun had set. And he took
one of the stones of that

21 place and laid under the tree, and he was journeying alone, and
slept. And he dreamt that night, and behold a ladder set up on the
earth, and the top of it reached to heaven, and behold, the angels
Lord ascended and descended on it: and behold, the Lord stood upon it.

22 And he spake to Jacob and said: 'I am the Lord God of Abraham
father, and the God of

23 Isaac; the land whereon thou art sleeping, to thee will I give it,
to thy seed after thee. And thy seed shall be as the dust of the earth,
and thou shalt increase to the west and to the east, to the

24 north and the south, and in thee and in thy seed shall all the families of the nations be blessed. And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.'

25 And Jacob awoke from his sleep, and said, 'Truly this place is the house of the Lord, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of

26 God, and this is the gate of heaven.' And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was not at the first.

27 And Jacob vowed a vow unto the Lord, saying: 'If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and that thou givest me, I shall give the tenth to thee, my God.'

[Chapter 28]

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca,

2 and he was with him, and served him for Rachel his daughter one week. And in the first year of the third week [2122 A.M.] he said unto him: 'Give me my wife, for whom I have served thee seven years.'

3 Laban said unto Jacob: 'I will give thee thy wife.' And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for a hand-

4 maid; and Jacob did not know, for he thought that she was Rachel. And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me?

5 Take thy daughter, and I will go; for thou hast done evil to me.' Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful

6 eyes and a beautiful and very handsome form. And Laban said unto Jacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and written on the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger.

-and the man who does so, they set down guilt against him in heaven and none is righteous that does this thing, for this deed is evil before the Lord. And command thou the children of Israel that they do not do this thing; let them neither take

8 nor give the younger before they have given the elder, for it is very wicked. And Laban said to Jacob: 'Let the seven days of the feast of the week pass by, and I shall give thee Rachel, that thou mayst serve me another seven years, that thou mayst pasture my sheep as thou didst in the former week.' And on the day when the seven days of the feast of the week Leah had passed, Laban gave Rachel to Jacob, that he might serve me another seven years, and he gave to Rachel Bilhah, the sister of

10 Zilpah, as a handmaid. And he served yet other seven years for me and for Rachel, for Leah had been given

11 to him for nothing. And the Lord opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the

12 fourteenth day of the ninth month, in the first year of the

13 second week. [2122 A.M.] But the womb of Rachel was closed, for she hated and

14 Rachel loved. And again Jacob went in unto Leah, and she conceived and bare Jacob a second son, and he called his name Simeon, on the

15 twenty-first of the tenth month, and in the third year of this

16 week. [2124 A.M.] And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he

17 called his name Levi, in the new moon of the first month in the

18 year of this week. [2127 A.M.] And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name

19 Judah, on the fifteenth of the third month, in the first year of the fourth

20 week. [2129 A.M.] And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob

21 said: 'Have I withheld from thee the fruits of thy womb? Have I forsaken thee?' And when Rachel saw that Leah had borne four sons unto Jacob, Reuben and Simeon and Levi and Judah, she said unto

22 him: 'Go in unto Bilhah my handmaid, and she will conceive, and she will bear a son unto me.' (And she gave (him) Bilhah her handmaid to him. And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth

23 year of the

24 third week. [2127 A.M.] And Jacob went in again unto Bilhah a

25 second time, and she conceived, and bare Jacob another son, and Rachel called his name Naphtali, on the fifth of the seventh month

26 of the

27 second year of the fourth week. [2130 A.M.] And when Leah saw that she had become sterile and did not bear, she envied Rachel, and

she also gave her handmaid Zilpah to Jacob to wife, and she conceived and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of
21 the fourth week. [2131 A.M.] And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher on the second of the eleventh month, in the fifth year of the fourth
22 week. [2133 A.M.] And Jacob went in unto Leah, and she conceived and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week, [2132 A.M.] and she gave him
23 to a nurse. And Jacob went in again unto her, and she conceived and bare two (children), a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter Dinah,
24 in the seventh of the seventh month, in the sixth year of the fourth week. [2134 A.M.] And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his
25 name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week. [2134 A.M.] And in the days when Joseph was born, Jacob said to Laban: 'Give me my wives and sons, and let me return to my father Isaac, and let me make me an house; for I have come to thee the years in which I
26 have served thee for thy two daughters, and I will go to the house of my father.' And Laban said to Jacob: 'Tarry with me for thy wages; I will pasture my flock for me again, and take thy wages.'
27 And they agreed with one another that he should give him as his wages those of the lambs and kids
28 which were born black and spotted and white, (these) were to be his wages. And all the sheep brought forth spotted and speckled and variously marked, and they brought forth again lambs like themselves and all that were spotted were Jacob's and those which were not were
29 Laban's. And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and
30 asses and camels, and menservants and maid-servants. And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

[Chapter 29]

1 And it came to pass when Rachel had borne Joseph, that Laban said to Jacob to shear his sheep; for they
2 were distant from him a three days' journey. And Jacob saw that Laban was going to shear his sheep, and Jacob called Leah and Rachel and spake kindly unto them that they should come with

3 him to the land of Canaan. For he told them how he had seen everything in a dream, even all that He had spoken unto him that should return to his father's house, and they said: 'To every place
4 whither thou goest we will go with thee.' And Jacob blessed the of Isaac his father, and the God of Abraham his father's father, and arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, Jacob hid his intention

5 from Laban and told him not. And in the seventh year of the four week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. [2135 A.M.] And Laban pursued after him and
6 overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof. And the Lord did not suffer him to injure Jacob, he appeared to him in a dream by night. And Laban
7 spake to Jacob. And on the fifteenth of those days Jacob made a for Laban, and for all who came with him, and Jacob swore to Laban that day, and Laban also to Jacob, that neither should
8 cross the mountain of Gilead to the other with evil purpose. And Jacob made there a heap for

9 a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap. But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to

10 seven cubits. And their habitation was from the land of the children of Ammon to Mount Hermon,

11 and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon. And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought

12 to the full all their sins, and they have no longer length of life on earth. And Jacob sent away Laban, and he departed into Mesopotamia the land of the East, and Jacob returned to the land of

13 Gilead. And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto

14 the land of Seir, but Jacob dwelt in tents. And in the first year of the fifth week in this jubilee [2136 A.M.] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the

15 heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim. And he sent to his father Isaac of all his substance, cloth and food, and meat, and drink, and milk, and butter, and

16 cheese, and some dates of the valley. And to his mother Rebecah

also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season 17 and between winter and spring, to the tower of Abraham. For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau. For in the days when Jacob went to Mesopotamia, Esau took himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone. And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains of Hebron, And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

[Chapter 30]

1 And in the first year of the sixth week [2143 A.M.] he went up to Shechem, to the east of Shechem, in peace, in the fourth month. And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years. And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt deceitfully with them and beguiled them. And Simeon and Levi came unexpectedly to Shechem and executed judgment on all the men of Shechem, and slew all the men whom they found in it, and left not a single one remaining in it: they slew all in torments because they had dishonoured their sister Dinah. And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgment is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame upon Israel. And the Lord delivered them into the hands of the sons of Joseph that they might exterminate them with the sword and execute judgment upon them, and that it might not thus again be done in Israel that a virgin of Israel should be defiled. And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones;

hath wrought shame in Israel; and they shall burn the woman with
because

8 she has dishonoured the name of the house of her father, and she
shall be rooted out of Israel. And let not an adulteress and no
uncleanness be found in Israel throughout all the days of the
generations of the earth; for Israel is holy unto the Lord, and ever
who has defiled (it) shall surely die:

9 they shall stone him with stones. For thus has it been ordained and
written in the heavenly tablets regarding all the seed of Israel: he
defileth (it) shall surely die, and he shall be stoned with
10 stones. And to this law there is no limit of days, and no remission
nor any atonement: but the man who has defiled his daughter shall
rooted out in the midst of all Israel, because he has given

11 of his seed to Moloch, and wrought impiously so as to defile it.
do thou, Moses, command the children of Israel and exhort them not
give their daughters to the Gentiles, and not to take for
12 their sons any of the daughters of the Gentiles, for this is abominable
before the Lord. For this reason I have written for thee in the words
the Law all the deeds of the Shechemites, which they wrought against
Dinah, and how the sons of Jacob spake, saying: 'We will not give
daughter

13 to a man who is uncircumcised; for that were a reproach unto Israel.
And it is a reproach to Israel, to those who live, and to those that
the daughters of the Gentiles; for this is unclean and

14 abominable to Israel. And Israel will not be free from this
uncleanness if it has a wife of the daughters of the Gentiles, or has
given any of its daughters to a man who is of any of the Gentiles.

