

The Book of Jubilees

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Facing Greek and Latin – English Text



Timothy A. Lee Publishing

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Introduction

This is a facing parallel edition for The Book of Jubilees. The purpose of this book and its series is to encourage students, scholars, and interested lay persons to read and study numerous Early Jewish Writings that have been marginalised for too long in scholarship. The book displays the Early Jewish Writings in an ancient language alongside a facing English translation for comparison.

Jubilees is paradigmatic for rewritten scripture (Rewritten Bible). It covers Genesis 1 – Exodus 24 following the biblical order of events. Jubilees puts itself on par with scripture and aimed to supplement and explain it with interpretive paraphrase.¹ However, it does not seek to replace the Torah, rather it depends on that. See the references to ‘the first testimony and law’ (Jub. 2.24) and the citation of Genesis 34.14 in ‘the words of the Law’ (Jub 30.12).² In addition it depends on and refers to the third century BCE Astronomical Book of Enoch (72-82) (Jub. 4.17).

It advocates for a solar calendar; hence events are dated by this (see the dates in the margins of the text). Years are di-

¹ Philip S. Alexander. “Retelling the Old Testament.” In: *It is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars, SSF*. ed. by D. A. Carson and H. G. M. Williamson. Cambridge: Cambridge University Press, 1988, pp. 99–121, pp. 100, 104.

² It also depends on other books such as the book the first law (6.22), the books of Enoch and Noah (21.10), the books of Levi (45.16).

vided into 364 days, and years come in seven-year periods, while seven seven-year periods make a Jubilee. Other themes include attention to halakha, which is God's will for how his people live. It introduces intermediary angels and the demon Mastema as agents between God and people. Mastema not God suggests that Abraham sacrifice Isaac (Jub. 17.15-16, cf. Gen 22), and Mastema not God attempts to kill Moses upon his return from Midian to Egypt (Jub. 48.2-3, cf. Exod. 4.24). There is also a subtle reference against Hellenism in the command to cover yourselves unlike the gentiles, which is seen as a response to the founding of a gymnasium in Jerusalem (Jub. 3.31, 15.34).

Jubilees was composed in the mid-second century BCE. Our earliest manuscript (4Q216) comes from 125-100 BCE.³ The book was originally composed in Hebrew given the evidence from the Dead Sea Scrolls, but also allusion to Abraham learning Hebrew (Jub. 12.25-27). Jubilees was a hugely popular work in early Judaism, more authoritative than many works that form the Bible. Fourteen manuscripts were found among the Dead Sea Scrolls, which is more than were found for twenty-two books of the Hebrew Bible. One Dead Sea scroll (4Q228) cites Jubilees with the formula for citing scripture 'it is written'.⁴ So significant is this that this small fragment is known as '4Q Text with a Citation of Jubilees'. It is even cited as authoritative in the Damascus Document (a book also available in this series). CD 11.18 writes, 'so it is written, "save your Sabbaths."' This probably refers to Jubilees 50.10. The Damascus Document certainly points readers to Jubilees writing, 'as to the explanation of their ends for a remembrance to Israel of all these, behold, it is exactly explained in the Book of the Divisions of the Seasons according to their jubilees and their weeks.' (CD 16.1-4). The Book of the Divisions of the Seasons is likely the original name for the book, though it was also known as the Little or Lesser

³ J. VanderKam, *Jubilees. A Commentary in Two Volumes* (Hermeneia. A Critical and Historical Commentary on the Bible) 1.37-38, 2018.

⁴ 'for thus it is written in the book of the divisions...' כִּי כֵן כָּתוּב בַּמַּחְלָפֶת (4Q228 1.i 9).

Genesis. It remains authoritative in the Ethiopian church and among Ethiopian Jews. However, it fell out of favour for many in the early church and was rejected by the rabbis.

What are Early Jewish Writings?

This series of early Jewish writings is unique for it presents Greek, Latin, Ethiopic, or Syriac texts alongside an English translation. This allows students, scholars, and interested lay persons to get into these marginalised texts quickly and without the need for unaffordable editions. The works included in this series are those not found in the Rabbinic Bible, Christian deuterocanonical works (or apocrypha), and Hellenistic Jewish works such as Josephus and Philo. They reflect different theologies and a pluriformity of beliefs unknown in Judaism until being rediscovered in the last few centuries. These writings contain numerous genres popular from the period. These include: Apocalyptic writings (e.g., 1 Enoch, 4 Ezra, 2 Baruch, Sibylline Oracles); Rewritten Scripture (e.g., Jubilees, the Genesis Apocryphon, the Temple Scroll, Liber Antiquitatum Biblicarum, Josephus' Jewish Antiquities); Psalms, and Prayers (e.g., The Psalms of Solomon, additional Psalms); Legends (e.g., the Letter of Aristeas); Testaments (e.g., Testament of Twelve Patriarchs, Testament of Abraham); and more explicitly Hellenistic works (e.g., Exagoge).

