

all of the elect of Israel and in order that it might be thus from that day and unto all the days of the earth.

Description of six days of creation

- 1 **2** And the angel of the presence spoke to Moses by the word of the LORD, saying, "Write the whole account of creation, that in six days the LORD God completed all his work and all that he created. And he observed a sabbath the seventh day, and he sanctified it for all ages. And he set it (as) a sign for all his works."
- 2 For^a on the first day he created the heavens, which are above, and the earth, and the waters and all of the spirits which minister before him: Job 38:7
- the angels of the presence, Ps 104:4
 and the angels of sanctification, 1En 60:12-21
 and the angels of the spirit of fire,^b 1En 75
 and the angels of the spirit of the winds, 1En 80
 and the angels of the spirit of the clouds and darkness and snow^c and hail and frost, 2En 19:1-4
 and the angels of resoundings^d and thunder and lightning, Ps 77:18; 104:7
 and the angels of the spirits of cold and heat and winter and springtime and harvest and summer, Job 37:4
 and all of the spirits of his creatures which are in heaven and on earth.

And (he created) the abysses^e and darkness—both evening and night^f—and light—both dawn and daylight^g—which he prepared in the knowledge of his heart.

- 3 Then we saw his works and we blessed him^h and offered praise before him on account of all his works because he made sevenⁱ great works on the first day.

2 a. There is a Gk. text contained in a work by Epiphanius entitled *De mensuris et ponderibus*, which is parallel to Jub 2:2–21. Charles published the relevant portions of that text in parallel columns opposite his Eth. text. Although the Gk. text is frequently abbreviated, it is, however, quite close to the Eth. in the passages which remain.

A portion of the Syr. text published by E. Tisserant also begins at this point and continues through vs. 16. The Syr. parallel is not as precise as the Gk., but it is helpful in confirming a few readings.

b. The "angels of the spirit of fire" are mentioned in MSS B C D, but are lacking in MS A and the Gk. text of Epiphanius. Charles did not include the phrase in his Eth. text, but he had it printed between brackets in his English translation. The phrase is also lacking in Syr., but that text is drastically abbreviated.

c. The word "snow" is supplied from the Gk. text of Epiphanius. Eth. MSS C D omit the word and MSS A B read "and everything," which is difficult.

d. The Eth. word which appears in the MSS means "depths," but Charles emended it to read "voices" in agreement with the reading in Epiphanius. If translated literally, the Eth. word for "voices" would not appear to be as suitable to read beside "thunder and lightning" as "depths," but the Heb. word *qōl*, which was probably used in this passage, means both "voice" and "thunder." It is in the latter sense that it is used here.

e. The Eth. MS reads "what is in the abysses," but Charles emended his text to agree with the Gk. The Syr. text also agrees with the Gk. The abyss is one of the seven works created by God on the

first day. It is the abyss itself and not just its content that needed to be created the first day.

f. The word "night" is restored from the Gk. text of Epiphanius. It also seems justified to balance the structure of the sentence.

g. Only one Eth. MS (A) has the word "daylight," but its presence in the Gk. text supports the reading. The word order of the sentence from "darkness" to "daylight" follows the order in the Gk. text of Epiphanius. The word order in Eth. differs.

h. There is an interesting parallel in a text from a Qumran collection of Psalms (11QPs^a). P. W. Skehan referred to it as the "Hymn to the Creator" (*Jubilees and the Qumran Psalter* CBQ 37 [1975] 343–47). He demonstrated that vss. 4–6 of that hymn, in which the author describes God's creative acts and the hymnic response of the angels, are closely related to Jub 2:2f. The number of literal parallels is striking.

This theme of angelic praise to the Creator on the day when the angels were created has more recently appeared in the famous collection of Coptic gnostic tractates from Nag Hammadi. In the Apocryphon of John, for example, as each pair of invisible eons is created they glorify the Invisible One and his perfect power, Barbelo (5:18–9:25; cf. NHL, pp. 98–116).

This theme already appears in Job 38:7 where "the morning stars sang together and all the sons of God shouted for joy," but both the Qumran and later Nag Hammadi texts reflect an elaboration of the motif suggested by Jub.

i. The seven created works were: heaven, earth, waters, all the ministering spirits, the abyss, darkness, and light.