15 For there will be plague upon plague, and curse upon curse, and
every judgment and plague and curse will come : if he do this thing
hide his eyes from those who commit uncleanness, or those who defile
the sanctuary of the Lord, or those who profane His holy name, (they
will the

16 whole nation together be judged for all the uncleanness and
profanation of this man. And there will be no respect of persons [and
consideration of persons] and no receiving at his hands of fruits and
offerings and burnt-offerings and fat, nor the fragrance of sweet spices
so as to accept it: and

17 so fare every man or woman in Israel who defiles the sanctuary,
this reason I have commanded thee, saying: 'Testify this testimony to
Israel: see how the Shechemites fared and their sons: how they were
delivered into the hands of two sons of Jacob, and they slew them
tortures, and it

18 was (reckoned) unto them for righteousness, and it is written done
to them for righteousness. And the seed of Levi was chosen for the

priesthood, and to be Levites, that they might minister before the
as we, continually, and that Levi and his sons may be blessed for ever
for he was zealous

19 to execute righteousness and judgment and vengeance on all the
who arose against Israel. And so they inscribe as a testimony in his
favour on the heavenly tablets blessing and righteousness before
20 the God of all: And we remember the righteousness which the
fulfilled during his life, at all periods of the year; until a thousand
generations they will record it, and it will come to him and to his
descendants after him, and he has been recorded on the heavenly
tablets as a friend and a righteous

21 man. All this account I have written for thee, and have commanded
thee to say to the children of Israel, that they should not commit sin
transgress the ordinances nor break the covenant which

22 has been ordained for them, (but) that they should fulfil it and
recorded as friends. But if they transgress and work uncleanness in
every way, they will be recorded on the heavenly tablets as adversaries
and they will be destroyed out of the book of life, and they will be
recorded in the book of

23 those who will be destroyed and with those who will be rooted out
the earth. And on the day when the sons of Jacob slew Shechem and
writing was recorded in their favour in heaven that they had executed
righteousness and uprightness and vengeance on the sinners, and
written for a blessing.

24 And they brought Dinah, their sister, out of the house of Shechem
and they took captive everything that was in Shechem, their sheep
their oxen and their asses, and all their wealth, and all their
25 flocks, and brought them all to Jacob their father. And he reproved
them because they had put the city to the sword for he feared the
who dwelt in the land, the Canaanites and the Perizzites.

26 And the dread of the Lord was upon all the cities which are around
about Shechem, and they did not rise to pursue after the sons of Jacob
for terror had fallen upon them.

[Chapter 31]

1 And on the new moon of the month Jacob spake to all the people
his house. saying: 'Purify yourselves and change your garments, and
us arise and go up to Bethel, where I vowed a vow to Him on the
when I fled from the face of Esau my brother, because he has been
me and

2 brought me into this land in peace, and put ye away the strange
that are among you.' And they gave up the strange gods and that

was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of

3 Shechem. And he went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and set up a pillar there, and he sent word to his father

4 Isaac to come to him to his sacrifice, and to his mother Rebecca. Isaac said: 'Let my son

5 Jacob come, and let me see him before I die.' And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and they came to his father Isaac and to his mother Rebecca.

6 And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold, Jacob thy son has come'; and she kissed

7 him. And she saw his two sons, and she recognised them, and she said unto him: 'Are these thy sons, my son?' and she embraced them and she kissed them, and blessed them, saying: 'In you shall the

8 seed of Abraham become illustrious, and ye shall prove a blessing upon the earth.' And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son,

9 and wept upon his neck. And the darkness left the eyes of Isaac, and he saw the two sons of Jacob,

10 Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.' And he said unto him that they were truly his sons: 'thou hast truly seen that they are truly my sons'.

11 And they came near to him, and he turned and kissed them and he embraced them both together.

12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and

13 Judah by his left. And he turned to Levi first, and began to bless him first, and said unto him:

May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the

14 ages. And may the Lord give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence, and as the holy ones. (Even) as they, shall the seed of thy sons be blessed with glory and greatness

15 and holiness, and may He make them great unto all the ages. And they shall be judges and princes, and chiefs of all the seed of the s

of Jacob;

They shall speak the word of the Lord in righteousness,
And they shall judge all His judgments in righteousness.

And they shall declare My ways to Jacob
And My paths to Israel.

The blessing of the Lord shall be given in their mouths
To bless all the seed of the beloved.

16 Thy mother has called thy name Levi,
And justly has she called thy name;

Thou shalt be joined to the Lord
And be the companion of all the sons of Jacob;

Let His table be thine,
And do thou and thy sons eat thereof;

And may thy table be full unto all generations,
And thy food fail not unto all the ages.

17 And let all who hate thee fall down before thee,
And let all thy adversaries be rooted out and perish;

And blessed be he that blesses thee,
And cursed be every nation that curses thee.'

18 And to Judah he said:
'May the Lord give thee strength and power

To tread down all that hate thee;
A prince shalt thou be, thou and one of thy sons, over the sons of
Jacob;

May thy name and the name of thy sons go forth and traverse every
land and region.

Then shall the Gentiles fear before thy face,

And all the nations shall quake
[And all the peoples shall quake].

In thee shall be the help of Jacob,

And in thee be found the salvation of Israel.

20 And when thou sittest on the throne of honour of thy righteousness
There shall be great peace for all the seed of the sons of the below

Blessed be he that blesseth thee,
And all that hate thee and afflict thee and curse thee
Shall be rooted out and destroyed from the earth and be accursed

21 And turning he kissed him again and embraced him, and rejoiced
greatly; for he had seen the

22 sons of Jacob his son in very truth. And he went forth from bet
his feet and fell down and bowed down to him, and he blessed the
and rested there with Isaac his father that night, and they

23 eat and drank with joy. And he made the two sons of Jacob sle
the one on his right hand and the

24 other on his left, and it was counted to him for righteousness. A

Jacob told his father everything during the night, how the Lord had
shown him great mercy, and how he had prospered (him in) all

25 his ways, and protected him from all evil. And Isaac blessed the
of his father Abraham, who

26 had not withdrawn his mercy and his righteousness from the so
his servant Isaac. And in the morning Jacob told his father Isaac th

vow which he had vowed to the Lord, and the vision which he had
and that he had built an altar, and that everything was ready for t
sacrifice to be

27 made before the Lord as he had vowed, and that he had come
him on an ass. And Isaac said unto Jacob his son: 'I am not able t

with thee; for I am old and not able to bear the way: go, my son,
peace; for I am one hundred and sixty-five years this day; I am no
longer able to

28 journey; set thy mother (on an ass) and let her go with thee. A
know, my son, that thou hast come on my account, and may this o

blessed on which thou hast seen me alive, and I also have
29 seen thee, my son. Mayest thou prosper and fulfil the vow whic

thou hast vowed; and put not off thy vow; for thou shalt be called
account as touching the vow; now therefore make haste to perform
and may He be pleased who has made all things, to whom thou ha

vowed the vow.'

30 And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca
with Jacob her son, and

31 Deborah with her, and they came to Bethel. And Jacob rememb
the prayer with which his father had blessed him and his two sons
and Judah, and he rejoiced and blessed the God of his

32 fathers, Abraham and Isaac. And he said: 'Now I know that I have an eternal hope, and my sons also, before the God of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

[Chapter 32]

1 And he abode that night at Bethel, and Levi dreamed that they had been ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed
2 the Lord. And Jacob rose early in the morning, on the fourteenth day of this month, and he gave a tithe of all that came with him, both of gold and cattle, both of gold and every vessel and garment,
3 yea, he gave tithes of all. And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards, and Levi fell to the portion of the Lord, and his
4 father clothed him in the garments of the priesthood and filled his hands. And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats, a burnt-offering on the
5 altar of sacrifice, well pleasing for a sweet savour before God. This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink-
6 offerings. And when the fire had consumed it, he burnt incense of sweet fire over the fire, and for a thank-offering two oxen and four rams, four sheep, four he-goats, and two sheep of a year old,
7 and two kids of the goats; and thus he did daily for seven days. And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who
8 had delivered him out of all his tribulation and had given him his inheritance. And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he
9 gave him all the souls of the men. And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus
10 he tithed again the tithe to the Lord and sanctified it, and it became holy unto Him. And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, to this law
11 there is no limit of days for ever. This ordinance is written that it be fulfilled from year to year in eating the second tithe before the