These books have historically been referred to as pseudepigrapha (singular pseudepigraphon); however, growing awareness of the problems with this term have led me to disregard it in place of the more neutral 'early Jewish writings'. There are two main problems with the term pseudepigrapha.

Firstly, it involves anachronistic value judgements of different corpus when the boundaries were not so clear.⁵ For instance, 4

⁵ See Hindy Najman. "The Vitality of Scripture Within and Beyond the "Canon"." In: *Journal for the Study of Judaism* 43 (2012), pp. 497–518.

Ezra is normally included among the Pseudepigrapha since it is not found in the Septuagint, but from the eighth century it began to be included among the Latin Vulgate with Christian additions in a work known as 2 Esdras, so is found in many Catholic and Anglican Bibles today. Likewise, Jubilees and 1 Enoch are found in the Ethiopic Bible and so canonical for the Ethiopian Orthodox church and Beta Israel (Ethiopian Jews).⁶

Secondly, the term pseudepigrapha contains the idea of forgery and falsehood which degrades the works.⁷ It is probable that many of these works were not written to deceive, but followed the accepted literary conventions of the day in a culture for whom our modern concepts of authority would be alien. The place use of pseudepigrapha was contested in the early church.⁸ We should not assume these writings are frauds, or literary devices that the audience were expected to recognise. Michael Stone argues a kernel of actual visionary activity or religious experience lies behind many of these visions.⁹ Philip Alexander also finds it possible the scribes were inspired interpreters like the Teacher of Righteousness at Qumran (1QpHab 7.4-5), though thinks it more likely the authors received traditions they believed originated with figures such as Moses.¹⁰ Origen adopted an eclectic position where he considered some works neither genuine, nor spurious, but mixed and thus for for (cautious) use (Commentary on John 13.104).¹¹

⁶ Likewise, the Psalms of Solomon and Book of Odes are sometimes also included among the Deuterocanonical works since they are preserved in several Septuagint manuscripts.

⁷ James C. VanderKam. *An Introduction to Early Judaism. Second Edition.* Eerdmans: Grand Rapids, MI, 2022, p. 56. The Oxford English Dictionary simply defines the pseudepigrapha as spurious (i.e. fake) writings.

⁸ The term pseudepigrapha was used by the Church Fathers. Eusebius quotes Serapion of Antioch (c. 200 CE) who speaks of rejecting works false ascribed to Peter, such as the ‘Gospel of Peter’ (Eccl. Hist. 6.12.3)

τὰ δὲ ὀνόματι αὐτῶν ψευδεπίγραφα ἔμπειροι παραιτούμεθα

‘the writings which **falsely ascribe** their names we reject intelligently.’

⁹ Michael E. Stone. *Ancient Judaism. New Visions and Views.* Grand Rapids, MI: Eerdmans, 2011, p. 90.

¹⁰ Alexander, “Translating the Old Testament,” p. 101.

¹¹ Πέτρου κηρύγματος ... ἐξετάζοντας καὶ περὶ τοῦ βιβλίου, πότερόν ποτε γνήσιόν ἐστιν ἢ νόθον ἢ μικτόν.

Initially, these writings were accepted as authoritative in many Jewish and Christians communities. However, they came to be rejected by the Jews and most of the church, especially in the Western Catholic tradition (which includes Protestants). Take, for example, 1 Enoch which was cited as authoritative in the Epistle of Jude, and the Epistle of Barnabas (Barn. 4.3). A century later (c. 200 CE) Tertullian still considered this book to be authoritative scripture given its use in the New Testament Epistle of Jude, while recognising it was not received by some and rejected by the Jews.¹² Tertullian goes on to explain that 1 Enoch had been rejected in part given the impossibility of it surviving the flood. A few years later, Origen labelled the works apocrypha, but not in a disparaging way.¹³ Due to hesitancy over their origins, they never circulated widely in the church or synagogue and so were not included among the fourth century canon lists. Some works such as Jubilees and 1 Enoch were translated around the fifth century from Greek into Ethiopian where they remained part of a church untouched by Catholic influence after the Christological debates and split of the 4th and 5th centuries.

Why Read these Writings?

