

## ARTICLE II.

# THE BOOK OF JUBILEES.

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### INTRODUCTORY NOTES.

ONE of the most marked features of theological research in our day and decade is the intense interest which characterizes the work in biblical theology, technically so called, and in this department no auxiliary branch has been more productive of good results than has been that discipline called History of New Testament Times, or the study of the times of Christ as to their religious, moral, and social features. The aim of such study is to reproduce, as far as possible, the exact picture of Christ's earthly career in the midst of all the agencies which influenced him and upon which he exerted his influence; in other words, to understand Christ's words and works with their true historical background and surroundings. It is a line of investigation that has produced, indirectly, such masterpieces as Weber's *System der altsynagogalen palästinischen Theologie* (Leipzig, 1880), and, directly, such as Edersheim's *Life and Times of Jesus the Messiah*, as also the two *Neu-Testamentliche Zeitgeschichten*, of Schürer and Hausrath, as well as many other works, smaller in dimensions and more closely circumscribed in scope, while the spirit and method of this research is felt in every fibre of the leading exegetical and historical works on biblical subjects. The object of all this study is to produce an accurate and truly historical picture of Christ and Christianity.

In the pursuit of this aim the Book of Jubilees has a not unimportant mission. This importance lies in the fact

that it, if carefully studied, will furnish valuable contributions toward the understanding of that problem which lies back and behind all the work and teachings of both Christ and his disciples, as also of the writings of the latter, namely, the doctrines, beliefs, and spirit of New Testament Judaism. Christ came unto his own, and his own received him not (John i. 11), because Israel had departed from the revelations of God. Instead of a justification by faith, as is taught throughout the whole Old Testament, the cotemporaries of our Lord taught a justification by the law, a legal righteousness. The central principle of Jewish orthodoxy was the nomistic principle, that obedience to the law in all its real and imagined ramifications must be the basis of acceptance before God. Thus there was an impassable gulf fixed between the theological system of the Jews and that of Christ and his disciples. The latter was a further development from Old Testament premises; the former was a radical departure from all pre-Christian revelation. This woful heterodoxy, which constituted the backbone and marrow of the accepted theology of the day, meets Christ and his disciples wherever they work or speak, and has been an all-powerful factor in moulding the shape and form which the New Testament revelation and development has assumed. We need in this connection to cite as examples only the Pauline doctrine of the law, in which he antagonizes, not the law as such, but only the false stand-point of the Jews in regard to the law, and his outspoken and decided championship of the doctrine of justification by faith alone over against a justification by works, suggested, beyond all doubt, by the fundamental error of the Jewish system of his day.

In the study of these problems the book before us finds its mission. The editor of the Ethiopic text and German translator, Professor Dillmann, has proved to the satisfaction of scholars in general, that the book is a production of the first Christian century. In Ewald's *Jahrbücher der*

*biblischen Wissenschaft* for 1850 and 1851, he has published a German translation of the book from a single and defective manuscript, and added a short discussion of the contents. There (pp. 90-4) he shows that the book presupposes and cites those parts of the Book of Enoch which date up to about the birth of Christ, while it, in turn, has been used and quoted by the Testament of the Twelve Patriarchs, a work similar in spirit and a product of the early part of the second century. This will decide the end of the first century after Christ as the date for the composition of the Book of Jubilees. By Christian authors the work is not quoted until later. Epiphanius, Jerome, and Rufinus are the first to mention it, while Syncellus, Cedrinus, and other Byzantine writers quote from it at length. These citations are collected in Fabricius, *Codex Pseudepigraphus Veteris Testamenti*, 1722, vol. i. pp. 849-64. But the testimony of the *Testamentum XII. Patriarcharum* is decisive as to the *terminus ad quem*. Rönsch, who has made a most exhaustive study of the book, confidently claims that it was written before the destruction of the temple, pointing to the words in c. 1, 23; 49, 27, and similar passages, which could not have been written after that event. Cf. also Drummond, *The Jewish Messiah*, p. 146, and Schürer, l. c. 463.