in the place where it has been chosen, and nothing
12 shall remain over from it from this year to the year following. For
its year shall the seed be eaten till the days of the gathering of the
of the year, and the wine till the days of the wine,
13 and the oil till the days of its season. And all that is left thereof
becomes old, let it be regarded
14 as polluted: let it be burnt with fire, for it is unclean. And thus let
them eat it together in the
15 sanctuary, and let them not suffer it to become old. And all the
of the oxen and sheep shall be holy unto the Lord, and shall belong
his priests, which they will eat before Him from year to
16 year; for thus is it ordained and engraven regarding the tithe on
heavenly tablets. And on the following night, on the twenty-second
of this month, Jacob resolved to build that place, and to surround
court with a wall, and to sanctify it and make it holy for ever, for him
and his children
17 after him. And the Lord appeared to him by night and blessed him
and said unto him: 'Thy name
18 shall not be called Jacob, but Israel shall they name thy name.'
He said unto him again: 'I am the Lord who created the heaven and
earth, and I will increase thee and multiply thee exceedingly, and
shall come forth from thee, and they shall judge everywhere where
the foot
19 of the sons of men has trodden. And I will give to thy seed all the
earth which is under heaven, and they shall judge all the nations
according to their desires, and after that they shall get possession
20 of the whole earth and inherit it for ever.' And He finished speaking
with him, and He went up
21 from him. and Jacob looked till He had ascended into heaven. And
saw in a vision of the night, and behold an angel descended from
heaven with seven tablets in his hands, and he gave them to Jacob
he read them and knew all that was written therein which would be
him and his sons
21 throughout all the ages. And he showed him all that was written
the tablets, and said unto him: 'Do not build this place, and do not
it an eternal sanctuary, and do not dwell here; for this is not the place.
Go to the house of Abraham thy father and dwell with Isaac thy father
until the day
23 of the death of thy father. For in Egypt thou shalt die in peace,
this land thou shalt be buried
24 with honour in the sepulchre of thy fathers, with Abraham and
Fear not, for as thou hast seen and read it, thus shall it all be; and
thou write down everything as thou hast seen and read.'
25 And Jacob said: 'Lord, how can I remember all that I have read

seen? 'And he said unto
26 him: 'I will bring all things to thy remembrance.' And he went u
from him, and he awoke from his sleep, and he remembered every
which he had read and seen, and he wrote down all the
27 words which he had read and seen. And he celebrated there ye
another day, and he sacrificed thereon according to all that he sac
on the former days, and called its name 'Addition,' for
28 this day was added and the former days he called 'The Feast '.
thus it was manifested that it should be, and it is written on the
heavenly tablets: wherefore it was revealed to him that he should
29 celebrate it, and add it to the seven days of the feast. And its n
was called 'Addition,' because that it was recorded amongst the da
the feast days, according to the number of
30 the days of the year. And in the night, on the twenty-third of th
month, Deborah Rebecca's nurse died, and they buried her beneath
city under the oak of the river, and he called the name of this
31 place, 'The river of Deborah,' and the oak, 'The oak of the mou
of Deborah.' And Rebecca went and returned to her house to his f
Isaac, and Jacob sent by her hand rams and sheep and
32 he-goats that she should prepare a meal for his father such as
desired. And he went after his
33 mother till he came to the land of Kabratan, and he dwelt there
Rachel bare a son in the night, and called his name 'Son of my sor
for she suffered in giving him birth: but his father called his name
Benjamin, on the eleventh of the eighth month in the first of the s
week of this
34 jubilee. [2143 A.M.] And Rachel died there and she was buried
land of Ephrath, the same is Bethlehem, and Jacob built a pillar on
grave of Rachel, on the road above her grave.

[Chapter 33]

1 And Jacob went and dwelt to the south of Magdaladra'ef. And he
to his father Isaac, he
2 and Leah his wife, on the new moon of the tenth month. And Re
saw Bilhah, Rachel's maid,
3 the concubine of his father, bathing in water in a secret place, a
loved her. And he hid himself at night, and he entered the house o
Bilhah [at night], and he found her sleeping alone on a bed in
4 her house. And he lay with her, and she awoke and saw, and be
Reuben was lying with her in the bed, and she uncovered the bord
her covering and seized him, and cried out, and discovered
5 that it was Reuben. And she was ashamed because of him, and

released her hand from him, and he
6,7 fled. And she lamented because of this thing exceedingly, and
not tell it to any one. And when Jacob returned and sought her, sh
unto him: 'I am not clean for thee, for I have been defiled as rega
thee; for Reuben has defiled me, and has lain with me in the night
I was
8 asleep, and did not discover until he uncovered my skirt and slep
me.' And Jacob was exceedingly wroth with Reuben because he ha
with Bilhah, because he had uncovered his
9 father's skirt. And Jacob did not approach her again because Reu
had defiled her. And as for any man who uncovers his father's skir
deed is wicked exceedingly, for he is abominable before
10 the Lord. For this reason it is written and ordained on the heav
tablets that a man should not lie with his father's wife, and should
uncover his father's skirt, for this is unclean: they shall surely die
together, the man who lies with his father's wife and the woman a
for they have
11 wrought uncleanness on the earth. And there shall be nothing
unclean before our God in the nation
12 which He has chosen for Himself as a possession. And again, it
written a second time: 'Cursed be he who lieth with the wife of his
father, for he hath uncovered his father's shame'; and all the
13 holy ones of the Lord said 'So be it; so be it.' And do thou, Mos
command the children of Israel that they observe this word; for it
(entails) a punishment of death; and it is unclean, and there is no
atonement for ever to atone for the man who has committed this,
he is to be put to death and slain, and stoned with stones, and roo
out from the midst of the people of our God.
14 For to no man who does so in Israel is it permitted to remain a
single day on the earth, for he
15 is abominable and unclean. And let them not say: to Reuben w
granted life and forgiveness after he had lain with his father's conc
and to her also though she had a husband, and her husband
16 Jacob, his father, was still alive. For until that time there had no
been revealed the ordinance and judgment and law in its complete
for all, but in thy days (it has been revealed) as a law of
17 seasons and of days, and an everlasting law for the everlasting
generations. And for this law there is no consummation of days, an
atonement for it, but they must both be rooted out in the midst
18 of the nation: on the day whereon they committed it they shall
them. And do thou, Moses, write (it) down for Israel that they may
observe it, and do according to these words, and not commit a sin
death; for the Lord our God is judge, who respects not persons an
accepts not gifts. And tell them these words of the covenant, that

may hear and observe, and be on their guard with respect to them, that they will not be destroyed and rooted out of the land; for an uncleanness, an abomination, and a contamination, and a pollution are all they who will commit it on the earth before

20 our God. And there is no greater sin than the fornication which will be committed on earth; for Israel is a holy nation unto the Lord its God, a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy

21 nation. And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went and dwelt in the house

22 of Abraham, near Isaac his father and Rebecca his mother. And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulun, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob. And they

23 came and bowed themselves to Isaac and Rebecca, and when Isaac saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son and he blessed them.

[Chapter 34]

1 And in the sixth year of this week of this forty-fourth jubilee [2145 A.M.] Jacob sent his sons to pasture their

2 sheep, and his servants with them to the pastures of Shechem. And when the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and

3 to take their cattle as a prey. And Jacob and Levi and Judah and Joseph were in the house with Isaac their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was

4 the youngest, and for this reason remained with his father. And when came the king[s] of Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the king[s] of Ga'as, and the king[s] of Bethoron, and the king of Ma'anisakir, and all those who dwell in these

5 mountains (and) who dwell in the woods in the land of Canaan. And when they announced this to Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds.'

6 And he arose from his house, he and his three sons and all the servants of his father, and his own

7 servants, and he went against them with six thousand men, who

carried swords. And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amani-
8 sakir and Ga[ga]'as, and he recovered his herds. And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel
9 and Tamnatares. And he returned in peace, and made peace with them, and they became his
10 servants, until the day that he and his sons went down into Egypt. And in the seventh year of this week [2149 A.M.] he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem,
11 and he found them in the land of Dothan. And they dealt treacherously with him, and formed a plot against him to slay him, changing their minds, they sold him to Ishmaelite merchants, and brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the
12 chief of the cooks, priest of the city of 'Elew. And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and brought (it) to Jacob their father on the tenth of the seventh month.
13 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast hath devoured Joseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with
14 him all that day. And his sons and his daughter rose up to comfort him, but he refused to be comforted.
15 And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafrat, and Dinah also, his daughter, died after Joseph had
16 perished. And there came these three mournings upon Israel in the seventh month. And they buried
17 Bilhah over against the tomb of Rachel, and Dinah also. his daughter they buried there. And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning
18 for my son'. For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month on the day that the news which made him weep for Joseph came to Jacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the
19 affection of their father regarding Joseph his son. And this day has been ordained that they should grieve thereon for their sins, and for their transgressions and for all their errors, so that they

20 might cleanse themselves on that day once a year. And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife is Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa; and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka. And Simeon repented, and took a second wife from Mesopotamia as his brothers.

[Chapter 35]

1 And in the first year of the first week of the forty-fifth jubilee [21 A.M.] Rebecca called Jacob, her son, and commanded him regarding his father and regarding his brother, that he should honour them all the 2 days of his life. And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me and righteousness before the Lord, that I should honour them.