There are several reasons why these writings should be read. Firstly, these texts were very important for many people in early

“The Preaching of Peter ... we would have to examine whether it is genuine at all, or spurious, or a mixture.” (Origen, Commentary on John 13.104, cited William Adler. “The Pseudepigrapha in the Early Church.” In: *The Canon Debate*. Ed. by Lee Martin McDonald and James A. Sanders. Peabody, MA: Hendrickson, 2002, pp. 211–228, p. 215)

¹² Scio scripturam Enoch, quae hunc ordinem angelis dedit, non recipi a quibusdam quia nec in armarium Iudaicum admittitur... Eo accedit quod Enoch apud Iudam apostolum testimonium possidet.

‘I know that the scripture of Enoch, which has given this order to angels, is not received by some people, because it is not admitted into the Jewish chest ... To these considerations is added the fact that Enoch possesses a testimony in the Apostle Jude.’ (*de cultu Feminarum* 1.3)

¹³ *ibid.*, pp. 214–215.

Judaism and the early church so they should be for us, whether a Jew or Christian. In several communities, many of these works were authoritative and even considered scripture on par with the books that we now consider Scripture. The Dead Sea Scroll community (almost certainly Essenes) had more copies (and often luxurious ones) of 1 Enoch, Jubilees, and the Temple Scroll than most books of scripture. In fact, as mentioned previously, books like 4 Ezra, Jubilees, and 1 Enoch are still considered scripture by various churches and Jewish groups today.

Secondly, the Pseudepigrapha is saturated with examples of early Jewish biblical interpretation. If one wants to know how Jews and early Christians understood scripture they should study the exegetical practices employed in these writings. They contain some of the earliest examples of biblical hermeneutics, commentary, and theological reasoning. These texts record developing and competing theologies of determinism, free-will, messianism, resurrection, and the origins of evil.

Thirdly, related to this, reading these texts are important for correcting false ideas about early Judaism. In Protestant scholarship since the days of Martin Luther, later ideas of legalism, often inspired by narrow readings of Rabbinical Judaism were assumed to reflect the scene in Second Temple Judaism. However, reading these writings, and the Dead Sea Scrolls shows this not to be exactly the case.

Fourthly, for Christians the New Testament itself quotes and depends upon these writings. Here are three examples. Jude 14 cites 1 Enoch 1.9 with the same formula the synoptic gospels use to cite Isaiah.¹⁴ Likewise, Paul makes a typological reference of Jesus being a rock that followed the Israelities in the wilderness

¹⁴ Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδάμ Ἐνώχ λέγων.

‘about these things Enoch the seventh from Adam prophesied’ (Jude 14)

Καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν

‘Well did Isaiah prophesy concerning you’ (Mark 7.6)

καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας

‘Well did Isaiah prophesy of you’ (Matt 15.7)

(1 Corinthians 10.4). Liber Antiquitatum Biblicarum (sometimes labelled Pseudo-Philo) describes a well of water following the Israelites to miraculously water them in the Exodus (LAB 10.7). This – by extension – implies the rock Moses struck to supply water (Exodus 17.6) is supposed to have miraculously followed them – a theme developed further in Rabbinic literature. Finally, the magicians who assist Pharaoh during the plagues of Egypt are never named in Exodus. However, 2 Timothy 3.8 supplies the names Jamnes and Mambres. Origen notes these names are found in a secret (pseudepigraphical) work titled ‘the book of Jamnes and Mambres’ (Commentariorum Series 117)¹⁵

Fifthly, these writings were not only read throughout early Judaism and the early church, but even more recently. It was used in debates over the origins of native Americans in the New World.¹⁶ One might think Protestants have flatly rejected them with an insistence on *sola scriptura*. However, history is more complex. Bruce Metzger draws attention to one unexpected allusion to 4 Ezra by none other than Hugh Latimer, one of the architects of the English Reformation.¹⁷ The spot where he was burned alive is marked with a cross on Broad Street in Oxford. On the stake with his fellow reformer Nicholas Ridley, Latimer echoed 4 Ezra,

Play the man, Master Ridley; we shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out.

¹⁵ item quod ait »sicut Iamnes et Mambres restiterunt Moysi« non invenitur publicis libris, sed in libro secreto qui suprascribitur liber Iamnes et Mambres.

Likewise, what he says, “as Jamnes and Mambres resisted Moses,” is not found in public books, but in a secret book which is titled the book of Jamnes and Mambres.

(This section of his commentary is only extant in its Latin translation.)

¹⁶ Michael E. Stone. *Fourth Ezra*. Hermeneia—A Critical and Historical Commentary on the Bible. Minneapolis, MN: Fortress Press, 1990, p. 47.