As the book is undoubtedly the work of a Palestinian Jew and written in Hebrew (although the Ethiopic is translated from the Greek—cf. Dillmann, l. c. p. 88 ff.), it can be fairly considered as an outgrowth of that school and spirit of Judaism which we in the New Testament find arrayed in opposition to Christianity and its work. The book can best be described by calling it a haggadic commentary on certain portions of Genesis and the opening chapters of Exodus, and it is thus the oldest of all the Midrashim, and a representative example of the manner in which the learned contemporaries of Christ made use of the biblical books for their own peculiar purpose and object. It is a sample of an exegetical Targum

of those days in the spirit of New Testament Judaism. Just to what particular school of Jewish thought it owes its origin would be difficult to decide. Since the publication of the German translation, a number of Jewish scholars, such as Jellenek (*Beth-ha-Midrash*, 1855, p. x. ff.), Beer (*Das Buch der Jubiläen*, 1856), Frankel (*Monatsschrift für Geschichte u. Wissenschaft des Judenthums*, 1856), and earlier, Treuenfels (*Literaturblatt des Orients*, p. 1846), have discussed the problem, one advocating a Samaritan origin, another an Essene, another claiming that it arose in the Egyptian Diaspora, but all agreeing as to its thoroughly Jewish origin and, in general, its representative character, while Rönsch even thinks that he detects an anti-Christian tendency (*Das Buch der Jubiläen, oder die kleine Genesis*, pp. 518–20).

What time and source would indicate is amply verified by an examination of the contents. This, of course, cannot be the place, nor is it our object, to analyze critically the contents of the book, but by pointing to a few prominent features it will be readily seen how thoroughly the book harmonizes with the leading thoughts of Jewish orthodoxy in Christ's day. The centre of that orthodoxy was the law and its paraphernalia, and all means, lawful and unlawful, were put into requisition to exalt the importance of that law and to increase its authority. The eternity and pre-existence of this law, its festivals and its ceremonies, are accepted beliefs of later Judaism (cf. Weber, l. c. § 4 ff.). To the service of this dogma the writer of the Book of Jubilees has lent his pen. He again and again maintains the thesis that the law existed from eternity, although revealed in full only through Moses; that even in heaven, before the creation, the angels observed the festivals, services, and ceremonies of this law; that throughout their lives the patriarchs all strictly carried out its behests. All these things were written on the "tablets of heaven," and were gradually introduced among the pious fathers as occasion offered an

opportunity, and the teachings concerning them were laid down in writing at the very beginning, which books of mystery were handed down from father to son in theocratic succession. This is the leading thought of the whole work, and, in some form or other, is found in nearly every chapter. It is a remarkable example of how willing the Jews in Christ's day were to employ a most remarkable exegesis in order to make the records of revelation accord with their false view of its legal features.

Besides this leading characteristic of the work, there are many others of less importance that are interesting and instructive, and that cast a discerning light on the Jewish world of thought at the New Testament era. Outwardly the leading feature is the chronological system of the book, namely, its division of all ancient history of the Israelites according to the sacred periods of jubilees of forty-nine years, which fact gives it one of its Greek names, *Tὰ Ἴωβηλαῖα* (Eriphanius, *adv. Her.*, 1, 3, 6), the other being *ἡ λεπτή γένεσις*, *λεπτογένεσις*, *οἱ μικρογένεσις*, so called, not because it is shorter than the canonical Genesis, but because it had less authority. The time between the creation and the entrance of Israel into Canaan is counted as fifty jubilees, or 2,450 years, which in general agrees with the biblical records. In the details of this chronological arrangement there are occasionally slight variations from the Hebrew text, and in these instances there is often a surprising agreement with the Septuagint and the Samaritan versions. Dillmann is probably correct (p. 77) in ascribing these variations from the Hebrew, not to the author, but to the translator, accommodating the numbers to the Septuagint text recognized among the Greeks.