3 And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in

4 my heart, that I always think good concerning all. And how should I not do this thing which thou

5 hast commanded me, that I should honour my father and my brother? Tell me, mother, what

6 perversity hast thou seen in me and I shall turn away from it, and thy mercy will be upon me.' And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death. I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to

7 live.' And Jacob laughed at the words of his mother. because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not inferior in her strength; for she went in and out and saw, and her teeth were strong, and no ailment

8 had touched her all the days of her life. And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and thy strength remain with me thus as thy strength: and thou

9 wilt not die, for thou art jesting idly with me regarding thy death.

she went in to Isaac and said unto him: 'One petition I make unto thee, that thou wilt make Esau swear that he will not injure Jacob, nor pursue him with violence and enmity; for thou knowest Esau's thoughts that they are perverse from his youth,

10 and there is no goodness in him; for he desires after thy death to slay Jacob thy brother. And thou knowest all that he has done since the day Jacob thy brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off

11 all thy possessions from before thy face. And when we implored thee, thou besought him for what was

12 our own, he did as a man who was taking pity on us. And he is not angry against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us fruit and everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually

13 at home honouring us.' And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, [and

14 there is no righteousness around him.] And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved; they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone

15 after his wives and after their uncleanness and after their errors and his children. And thou dost bid me make him swear that he will not slay Jacob his brother; even if he swear he will not abide

16 by his oath, and he will not do good but evil only. But if he desire to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his

17 hands.] And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful

18 and honoured, and praised more than the guardian of Esau.' And when Rebecca sent and called Esau and he came to her, and she said unto him: 'I have a petition, my son, to make unto thee, and do

19 thou promise to do it, my son.' And he said: 'I will do everything that thou sayest unto me, and

20 I will not refuse thy petition.' And she said unto him: 'I ask you that on the day I die, thou wilt take me in and bury me near Sarah, thy father's

mother, and that thou and Jacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be
21 a blessing and a mercy in the eyes of all those that love you.' And he said: 'I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as
22 thou hast desired that her bones may be near thy bones. And I love my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him for he is my brother, and we were sown together in thy body, and we both together came
23 forth from thy womb, and if I do not love my brother, whom do I love? And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him to be higher and me
24 the lower. And I swear unto thee that I shall love him, and not desire evil against him all the
25 days of my life but good only.' And he swore unto her regarding this matter. And she called Jacob before the eyes of Esau, and gave him a commandment according to the words which
26 she had spoken to Esau. And he said: 'I shall do thy pleasure; but I shall be first in naught save in love only.'
27 And they eat and drank, she and her sons that night, and she died at three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

[Chapter 36]

1 And in the sixth year of this week [2162 A.M.] Isaac called his two sons Esau and Jacob, and they came to him, and he said unto them, sons, I am going the way of my fathers, to the eternal house
2 where my fathers are. Wherefore bury me near Abraham my father in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the sepulchre which
3 I digged for myself, there bury me. And this I command you, my sons, that ye practise righteousness and uprightness on the earth, so that the Lord may bring upon you all that the Lord said that
4 he would do to Abraham and to his seed. And love one another, my sons, your brothers as a man who loves his own soul, and let each

in what he may benefit his brother, and act together on the earth; let them love each other as their own souls. And concerning the question of idols, I command and admonish you to reject them and them, and love them not, for they are full

6 of deception for those that worship them and for those that bow to them. Remember ye, my sons, the Lord God of Abraham your father, and how I too worshipped Him and served Him in righteousness and joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted

7 out unto all the generations for ever. And now I shall make you a great oath -for there is no oath which is greater than it by the name of the glorious and honoured and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together- that ye will

8 fear Him and worship Him. And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth for ever all the days of your life

9 so that ye may prosper in all your deeds and not be destroyed. And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hands and shall be rooted out of the land of the living, and his seed shall be destroyed from

10 under heaven. But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed for destruction, and he shall depart into eternal execration; so that the condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in diseases for ever. I say and testify to you, my sons, according to the judgment which shall come upon the man who wishes to

12 injure his brother. And he divided all his possessions between the two on that day and he gave the larger portion to him that was the firstborn, and the tower and all that was about it, and all that

13 Abraham possessed at the Well of the Oath. And he said: 'This portion I will give to the

14 firstborn.' And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let it be

15 given, and I have not a single word to say regarding it, for it is mine. And Isaac said, May a blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not
16 pained concerning the birthright, lest thou shouldst work

wickedness on account of it. May the
17 Most High God bless the man that worketh righteousness, him
his seed for ever.' And he ended commanding them and blessing them
and they eat and drank together before him, and he rejoiced because
there was one mind between them, and they went forth from him and
rested that day and
18 slept. And Isaac slept on his bed that day rejoicing; and he slept
eternal sleep, and died one hundred and eighty years old. He com-
twenty-five weeks and five years; and his two sons
19 Esau and Jacob buried him. And Esau went to the land of Edom
the mountains of Seir, and
20 dwelt there. And Jacob dwelt in the mountains of Hebron, in the
tower of the land of the sojournings of his father Abraham, and he
worshipped the Lord with all his heart and according to the visible
21 commands according as He had divided the days of his generation.
And Leah his wife died in the fourth year of the second week of the
forty-fifth jubilee, [2167 A.M.] and he buried her in the double cave
23 near Rebecca his mother to the left of the grave of Sarah, his father's
mother and all her sons and his sons came to mourn over Leah his wife
with him and to comfort him regarding her, for he
24 was lamenting her for he loved her exceedingly after Rachel her
sister died; for she was perfect and upright in all her ways and honest
Jacob, and all the days that she lived with him he did not hear from
mouth a harsh word, for she was gentle and peaceable and upright
honourable
24 And he remembered all her deeds which she had done during her life
and he lamented her exceedingly; for he loved her with all his heart
with all his soul.

[Chapter 37]

1 And on the day that Isaac the father of Jacob and Esau died, [2167
A.M.] the sons of Esau heard that Isaac
2 had given the portion of the elder to his younger son Jacob and
were very angry. And they strove with their father, saying 'Why has
father given Jacob the portion of the elder and passed
3 over thee, although thou art the elder and Jacob the younger?' And
said unto them 'Because I sold my birthright to Jacob for a small number
of lentils, and on the day my father sent me to hunt and catch and
him something that he should eat and bless me, he came with quail
brought
4 my father food and drink, and my father blessed him and put me
under his hand. And now our father has caused us to swear, me and

him, that we shall not mutually devise evil, either against his brother
and that we shall continue in love and in peace each with his brother
and not make our ways

5 corrupt.' And they said unto him, 'We shall not hearken unto thee
make peace with him; for our strength is greater than his strength
we are more powerful than he; we shall go against him and slay him
and destroy him and his sons. And if thou wilt not go with us, we shall
do hurt

6 to thee also. And now hearken unto us: Let us send to Aram and to
Philistia and Moab and Ammon, and let us choose for ourselves chosen
men who are ardent for battle, and let us go against him and do battle
with him, and let us exterminate him from the earth before he grow
strong.'

7 And their father said unto them, 'Do not go and do not make war
him lest ye fall before him.'

8 And they said unto him, 'This too, is exactly thy mode of action from
thy youth until this day, and

9 thou art putting thy neck under his yoke. We shall not hearken to
these words.' And they sent to Aram, and to Aduram to the friend
their father, and they hired along with them one thousand

10 fighting men, chosen men of war. And there came to them from
Moab and from the children of Ammon, those who were hired, one
thousand chosen men, and from Philistia, one thousand chosen men
war, and from Edom and from the Horites one thousand chosen fighting
men, and from the

11 Kittim mighty men of war. And they said unto their father: Go forth
with them and lead them,

12 else we shall slay thee.' And he was filled with wrath and indignation
on seeing that his sons were forcing him to go before (them) to lead
them against Jacob his brother. But afterward he remem-

13 bered all the evil which lay hidden in his heart against Jacob his
brother; and he remembered not the oath which he had sworn to
father and to his mother that he would devise no evil all his days

14 against Jacob his brother. And notwithstanding all this, Jacob knew
not that they were coming against him to battle, and he was mourning
for Leah, his wife, until they approached very near to the

15 tower with four thousand warriors and chosen men of war. And
men of Hebron sent to him saying, 'Behold thy brother has come against
thee, to fight thee, with four thousand girt with the sword, and they
carry shields and weapons'; for they loved Jacob more than Esau.
they told him; for

16 Jacob was a more liberal and merciful man than Esau. But Jacob
would not believe until they came

17 very near to the tower. And he closed the gates of the tower; and

stood on the battlements and spake to his brother Esau and said, 'This is the comfort wherewith thou hast come to comfort me for my wife has died. Is this the oath that thou didst swear to thy father and aunts to thy mother before they died? Thou hast broken the oath, and on this moment that thou didst swear to

18 thy father wast thou condemned.' And then Esau answered and said unto him, 'Neither the children of men nor the beasts of the earth keep any oath of righteousness which in swearing they have sworn (and it is valid) for ever; but every day they devise evil one against another, and how each

19 may slay his adversary and foe. And thou dost hate me and my children for ever. And there is

20 no observing the tie of brotherhood with thee. Hear these words which I declare unto thee,

If the boar can change its skin and make its bristles as soft as wool,
Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep,

Then will I observe the tie of brotherhood with thee
And if the breasts separated themselves from their mother, for thou hast not been a brother to me.

21 And if the wolves make peace with the lambs so as not to devour and do them violence,

And if their hearts are towards them for good,
Then there shall be peace in my heart towards thee

22 And if the lion becomes the friend of the ox and makes peace with him

And if he is bound under one yoke with him and ploughs with him,
Then will I make peace with thee.

23 And when the raven becomes white as the raven,
Then know that I have loved thee

And shall make peace with thee
Thou shalt be rooted out,
And thy sons shall be rooted out,
And there shall be no peace for thee'

24 And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had sprung like the wild boar which comes upon

25 the spear that pierces and kills it, and recoils not from it; then he spake to his own and to his servants that they should attack him and his companions.

[Chapter 38]

1 And after that Judah spake to Jacob, his father, and said unto him
'Bend thy bow, father, and send forth thy arrows and cast down thine
adversary and slay the enemy; and mayst thou have the power, for
I shall not slay thy brother, for he is such as thou, and he is like thee:
us give him

2 (this) honour.' Then Jacob bent his bow and sent forth the arrow
and struck Esau, his brother (on

3 his right breast) and slew him. And again he sent forth an arrow
and struck 'Adoran the Aramaean,

4 on the left breast, and drove him backward and slew him. And then
went forth the sons of Jacob,

5 they and their servants, dividing themselves into companies on the
four sides of the tower. And Judah went forth in front, and Naphtali
Gad with him and fifty servants with him on the south side of the tower,
and they slew all they found before them, and not one individual of
them escaped.

6 And Levi and Dan and Asher went forth on the east side of the tower,
and fifty (men) with them,

7 and they slew the fighting men of Moab and Ammon. And Reuben
Issachar and Zebulun went forth on the north side of the tower, and
men with them, and they slew the fighting men of the

8 Philistines. And Simeon and Benjamin and Enoch, Reuben's son,
went forth on the west side of the tower, and fifty (men) with them, and
slew of Edom and of the Horites four hundred men, stout warriors,
six hundred fled, and four of the sons of Esau fled with them, and
their father

9 lying slain, as he had fallen on the hill which is in 'Aduram. And then
sons of Jacob pursued after them to the mountains of Seir. And Jacob
buried his brother on the hill which is in 'Aduram, and

10 he returned to his house. And the sons of Jacob pressed hard upon
the sons of Esau in the moun-

11 tains of Seir, and bowed their necks so that they became servants
to the sons of Jacob. And they

12 sent to their father (to inquire) whether they should make peace
with them or slay them. And Jacob sent word to his sons that they should
make peace, and they made peace with them, and placed the

13 yoke of servitude upon them, so that they paid tribute to Jacob
to his sons always. And they

14 continued to pay tribute to Jacob until the day that he went down
into Egypt. And the sons of Edom have not got quit of the yoke of
servitude which the twelve sons of Jacob had imposed on

15 them until this day. And these are the kings that reigned in Edom
before there reigned any king
16 over the children of Israel [until this day] in the land of Edom. And
Balaq, the son of Beor, reigned
17 in Edom, and the name of his city was Danaba. And Balaq died,
Jobab, the son of Zara of
18 Boser, reigned in his stead. And Jobab died, and 'Asam, of the
of Teman, reigned in his stead.
19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian
field of Moab, reigned in his
20 stead, and the name of his city was Avith. And 'Adath died, and
Salman, from 'Amaseqa, reigned
21,22 in his stead. And Salman died, and Saul of Ra'aboth (by the
reigned in his stead. And Saul
23 died, and Ba'elunan, the son of Achbor, reigned in his stead. And
Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead,
the name of his wife was Maitabith, the daughter of
25 Matarat, the daughter of Metabedza'ab. These are the kings who
reigned in the land of Edom.

[Chapter 39]

1,2 And Jacob dwelt in the land of his father's sojournings in the land of
Canaan. These are the generations of Jacob. And Joseph was seventeen
years old when they took him down into
3 the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief
bought him. And he set Joseph over all his house and the blessing of the
Lord came upon the house of the Egyptian on
4 account of Joseph, and the Lord prospered him in all that he did,
the Egyptian committed everything into the hands of Joseph; for he saw
that the Lord was with him, and that the
5 Lord prospered him in all that he did. And Joseph's appearance was
comely [and very beautiful was his appearance], and his master's
lifted up her eyes and saw Joseph, and she loved him
6 and besought him to lie with her. But he did not surrender to her,
and he remembered the Lord and the words which Jacob, his father,
used to read from amongst the words of Abraham, that no man shall
commit fornication with a woman who has a husband; that for him
punishment of death has been ordained in the heavens before the
High God, and the sin
7 will be recorded against him in the eternal books continually before
the Lord. And Joseph
8 remembered these words and refused to lie with her. And she

besought him for a year, but he
9 refused and would not listen. But she embraced him and held him
in the house in order to force him to lie with her, and closed the door
of the house and held him fast; but he left
10 his garment in her hands and broke through the door and fled
without from her presence. And the woman saw that he would not
with her, and she calumniated him in the presence of his lord, saying
'Thy Hebrew servant, whom thou lovest, sought to force me so that
might lie with me; and it came to pass when I lifted up my voice that
fled and left his garment in
11 my hands when I held him, and he brake through the door.' And the
Egyptian saw the garment of Joseph and the broken door, and heard
the words of his wife, and cast Joseph into
12 prison into the place where the prisoners were kept whom the king
imprisoned. And he was there in the prison; and the Lord gave Joseph
favour in the sight of the chief of the prison guards and compassion
before him, for he saw that the Lord was with him, and that the Lord
13 made all that he did to prosper. And he committed all things into
his hands, and the chief of the prison guards knew of nothing that was
done to him, for Joseph did every thing, and the
14 Lord perfected it. And he remained there two years. And in those
days Pharaoh, king of Egypt was wroth against his two eunuchs, against
the chief butler, and against the chief baker, and he put
15 them in ward in the house of the chief cook, in the prison where
Joseph was kept. And the chief of
16 the prison guards appointed Joseph to serve them; and he served
them before them. And they both
17 dreamed a dream, the chief butler and the chief baker, and they
told it to Joseph. And as he interpreted to them so it befell them, and
Pharaoh restored the chief butler to his office and the
18 (chief) baker he slew, as Joseph had interpreted to them. But the
chief butler forgot Joseph in the prison, although he had informed him
what would befall him, and did not remember to inform Pharaoh that
Joseph had told him, for he forgot.

[Chapter 40]

1 And in those days Pharaoh dreamed two dreams in one night
concerning a famine which was to be in all the land, and he awoke
from his sleep and called all the interpreters of dreams that were in Egypt
and magicians, and told them his two dreams, and they were not able to
declare (them).

2 And then the chief butler remembered Joseph and spake of him

king, and he brought him

3 forth from the prison, and he told his two dreams before him. And he said before Pharaoh that his two dreams were one, and he said unto him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine has not been in all

4 the land. And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven

5 years of famine, and the land will not perish through the famine, and will be very severe.' And the Lord gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants. We shall not find such a wise and discreet man as this man, for the spirit of the Lord is with

6 him.' And he appointed him the second in all his kingdom and gave him authority over all

7 Egypt, and caused him to ride in the second chariot of Pharaoh. And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and he placed a ring on his hand and made him ruler over all his house, and he magnified him, and

8 said unto him. 'Only on the throne shall I be greater than thou.' And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh and all his servants, and all who did the king's business loved him, and he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged the people in uprightness all the people of the land.

9 And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy in all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil

10 person (therein). And the king called Joseph's name Sephantiph and gave Joseph to wife the

11 daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook. And on the day that

12 Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh]. And in that year Isaac died. And it came to pass that Joseph had said in the interpretation of his two dreams, according to what he had said it, there were seven years of plenty over all the land of Egypt and the

13 land of Egypt abundantly produced, one measure (producing) seven and eighteen hundred measures. And Joseph gathered food into every city until they were full of corn until they could no longer count and measure

it for its multitude.

[Chapter 41]

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.] Judah took for his

2 first-born Er, a wife from the daughters of Aram, named Tamar. He hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him.

And this Er, the first-born of Judah,

4 was wicked, and the Lord slew him. And Judah said unto Onan, his brother 'Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother.' And

5 Onan knew that the seed would not be his, (but) his brother's or his, and he went into the house of his brother's wife, and spilt the seed upon the ground, and he was wicked in the eyes of the Lord, and He slew

6 him. And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till

7 Shelah my son be grown up, and I shall give thee to him to wife when he grew up; but Bedsu'el, the wife of Judah, did not permit her so to do. And Shelah to marry. And Bedsu'el, the wife of Judah, died [2168 A.M.]