It is remarkable how the writer bridges over all the difficulties of the canonical Genesis. The speaking of the serpent in Paradise is explained by the fact that before the fall all animals could speak; he knows the names of all the wives of the patriarchs, also the day and month when their children were born; he shows how Genesis ii. 17

was literally fulfilled, since before the Lord a thousand years are as one day, and Adam died before he was a thousand years old; a parallel exegesis to this is found in Justin Martyr c. Tryphone 81. He narrates with whose assistance Noah brought the animals into the ark; how the Hamitic tribes of Palestine unlawfully took possession of Shem's portion; that Rebecca loved Jacob more than Esau because Abraham had told her that the younger son would be the theocratic successor; also why it was that Amnon refused to take Tamar to wife; how Moses was preserved in the bulrushes, etc., and many other biblical narratives are explained and complemented in various manners, usually in an apologetical spirit.

The book is also full of stories and fables concerning the fathers in Israel, some of these being found also in the Testament of the Twelve Patriarchs, and other earlier and later works, but many not preserved elsewhere. In this connection we mention the names of the wives of the patriarchs and of the sons of Jacob; the name of the land to which Adam was driven after the expulsion from Eden; the number of the sons of Adam; the four sacred mountains of the earth; the name of the mountain of the Ararat chain where the ark rested; the extensive account of the fall of the angels in the days of Jared, together with the dire consequences of their sins with the daughters of men, which story forms the burden of the earliest portions of the book; the story of the books of Enoch, Noah, Abraham, Isaac, and others; the early days of Abraham, his piety, and fight against the idolatry of his father's house; the ten temptations of Abraham, and many similar stories concerning Jacob and his relations to Esau, and concerning the sons of Jacob and their history. The angelology and demonology of the book are carried out quite extensively, and in the main thoughts agree with the ideas found in other apocalyptic works. The patriarchs are all models of virtue, and especially prominent through their observance of the Levitical ordinances

and ceremonies. The rest of the work is in harmony with these statements. Both through what it states and what it omits, the work is instructive in teaching what was the *Zeitgeist* among the Jews in those memorable days.

But, of course, the full contribution of the Book of Jubilees to the New Testament can only be secured through a careful and patient study of every chapter and verse. In order to enable scholars who are not acquainted with the Ethiopic to do this work, the present translation is here offered. It has been made directly from the best Ethiopic text accessible, and with the best aids at the translator's command. As has been stated above, the German translation by Dillmann is from a single defective and poor manuscript. Nine years after its publication, in 1859, Dillmann, the prince of Ethiopic scholars in our century, issued a critical edition of the Ethiopic text on the basis of two manuscripts, entitled, *Liber Jubilaeorum Qui idem a Graecis Ἡ λεπτὴ γένεσις inscribitur, versione Graeca deperdita, nunc nonnisi in Geez lingua conservatus, nuper ex Abyssinia in Europam allatus, Aethiopice ad duorum librorum manuscriptorum fidem primum edidit Dr. August Dillmann*. He had hoped himself to make a new translation of the book from this improved text (cf. Praefatio p. x.), but has never been able to do so. In Rösensch's edition, however, of a Latin fragment of the book found in 1861 by Ceriani, and embracing about one-third of the book, he has given a Latin translation from the Ethiopic of those sections corresponding to the Ceriani fragment. The need of a new translation has frequently been urged (cf., e. g., Drummond, l. c., p. 144). As there is no such version in any modern language, the present translator has attempted to do this, leaving to others to investigate the book in its whole length, depth, and breadth. In order to facilitate the study of the book, the translator has not only adopted the division of Dillmann into chapters, but has also divided these again into verses. The lack of this latter feature in Dillmann makes the use of his version very difficult. The

fullest discussion of the book is that of Rönsch, besides whose work those mentioned in this introductory note may be consulted. The English reader will find valuable aid in Drummond, pp. 143-147.

### THE BOOK OF JUBILEES.

These are the words of the division<sup>1</sup> of days, according to the law and testimony,<sup>2</sup> according to the events of the years, according to their sevens, according to their Jubilees, to all the years of the world, according to the word of the Lord on Mount Sinai to Moses, when he ascended to receive the stone tablets of the law and the commandments by the voice of the Lord when he said to him: "Ascend to the top of the mountain!"<sup>3</sup>

CHAP. I. And it happened in the first year of the Exodus of the children of Israel out of Egypt, in the 3rd month, on the 16th of this month, and the Lord spoke to Moses saying: "Ascend to me here on the mountain, and I will give to thee the two stone tablets of the law and the commandments; as I have written them, thou shalt make them known." 2. And Moses ascended the mountain of the Lord, and the glory of the Lord dwelt on the mountain of Sinai, and a cloud overshadowed it six days. 3. And the Lord called to Moses on the seventh day in the

<sup>1</sup> Kûfâlê, i. e., division, or rather, "Book of Division," is the name by which this book is known among the Abyssinians. As such it is cited, e. g., in the Apostolic Canons, 55. In Fell's edition, c. 56, we read of "three books of the Kûfâlê." The name is derived from the fact that the author divides the history he records according to the chronological system of jubilee periods.

<sup>2</sup> Both words used in the original for law and testimony are frequently employed for "covenant," *διαθήκη*. The two together evidently express the covenant relation between Israel and Jehovah.

<sup>3</sup> In claiming divine and Sinaitic authority for the production before us, the author does nothing more than what is claimed for the whole of the oral traditions of the Jews. Cf. especially the opening sentences of the *Pirke Aboth* in the Mishna. The apocalypses of the same period also claim inspiration, prominently the book of Enoch. Such a *fia fraus* was manifestly not considered a moral wrong.

midst of the cloud; and he saw the glory of the Lord like a flaming fire on the top of the mountain.' 4. And Moses was there on the mountain forty days and forty nights, and the Lord instructed him in regard to what was past and what would be, the words of the division of days, both in the law and the testimony. 5. And he said to him: "Incline thy heart to every word which I shall speak to thee, and write them into a book, in order that their generations may see how I have left them on account of all the evil which they do, in rebelling and in deserting the covenant which I established between me and thee this day on Mount Sinai for their generations. 6. And it will be and these words shall declare it thus when all the punishments shall come over them, and they will know that I am more righteous than they in all their judgments and their desires, and they will know that I was with them. 7. And thou, write for thyself all these words which I make known to thee this day (for I know their rebellion and their stiff neck<sup>1</sup>) before I shall lead them into the land which I have sworn to their fathers, to Abraham and to Isaac and to Jacob, saying, "To your seed I will give this land, which flows with milk and honey; and they shall eat and be satisfied. 8. And they will turn themselves to false gods, who did not deliver them from all their oppression; and this testimony will be heard against them for a testimony. 9. For they will forget all my ordinances which I have commanded them, and will walk after the Gentiles and after their impurity and after their shame, and will serve their gods, and these will become for them an offence unto oppression and misfortune and for a trap. 10. And many will be destroyed and will be taken captive and will fall into the hands of the enemy, because they have deserted my ordinances and my com-

<sup>1</sup> Cf. Ex. xxiv. 15-17.

<sup>2</sup> Deut. xxxi. 27. Here, and indeed throughout the opening chapters of the book, there is a marked similarity between the author's ideas and that of the book of Deuteronomy.

mands and the festivals of my covenant, and my sabbaths and that which I have sanctified to myself in their midst, and my tabernacle and my sanctuary which I have sanctified to myself in the midst of the land that I should set my name over it and it should dwell there. 11. And they will make to themselves altars on heights and groves and sculptured idols, and each one will worship his own idol for sin, and they will offer their children to the demons and to all the deeds of the error of their hearts. 12. And I will send witnesses to them that I may testify over them, but they will not hear and will slay my witnesses, and they will cast out those who seek the law, and will abolish the whole [law], and will begin to do evil before my eyes. 13. And I will hide my face from them and I will deliver them over to the gentiles for captivity and for binding and for devouring and for expelling them from the midst of the land, and I shall scatter them in the midst of the gentiles. 14. And they will forget all my law and all my commandments and all my judgment, and they will err in reference to new moons and sabbaths and festivals and jubilees and ordinances. 15. And then they will turn themselves to me from the midst of the gentiles with all their hearts and all their soul and all their power, and I shall gather them from amongst all the gentiles, and they will seek me that I may be found for them when they seek me with all their heart and with all their soul, and I will open to them much peace and righteousness. 16. And I will transplant them as a plant of righteousness, with all my heart and with all my soul, and they will be to me for a blessing and not for a curse, a head and not a tail; and I will build up my sanctuary in their midst, and I will dwell with them, and I will be to them their God, and they shall be to me my people, in truth and in righteousness, and I will not desert them and will not deny them, for I am the Lord their God." 17. And Moses fell down upon his face, and he prayed and said: "My Lord and my God, do not for-