8 in the fifth year of this week. And in the sixth year Judah went up to shear his sheep at Timnah. [2169 A.M.]

9 And they told Tamar: 'Behold thy father-in-law goeth up to Timnah to shear his sheep.' And she put off her widow's clothes, and put on a mantle, and adorned herself, and sat in the gate adjoining the

10 way to Timnah. And as Judah was going along he found her, and he thought her to be an harlot, and he said unto her: 'Let me come in and lie with thee'; and she said unto him 'Come in,' and he went

11 in. And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my

12 hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.' And she said unto him 'Give them to me, and thou dost send me my hire', and he said unto her: 'I will send unto thee a kid of the goats'; and he gave them to her, and

13,14 she conceived by him. And Judah went unto his sheep, and he went to her father's house. And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?' And they said

15 unto him; 'There is no harlot here with us.' And he returned and
informed him, and said unto him that he had not found her: 'I ask
people of the place, and they said unto me: "There
16 is no harlot here." ' And he said: 'Let her keep (them) lest we
become a cause of derision.' And when she had completed three
months, it was manifest that she was with child, and they told Judah
17 saying: 'Behold Tamar, thy daughter-in-law, is with child by
whoredom.' And Judah went to the house of her father, and said unto
her father and her brothers: 'Bring her forth, and let them burn
18 her, for she hath wrought uncleanness in Israel.' And it came to pass
when they brought her forth to burn her that she sent to her father
law the ring and the necklace, and the staff, saying:
19 'Discern whose are these, for by him am I with child.' And Judah
acknowledged, and said: 'Tamar
20 is more righteous than I am. And therefore let them burn her now.
And for that reason she was
21 not given to Shelah, and he did not again approach her And after
that she bare two sons, Perez [2170 A.M.]

22 and Zerah, in the seventh year of this second week. And thereupon
the seven years of fruitfulness
23 were accomplished, of which Joseph spake to Pharaoh. And Judah
acknowledged that the deed which he had done was evil, for he had
with his daughter-in-law, and he esteemed it hateful in his eyes, and
acknowledged that he had transgressed and gone astray, for he had
uncovered the skirt of his son, and he began to lament and to supplicate
before the Lord because of his transgression.
24 And we told him in a dream that it was forgiven him because he had
supplicated earnestly, and lamented,
25 and did not again commit it. And he received forgiveness because he
turned from his sin and from his ignorance, for he transgressed greatly
before our God; and every one that acts thus, every one who lies
with his mother-in-law, let them burn him with fire that he may burn
for there is
26 uncleanness and pollution upon them, with fire let them burn them.
And do thou command the children of Israel that there be no
uncleanness amongst them, for every one who lies with his daughter
in-law or with his mother-in-law hath wrought uncleanness; with fire
let them burn the man who has lain with her, and likewise the woman
with him. He will turn away wrath and punishment
27 from Israel. And unto Judah we said that his two sons had not
been born unto him with her, and for this reason
28 his seed was established for a second generation, and would not be
rooted out. For in singleness of eye he had gone and sought for

punishment, namely, according to the judgment of Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

[Chapter 42]

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2171 A.M.]

2 land, and the rain refused to be given to the earth, for none was given, and the earth fell. And the earth grew barren, but in the land of Egypt there was no famine, for Joseph had gathered the seed of the land in the

3 seven years of plenty and had preserved it. And the Egyptians came to Joseph that he might give them food, and he opened the store-house where he had gathered the grain of the first year, and he sold it to

4 the people of the land for gold. , and Jacob heard that there was famine in Egypt, and he sent his ten sons that they should procure food for themselves in Egypt; but Benjamin he did not send, and arrived among those

5 that went (there). And Joseph recognised them, but they did not recognise him, and he spake unto them and questioned them, and he said unto them; 'Are ye not spies and have ye not come to

6 explore the approaches of the land?' And he put them in ward. And after that he set them free

7 again, and detained Simeon alone and sent off his nine brothers, and he filled their sacks with corn,

8 and he put their gold in their sacks, and they did not know. And he commanded them to bring

9 their younger brother, for they had told him their father was living, and they sought their younger brother. And they went up from the land of Egypt and when they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly

10 to them, and

11 had seized Simeon till they should bring Benjamin. And Jacob said unto them; 'Me have ye bereaved of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On me has your

12 wickedness come. 'And he said: 'My son will not go down with you, lest perchance he fall sick; for their mother gave birth to two sons, and the one has perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death.'

13 For he saw that their money had been returned to every man in his sack, and for this reason he

14 feared to send him. And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for in

of the children of the Egyptians had stored up their seed for food for the time when they saw Joseph gathering seed together and putting it in storehouses

14 and preserving it for the years of famine. And the people of Egypt stored themselves thereon during

15 the first year of their famine. But when Israel saw that the famine was very sore in the land, and that there was no deliverance, he said unto his sons: 'Go again, and procure food for us that we die

16 not.' And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'

17 And Israel saw that if he did not send him with them, they should perish by reason of the famine

18 And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two

19 sons instead of his soul.' And he said unto him: 'He shall not go with thee.' And Judah came near and said: 'Send him with me, and if I do not bring him back to thee, let me bear the blame before

20 thee all the days of my life.' And he sent him with them in the first year of this week on the [2172 A.m.] first day of the month, and they came to the land of Egypt with all those who went, and (they had)

21 presents in their hands, stacte and almonds and terebinth nuts and pure honey. And they went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said unto them: Is thy youngest brother?' And they said unto him: 'It is he.' And he said: 'The Lord be

22 gracious to thee, my son!' And he sent him into his house and he brought forth Simeon unto them and he made a feast for them, and they presented to him the gift which they had brought in their

23 hands. And they eat before him and he gave them all a portion. And the portion of Benjamin was

24 seven times larger than that of any of theirs. And they eat and they and arose and remained with

25 their asses. And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them. And he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my silver cup put out of which I drink, put it in the sack of the youngest and send them away.'

[Chapter 43]

1 And he did as Joseph had told him, and filled all their sacks for them with food and put their

2 money in their sacks, and put the cup in Benjamin's sack. And early
the morning they departed, and it came to pass that, when they had
gone from thence, Joseph said unto the steward of his house: 'Pursue
them, run and seize them, saying, "For good ye have requited me
evil; you have stolen from me the silver cup out of which my lord
drinks." And bring back to me their
3 youngest brother, and fetch (him) quickly before I go forth to me
of judgment.' And he ran
4 after them and said unto them according to these words. And they
said unto him: 'God forbid that thy servants should do this thing, and
steal from the house of thy lord any utensil, and the money also which
we found in our sacks the first time, we thy servants brought back
the land of
5 Canaan. How then should we steal any utensil? Behold here are
our asses and our sacks search, and wherever thou findest the cup in the sack
of any man amongst us, let him be slain, and we and our
6 asses will serve thy lord.' And he said unto them: 'Not so, the man
with whom I find, him only
7 shall I take as a servant, and ye shall return in peace unto your
house.' And as he was searching in their vessels, beginning with the
eldest and ending with the youngest, it was found in Benjamin's
8 sack. And they rent their garments, and laded their asses, and
returned to the city and came to the
9 house of Joseph, and they all bowed themselves on their faces to the
ground before him. And Joseph said unto them: 'Ye have done evil
unto me, but God hath discovered the transgression of his servants; behold we
10 are here, the
servants of our lord, and our asses also. 'And Joseph said unto them:
'I too fear the Lord; as for you, go ye to your homes and let your
youngest brother be my servant, for ye have done evil. Know ye not
11 that a man delights in his cup as I with this cup? And yet ye have
stolen it from me.' And Judah said: 'O my lord, let thy servant, I pray
thee, speak a word in my lord's ear for two brothers did thy servant's
mother bear to our father: one went away and was lost, and hath
never
been found, and he alone is left of his mother, and thy servant our
father loves him, and his life also is bound up with
12 the life of this (lad). And it will come to pass, when we go to the
land of Egypt, thy servant our father, and the lad is
13 not with us, that he will die, and we shall bring down our father's
sorrow unto death. Now rather let me, thy servant, abide instead of
the lad as a bondsman unto my lord, and let the lad go with his brethren,
for I became surety for him at the hand of thy servant our father,
I do not

14 bring him back, thy servant will hear the blame to our father for ever.' And Joseph saw that they were all accordant in goodness one to another, and he could not refrain himself, and he told them
15 that he was Joseph. And he conversed with them in the Hebrew tongue and fell on their neck and
16 wept. But they knew him not and they began to weep. And he said unto them: 'Weep not over me, but hasten and bring my father to me, and ye see that it is my mouth that speaketh and the
17 eyes of my brother Benjamin see. For behold this is the second year of the famine, and there are
18 still five years without harvest or fruit of trees or ploughing. Come down quickly ye and your households, so that ye perish not through famine, and do not be grieved for your possessions, for
19 the Lord sent me before you to set things in order that many people might live. And tell my father that I am still alive, and ye, behold, that the Lord has made me as a father to Pharaoh,
20 and ruler over his house and over all the land of Egypt. And tell my father of all my glory, and
21 all the riches and glory that the Lord hath given me.' And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured
21 raiment and silver. And to their father he sent raiment and silver, and ten asses which carried corn,
23 and he sent them away. And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.
24 And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; go down and see him before I die.'