sake thy people and thy inheritance to wander in the error of their hearts, and do not deliver them into the hands of their enemies, the gentiles, that these may not rule over them, and that they do not make them to sin against thee. 18. O Lord, let thy mercy be raised over thy people, and create for them a righteous mind, and let not the spirit of Beliar<sup>1</sup> rule over them to accuse them before thee, to entrap them away from the path of righteousness, that they be destroyed from before thy face. 19. But they are thy people and thy inheritance, which thou hast delivered from the hands of the Egyptians with thy great power; and create in them a clean heart and a holy spirit, and let them not be entrapped in their sins from now on and to eternity!" 20. And the Lord said to Moses: "I know their contrariness and their thoughts and their stiff neck, and they will not obey until they learn their sins and the sins of their fathers. And after this they will turn to me in all righteousness and with their whole heart and with their whole soul, and I will circumcise the foreskin of their hearts and the foreskin of the hearts of their seed, and I will create for them a holy spirit, and will cleanse them so that they do not turn away from me from this day to eternity. 21. And their souls will cling to me and to all my commandments, and my commandments shall return to them, and I will be to them a father, and they shall be to me children. And they shall all be called the children of the living God, and will know all things of the spirit and all things of service, and it will be known that they are my children and that I am their father in righteousness and in truth, and that I love them. 22. And thou, write down for thyself all these words which I have this day make known to thee on this mountain, the first and the last and what is future, according to all the division of days in the law and in the testimony, and according

<sup>1</sup> Beliar, βελιαρ, cf. 2 Cor. vi. 15, a name of Satan frequently found in apocalyptic and early ecclesiastical literature.

to the weeks<sup>1</sup> of the jubilees to eternity, until I descend and dwell with them in all eternity."

23. And he said to the angel of the face:<sup>2</sup> "Write for Moses from the beginning of creation until my sanctuary shall have been established in their midst for all eternity, and the Lord will have appeared to the eyes of all, and all will know that I am the God of Israel and the Father of all of the children of Jacob and King on Mount Zion from eternity to eternity. And Zion and Jerusalem will be holy."

24. And the angel of the face, who went before the tents of Israel, took the tablets of the division of years from the time of the creation, the law and the testimony for the weeks and the jubilees, each year according to all its numbers and the jubilees according to years from the day of the new creation, when heaven and earth were created new, and also all creation according to the powers of heaven and all the creation of the earth, until then when the sanctuary of the Lord will be made in Jerusalem on Mount Zion, and all the luminaries will be renewed for a healing and for peace and for a blessing for all the chosen of Israel, that it may be thus from this day on and to all the days of the world!

CHAP. II. And the angel of the face spöke to Moses by the command of the Lord, saying: "Write all the words

<sup>1</sup> The word "weeks" is used throughout the work in the sense of week of years, i. e., forty-nine years, or one jubilee period.

<sup>2</sup> The biblical מלאך הפנים, the favorite angels of apocalyptic writers, whose mission is the mediatorship between God and man. Later writers resort to this means of communication between divinity and humanity all the more in order to preserve the former from all contact with the latter, and thus preserve the holiness of God. The idea is born from the same spirit that induced the Septuagint translators to smooth over the anthropomorphism and anthropopathies of the Hebrew text, and helped much to the development of Philo's *logos* idea and allegorical method of interpretation, as also to the popularity of the *Memre* mediatorship in God's dealings with men and the world so generally prevalent in the Targumim. Cf. Zech. i. 9. and similar passages, and also Weber, System der altsynag. palest. Theologie, passim.

of creation, how in six days the Lord God finished all the works which he created, and rested on the seventh day and sanctified it for all the years and established it as a sign for all his works." For on the first day he created the heavens above and the earth and the waters and all the spirits that serve before him, and the angels of the face and the angels that cry "holy," and the angels of the spirit of fire,<sup>9</sup> and the angels of the spirit of wind, and the angels of the spirit of the clouds of darkness and of hail and of hoarfrost, and the angels of the abysses and of thunder and of lightning, and the angels of the spirits of cold and of heat, of winter and of spring and of fall and of summer and of all the spirits of the multitude of works which are in the heavens and on the earth and in all the depths, and of darkness and of light and of dawn and of eve which he has prepared in the knowledge of his heart. 2. And at that time we saw his work and praised him and lauded before him on account of all his work, for seven great things did he make on the first day.<sup>9</sup> 3. And on the second day he made a firmament between the waters, and the waters divided on this day, and half of it ascended upward, and half of it descended beneath the firmament over the face of the earth. And this work alone was made on the second day. 4. And on the third day he did as he said to the waters that they should cross from the face of the whole earth to one place, and that dry land should appear. 5. And he made the waters thus as he said to them, and they gathered from over the face of the earth into one place outside of this firmament, and the dry land appeared. 6. And on that day he created for it

<sup>9</sup> The idea underlying this and similar expressions found so frequently in the Jewish apocalypses is that all objects in nature which can be agencies for good or for evil are under the management of particular angels who direct their use according to the will of the Lord. Especially is this the case in the Noachic fragments of Enoch. Cf. the translator's version of that book (Andover, 1882), chap. 60 sqq. and notes.

<sup>1</sup> I. e., heaven, earth, water, serving spirits, angels of the face, angels of praise, and angels of the elements. Cf. also verse 17 of this chapter.

[the water] the abysses of the seas, according to their separate gathering places, and all the rivers and the gathering places of the waters in the hills and in all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown according to its kind, and every thing that is eaten, and the trees which bear fruit, and the wild trees, and the garden of Eden for pleasure; and all these four<sup>1</sup> great creations he made on the third day. 7. And on the fourth day he made the sun and moon and stars and placed them in the firmament of heaven that they should shine over the earth and to rule over day and night and to divide between night and day and between darkness and light. 8. And God established the sun as a great sign over the earth and for days and for sabbaths and for months and for festivals and for years and for jubilees and for all seasons of the years. 9. And he shall divide between light and darkness and for prosperity that all things that sprout and grow on earth may prosper. 10. These three kinds God made on the fourth day. 11. And on the fifth day he created the great animals in the abysses of the seas (for these were the first things of flesh created by his hands), and every thing that moves in the waters, and the fishes and every thing that flies, the birds and their whole kind. 12. And the sun arose over them to prosper them, and over all that was on the earth, every thing that sprouts out of the earth and all the trees that bear fruit and all flesh: these three kinds he made on the fifth day. 13. And on the sixth day he made all the animals of the earth and all the beasts and every thing that moves over the earth. 14. And after all this he made mankind, a single one; male and female he created them, and made him ruler over all things upon the earth and in the seas and over that which flies and over all the animals and beasts and over every thing that moves on the earth, and over the whole earth;

<sup>1</sup> I. e., the terra firma, the gathering places for the water, the plants, and Eden.