[Chapter 44]

1 And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his
2 father Isaac on the seventh of this month. And Jacob remembered the dream that he had seen
3 at Bethel, and he feared to go down into Egypt. And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if
4 perchance he could see a vision as to whether he should remain there down. And he celebrated the harvest festival of the first-fruits with

grain, for in all the land of Canaan there was not a handful of seed
the land], for the famine was over all the beasts and cattle and
5 birds, and also over man. And on the sixteenth the Lord appeared
unto him, and said unto him, 'Jacob, Jacob'; and he said, 'Here am I.
And He said unto him: 'I am the God of thy fathers, the God of Abraham
and Isaac; fear not to go down into Egypt, for I will there make of thee
6 a great nation I will go down with thee, and I will bring thee up
(again), and in this land shalt thou be buried, and Joseph shall put his
hands upon thy eyes. Fear not; go down into Egypt.'
7 And his sons rose up, and his sons' sons, and they placed their families
and their possessions upon
8 wagons. And Israel rose up from the Well of the Oath on the sixteenth
of this third month, and he
9 went to the land of Egypt. And Israel sent Judah before him to bow
before Joseph to examine the Land of Goshen, for Joseph had told his brethren
that they should come and dwell there that they
10 might be near him. And this was the goodliest (land) in the land of
Egypt, and near to him, for all
11 (of them) and also for the cattle. And these are the names of the sons
sons of Jacob who went into
12 Egypt with Jacob their father Reuben, the First-born of Israel; and these
these are the names of his
13 sons Enoch, and Pallu, and Hezron and Carmi-five. Simeon and his
sons; and these are the names of his sons: Jemuel, and Jamin, and
Ohad, and Jachin, and Zohar, and Shaul, the son
14 of the Zephathite woman-seven. Levi and his sons; and these are the
names of his sons: Gershon, and Kohath, and Merari-four. Judah and his
sons; and these are the names of his sons:
15 Shela, and Perez, and Zerah-four. Issachar and his sons; and these
are the names of his sons:
17 Tola, and Phua, and Jasub, and Shimron-five. Zebulun and his sons
and these are the names of
18 his sons: Sered, and Elon, and Jahleel-four. And these are the sons
of Jacob and their sons whom Leah bore to Jacob in Mesopotamia, and
and their one sister, Dinah and all the souls of the sons of Leah, and
their sons, who went with Jacob their father into Egypt, were twenty
nine, and Jacob their
19 father being with them, they were thirty. And the sons of Zilpah
Leah's handmaid, the wife of
20 Jacob, who bore unto Jacob Gad and Ashur. And there are the sons
of their sons who went with him into Egypt. The sons of Gad: Ziphion
and Haggi, and Shuni, and Ezbon, (and Eri, and Areli,
21 and Arodi-eight. And the sons of Asher: Imnah, and Ishvah, (and
Ishvi), and Beriah, and Serah,

22,23 their one sister-six. All the souls were fourteen, and all those Leah were forty-four. And the
24 sons of Rachel, the wife of Jacob: Joseph and Benjamin. And they were born to Joseph in Egypt before his father came into Egypt, to whom Asenath, daughter of Potiphar priest of Heliopolis
25 bare unto him, Manasseh, and Ephraim-three. And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and El Rosh, and Muppim, and Huppim, and Ard-eleven.
26,27 And all the souls of Rachel were fourteen. And the sons of Bilhah the handmaid of Rachel, the
28 wife of Jacob, whom she bare to Jacob, were Dan and Naphtali; these are the names of their sons who went with them into Egypt. the sons of Dan were Hushim, and Samon, and Asudi.
29 and 'Ijaka, and Salomon-six. And they died the year in which they entered into Egypt, and there
30 was left to Dan Hushim alone. And these are the names of the sons of Naphtali Jahziel, and Guni
31 and Jezer, and Shallum, and 'Iv. And 'Iv, who was born after the years of famine, died in Egypt.
32,33 And all the souls of Rachel were twenty-six. And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died
34 in Egypt before Joseph, and had no children. And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children; and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

[Chapter 45]

1 And Israel went into the country of Egypt, into the land of Goshen at the new moon of the fourth [2172 A.M].
2 month, in the second year of the third week of the forty-fifth jubilee. And Joseph went to meet his
3 father Jacob, to the land of Goshen, and he fell on his father's neck and wept. And Israel said unto Joseph: 'Now let me die since I have seen thee, and now may the Lord God of Israel be blessed the God of Abraham and the God of Isaac who hath not withheld His mercy and grace from
4 His servant Jacob. It is enough for me that I have seen thy face; I am yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be
5 His name.' And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because

saw Joseph eating with his brothers and drinking before him, and blessed the Creator of all things who had preserved him, and had preserved for him his

6 twelve sons. And Joseph had given to his father and to his brethren a gift the right of dwelling in the land of Goshen and in Rameses and the region round about, which he ruled over before Pharaoh. And his sons dwelt in the land of Goshen, the best part of the land of Egypt

7 and Israel was one hundred and thirty years old when he came into Egypt. And Joseph nourished his father and his brethren and also his possessions with bread as much as sufficed them for the

8 seven years of the famine. And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people

9 and their cattle and everything for Pharaoh. And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth

10 year, for the river had overflowed all the land of Egypt. For in the seven years of the famine it had (not) overflowed and had irrigated a few places on the banks of the river, but now it overflowed

11 and the Egyptians sowed the land, and it bore much corn that year. And this was the first year of [2178 A.M.]

12 the fourth week of the forty-fifth jubilee. And Joseph took of the harvest the fifth part for the king and left four parts for themselves for food and for seed, and Joseph made it an ordinance for

13 the land of Egypt until this day. And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth [2188 A.M.]

14 year of the fifth week of the forty-fifth jubilee. And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in

15 the land. And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the field which he dug for himself in the double cave in

16 the land of Hebron. And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them to his children until this day.

[Chapter 46]

1 And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten [2242 A.M.]

2 weeks of years, all the days of the life of Joseph And there was no Satan nor any evil all the days of the life of Joseph which he lived with his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph. And Joseph died being hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt. And he died and all

5 his brethren and all that generation. And he commanded the children of Israel before he died that

6 they should carry his bones with them when they went forth from the land of Egypt. And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the

7 Egyptians to the gates of 'Ermon. But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of

8 Egypt were closed, and none went out and none came into Egypt. Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and [2242 A.M.]

9 all his brethren died after him. And the king of Egypt went forth with the king of Canaan [2263 A.M.] in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought all the bones of the children of Jacob save the bones of Joseph, and they buried them in the

10 field in the double cave in the mountain. And the most (of them) returned to Egypt, but a few of

11 them remained in the mountains of Hebron, and Amram thy father remained with them. And the

12 king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt. And he devised an evil device against the children of Israel of afflicting them and he said unto the people of

13 Egypt: 'Behold the people of the children of Israel have increased and multiplied more than we. Come and let us deal wisely with them, lest they multiply, and we shall be afflicted, and they shall become too many, and let us afflict them with slavery; lest they come upon us, and we shall be as their slaves; lest they will join themselves unto our enemies, and get them up out of our land, for their hearts and faces are towards the land
14 of Canaan.' And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses, and they built all the walls and all the fortifications which
15 had fallen in the cities of Egypt. And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied. And the people of Egypt abominated the children of Israel

[Chapter 47]

1 And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth [2303 A.M.] from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the [2330 A.M.]

2 forty-eighth jubilee; this was the time of tribulation on the children of Israel. And Pharaoh, king of Egypt, issued a command regarding thee, that they should cast all their male children which were
3 born into the river. And they cast them in for seven months until the day that thou wast born

4 And thy mother hid thee for three months, and they told regarding thee to her. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day

5 Miriam, thy sister, guarded thee from the birds. And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maidens to

6 bring thee forth, and they brought thee unto her. And she took thee out of the ark, and she had

7 compassion on thee. And thy sister said unto her: 'Shall I go and nurse unto thee one of the

8 Hebrew women to nurse and suckle this babe for thee?' And she said (unto her): 'Go.' And she

9 went and called thy mother Jochebed, and she gave her wages, and she nursed thee. And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become

son, and Amram thy father taught thee writing, and after thou hadst completed three weeks

10 they brought thee into the royal court. And thou wast three weeks years at court until the time [2351-] when thou didst go forth from the royal court and didst see an Egyptian smiting thy friend who was [2351 A.M.]

11 of the children of Israel, and thou didst slay him and hide him in the sand. And on the second day thou didst and two of the children of Israel striving together, and thou didst say to him who was

12 doing the wrong: 'Why dost thou smite thy brother?' And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words

[Chapter 48]

1 And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell (in [2372 A.M.] the land of Midian, five weeks and one year. And thou didst return into Egypt in the second week

2 in the second year in the fiftieth jubilee. And thou thyself knowest what He spake unto thee on [2410 A.M.] Mount Sinai, and what Pharaoh Mastema desired to do with thee when thou wast returning into Egypt

3 . Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute

4 judgment and vengeance on the Egyptians? And I delivered thee from the hand of his hand, and thou didst perform the signs and wonders which thou

wast sent to perform in Egypt against Pharaoh, and

5 against all his house, and against his servants and his people. And the Lord executed a great vengeance on them for Israel's sake, and smote

them through (the plagues of) blood and frogs, lice and dog-flies, malignant boils breaking forth in blains; and their cattle by death;

by hail-stones, thereby He destroyed everything that grew for them, and by locusts which devoured the residue which had been left by the

and by darkness; and (by the death) of the first-born of

6 men and animals, and on all their idols the Lord took vengeance, and burned them with fire And everything was sent through thy hand,

thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before

7 people

7 And everything took place according to thy words; ten great and terrible judgments came on the

8 land of Egypt that thou mightest execute vengeance on it for Israel

And the Lord did everything for Israel's sake, and according to His covenant, which he had ordained with Abraham that He
9 would take vengeance on them as they had brought them by force into bondage. And the prince Mastema stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped
10 the Egyptian sorcerers, and they stood up and wrought before thee the evils indeed we permitted
11 them to work, but the remedies we did not allow to be wrought in their hands. And the Lord smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that
12 they could not perform a single sign. And notwithstanding all (these) signs and wonders the prince Mastema was not put to shame because he took courage and cried to the Egyptians to pursue after thee with the powers of the Egyptians, with their chariots, and with their hosts and with all the
13 hosts of the peoples of Egypt. And I stood between the Egyptians and Israel, and we delivered Israel out of his hand, and out of the hands of his people, and the Lord brought them through the
14 midst of the sea as if it were dry land. And all the peoples whom they brought to pursue after Israel, the Lord our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the sea. He took vengeance on 1,000,000 of them, and one thousand strong energetic men were destroyed on
15 account of one suckling of the children of thy people which they had thrown into the river. And on the fourteenth day and on the fifteenth day and on the sixteenth and on the seventeenth and on the eighteenth day prince Mastema was bound and imprisoned behind the children of Israel that he
16 might not accuse them. And on the nineteenth we let them loose so that they might help the
17 Egyptians and pursue the children of Israel. And he hardened their hearts and made them stubborn, and the device was devised by thee, O Lord our God that He might smite the Egyptians and
18 cast them into the sea. And on the fourteenth we bound him so that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in reparation for the bondage in
19 which they had forced them to serve. And we did not lead forth the children of Israel from Egypt empty handed.

[Chapter 49]

1 Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before evening, and that they should eat it by night on the evening of the fifteenth from the

2 time of the setting of the sun. For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastema had been let loose to slay the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born

3 of the captive maid-servant in the mill, and to the cattle. And this was the sign which the Lord gave them: Into every house on the lintels of the door which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those who were in the house should be saved that

4 were in the house because the sign of the blood was on its lintels. And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague was not upon them to destroy from amongst them any soul either of calf

or

5 man, or dog. And the plague was very grievous in Egypt, and there was no house in Egypt

6 where there was not one dead, and weeping and lamentation. And the children of Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt

and from

7 the evil bondage. And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year on its day, according to all the law thereof, and do not

8 adjourn (it) from day to day, or from month to month. For it is an eternal ordinance, and engraven on the heavenly tablets regarding the children of Israel that they should observe it every year on its day, once a year, throughout all their generations; and there is no limitation of days, for this is ordained

9 for ever. And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of the Lord in its appointed season, he shall take the guilt upon himself.

10 Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between

evenings, from the third part of the day to the third part of
1 the night, for two portions of the day are given to the light, and
part to the evening. This

12 is that which the Lord commanded thee that thou shouldst observe
between the evenings. And it is not permissible to slay it during any
period of the light, but during the period bordering on the evening;
let them eat it at the time of the evening, until the third part of the
night, and whatever is left over of all its flesh from the third part of
night and onwards, let them burn

13 it with fire. And they shall not cook it with water, nor shall they
eat it raw, but roast on the fire: they shall eat it with diligence, its head
and the inwards thereof and its feet they shall roast with fire, and not
eat any bone thereof; for of the children of Israel no bone shall be crushed

14 For this reason the Lord commanded the children of Israel to observe
the passover on the day of its fixed time, and they shall not break
bone thereof; for it is a festival day, and a day commanded, and there
may be no passing over from day to day, and month to month, but
the day of its

15 festival let it be observed. And do thou command the children of
Israel to observe the passover throughout their days, every year, once
a year on the day of its fixed time, and it shall come for a memorial
before the Lord, and no plague shall come upon them to
to smite in that year in which they celebrate the passover in its season
in every respect according to His

16 command. And they shall not eat it outside the sanctuary of the
Lord, but before the sanctuary of the Lord, and all the people of the
congregation of Israel shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the
sanctuary of your God before the Lord from twenty years old and
upward; for thus is it written and ordained that they should eat it

18 in the sanctuary of the Lord. And when the children of Israel come
into the land which they are to possess, into the land of Canaan, and
set up the tabernacle of the Lord in the midst of the land in one of the
tribes until the sanctuary of the Lord has been built in the land, let
them come and celebrate the passover in the midst of the tabernacle of
the Lord, and let them slay it

19 before the Lord from year to year. And in the days when the house
of the Lord has been built in the name of the Lord in the land of their inheritance,
they shall go there and slay the passover in the evening, at

20 sunset, at the third part of the day. And they shall offer its blood
at the threshold of the altar, and shall place its fat on the fire which is
upon the altar, and they shall eat its flesh roasted

21 with fire in the court of the house which has been sanctified in
the name of the Lord. And they may not celebrate the passover in the

cities, nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they shall not go astray from the Lord.

22 And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days (and) that they should observe its festival, and that they bring an oblation every day during those seven days of

23 joy before the Lord on the altar of your God. For ye celebrated the festival with haste when ye went forth from Egypt till ye entered in the wilderness of Shur; for on the shore of the sea ye completed it.

[Chapter 50]

1 And after this law I made known to thee the days of the Sabbath in the desert of Sin[ai], which

2 is between Elim and Sinai. And I told thee of the Sabbaths of the Lord on Mount Sinai, and I told thee of the jubilee years in the sabbaths of the years: but the year thereof have I not told thee till ye

3 enter the land which ye are to possess. And the land also shall keep its sabbaths while they dwell

4 upon it, and they shall know the jubilee year. Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2410 A.M.] and one week and two years: and there are yet forty years to come ('distant') for learning the [2450 A.M.] commandments of the Lord, when they pass over into the land of Canaan, crossing the Jordan to the west. And the jubilees shall pass by, until Israel is cleansed from the guilt of fornication, and uncleanness, and pollution, and sin, and evil, and dwells with confidence in all the land, and there shall be no more Satan or any evil one, and the land shall be clean from that time forth evermore.

6 And behold the commandment regarding the Sabbaths -I have written (them) down for thee-

7 and all the judgments of its laws. Six days shalt thou labour, but the seventh day is the Sabbath of the Lord your God. In it ye shall rest in the manner of work, ye and your sons, and your men-

8 servants and your maid-servants, and all your cattle and the sojourner also who is with you. And the man that does any work on it shall be cut off: whoever desecrates that day, whoever lies with (his) wife, or whoever swears that he will do something on it, that he will set out on a journey there in regard to any buying or selling: and whoever draws water there

which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house 9 shall die. Ye shall do no work whatever on the Sabbath day save ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival and a day: and

10 a day of the holy kingdom for all Israel is this day among their for ever. For great is the honour which the Lord has given to Israel they should eat and drink and be satisfied on this festival day, and thereon from all labour which belongs to the labour of the children men save burning frankincense and bringing oblations and sacrifices before the Lord for days and for

11 Sabbaths. This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord, and that He may receive them always from day to day according as thou

12 hast been commanded. And every man who does any work thereof or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by sea on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or

13 whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Sabbaths: The man who does any of these things on the Sabbath shall die, so that the children of Israel shall observe the Sabbaths according to the commandments regarding the Sabbaths in the land, as it is written in the tablets, which He gave into my hands: that I should write out for thee the laws of the seasons, and the seasons according to the division of their days.

Herewith is completed the account of the division of the days.