and over all this he made him ruler. 15. And these four kinds he made on the sixth day. And there were altogether twenty-two kinds.<sup>1</sup> 16. And he completed all his work on the sixth day,<sup>2</sup> all that is in the heavens and on the earth and in the seas and in the abysses, in the light and in the darkness and in every thing; and he gave us [the angels] a great sign, the day of sabbaths, that we should do work six days, and should rest on the sabbath from all work. 17. And all the angels of the face and all the angels that cry "holy," to us, these two great kinds, he said that we should observe the sabbath with him in heaven and on earth.<sup>3</sup> 18. And he said to us: "Behold, I shall separate for myself a people from among all the nations, and these shall celebrate the sabbath, and I shall sanctify them unto myself as a nation, and I will sanctify them unto myself as a people, and will bless them, as I have sanctified the day of sabbaths, and I will sanctify them unto me and thus I will bless them; and they shall be to me my people, but I will be to them a God. 19. And I chose the seed of Jacob from among all that I have seen and have written him down as a first born son, and I have sanctified him unto myself forever and ever; and the day of the sabbaths I will teach them, that they observe sabbath on it from all work." 20. And he made therein a sign that they too should observe the sabbath with us on the seventh day, to eat and to drink and to bless him who has created all things, as he blessed and sanctified unto himself a

<sup>1</sup> I. e., seven kinds on the first day, one on the second, four on the third, three on the fourth, three on the fifth, and four on the sixth day.

<sup>2</sup> The writer follows the Septuagint with its *ἐν τῇ ἡμέρᾳ τῇ ἑκτῇ* in Gen. ii. 2. It will be remembered that the Hebrew text here has *ביום השביעי*.

<sup>3</sup> Not only the pre-existence of great persons, such as the Messiah, but of sacred objects and ceremonies is a favorite idea of apocalyptic writers. According to the book of Jubilees, the Israelite economy was but a reflex and reproduction of an eternal and more perfect *hierarchy caelestis* among the angels around the throne of grace. Cf. especially the translator's introduction to Enoch p. 48 sqq. In *Assumptio Mosis* 1. 17 we have the same view we find expressed here concerning the observance of the sabbath in heaven, cf. also verse 27 of this chapter.

people which shall appear from amongst the nations and that they should observe the sabbath together with us. And he caused that before him his commands should ascend like a sweet savor which should be acceptable before him all the days of the twenty-two heads of men from Adam to Jacob. And twenty-two kinds of works were made until this seventh day;<sup>1</sup> this thing is blessed and holy, and the former too is blessed and holy: and this one with that one serves for a sanctification and blessing. 21. And to this one [Jacob and his seed] was given that they should be for all days the blessed and holy ones of the testimony and the first law, just as he had blessed and sanctified the seventh day on the seventh day. 22. He created heaven and earth and every thing that he created in six days, and the Lord established a holy festival day for all his creation; and therefore he commanded on its account that he who does any work on it shall die, and whoever defiles it shall surely die. 23. And thou, command the children of Israel, and they shall observe this day, so that they keep it holy and do not work on it any work, and do not defile it; for it is holier than all the days. 24. All who profane this day shall surely die, and all who do any work on it shall surely die forever; so that the children of Israel observe this day in their generations and be not rooted out of the land; for it is a holy day and a blessed day. 25. And every man who observes it and keeps the sabbath on it away from all his work, will be blessed and holy for all his days like unto me. 26. And announce and say to the children of Israel the law of this day, and that they shall observe the sabbath on it, and do not desert it in the error of their hearts, and that they be not engaged in doing any thing on it which should not be done, and that they do not prepare on it any thing that

<sup>1</sup> In connection with this observe, that as there had been twenty-two different works of creation before the sanctification of the sabbath by the angels (cf. v. 15 sqq.) thus too there should be twenty-two generations of people before in Israel a nation should arise that would establish the sanctification of the sabbath on earth.

is eaten or drunk, nor draw water, nor on it carry in or bring out of their gates any thing that is carried, which they have not prepared for themselves as a work on the six days in their houses. 27. And they shall not carry out or bring in on that day from one house to another, for this is a holy and blessed day over all the days of jubilees; on it we observed the sabbath in heaven, before it was known to any mortal to observe the sabbath on it on the earth. 28. And the Creator of all blessed it; but he did not sanctify all nations and peoples to observe the sabbath on it, only Israel alone: to them alone he granted to eat and to drink and to observe sabbath on it on the earth. 29. And the Creator of all blessed it, who had created this day for a blessing and a sanctification and for glory above all the days. 30. This law and testimony was given to the children of Israel as a law forever to their generations.

[TO BE CONTINUED.]