¹⁷ B. M. Metzger. “The Fourth Book of Ezra.” In: *The Old Testament Pseudepigrapha. Volume One*. Ed. by James H. Charlesworth. Garden City, N.Y: Doubleday, 1983, pp. 517–560, p. 523.

I will light a lamp of understanding in your heart which will not be put out until the things have ended about which you will write. (4 Ezra 14.25)

I suggest these writings are not only relevant to Jews, and Catholics, but also to Protestant heirs of Latimer.

Further Study

If you want more commentary on the English texts, then you can consult the two-volume collection of English translations by James Charlesworth.¹⁸ This collection spurred on modern study into the Pseudepigrapha.¹⁹ Since the 1980s more collections of texts have been added.²⁰ And recently a more student-friendly anthology with helpful introductions has appeared.²¹ There are also several good introductions to these early Jewish writings, but pride of place goes to George W. E. Nickelsburg, *Jewish Literature between the Bible and the Mishnah*.²²

¹⁸ James H Charlesworth, ed. *The Old Testament Pseudepigrapha. Two Volumes*. Garden City, N.Y: Doubleday, 1983-85.

¹⁹ This supplants R. H. Charles, ed. *The Apocrypha and Pseudepigrapha of the Old Testament in English. Two Volumes*. Clarendon Press: Oxford, 1913.

²⁰ Richard Bauckham, James R. Davila, and Alex Panayotov, eds. *Old Testament Pseudepigrapha. More Noncanonical Scriptures*. Eerdmans: Grand Rapids, MI, 2013.

²¹ E.g., Brad Embry, Ronald Herms, and Archie T. Wright, eds. *Early Jewish Literature. An Anthology. Two Volumes*. Grand Rapids, MI: Eerdmans, 2018.

²² George W. E. Nickelsburg. *Jewish Literature between the Bible and the Mishnah. Second Edition*. Minneapolis, MN: Fortress Press, 2005. For an introduction to the setting and academic questions of the period, see Matthias Henze and Rodney A. Werline. *Early Judaism and Its Modern Interpreters*. Atlanta, GA: SBL Press, 2020. For a simple introduction just to the Pseudepigrapha see Daniel M. Gurtner. *Introducing the Pseudepigrapha of Second Temple Judaism. Message, Content, and Significance*. Grand Rapids, MI: Baker Academic, 2020.

Sources

The Greek text is from Miller, David M., and Ken M. Penner, eds. “Jubilees.” Edition 1.0. In *The Online Critical Pseudepigrapha (OCP)*. Edited by Ken M. Penner and Ian W. Scott. Atlanta: Society of Biblical Literature, 2006. Online: <http://www.purl.org/net/ocp/Jubilees>. With the exception of one unpublished manuscript (Codex Athos Koutl. 178 [= Jub. 15:17; 16:9; 17:15; 18:13; 19:11, 13; 46:3]; cf. Denis, *Fragmenta*, 57), all of the Greek sources employed in this edition are in the public domain or contain a text identical with that of earlier editions, now in the public domain. In any case, the OCP editors and I consider the use of short extracts such as these in a specialised collection to constitute “fair use” of the original editors’ work.

The Latin text is from A. M. Ceriani, *Fragmenta Parvae Genesis*, in *Fragmenta latina evangelii S. Lucae, Parvae Genesis et Assumptionis Mosis, Baruch, Threni et Epistolae Jeremiae versionis syriacae Pauli Telensis* (*Monumenta sacra et profana* 1; Milano: 1861). This is in the public domain.

The English text is based on R.H. Charles “*The book of Jubilees*” in R.H. Charles, ed., *The Apocrypha and Pseudepigrapha of the Old Testament, Vol. 2*. Oxford: The Clarendon Press, 1913. This text is in the public domain. I have modernised the language.

Contact

If a reader finds an issue with this book, or wishes to suggest an improvement, please email: corrections@timothyalee.com.

Facing parallel texts

Liber Jubilaeorum sive parva Genesis

*Moses Receives the Tables of the Law and Instruction on Past
and Future History Which He Is to Inscribe in a Book*

1 καὶ τῶν περὶ τὸν πρῶτον ἄνθρωπον, καὶ τῶν μέχρι αὐτοῦ χρόνων,
καὶ περὶ τῆς νομοθεσίας τῆς μελλούσης παρ' αὐτοῦ δίδοσθαι τῷ
Ἰουδαίων ἔθνει.

Apostasy of Israel

The Book of Jubilees

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 their Jubilees throughout all the years of the world, as the Lord spoke 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.’

Moses Receives the Tables of the Law and Instruction on Past and Future History Which He Is to Inscribe in a Book

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, that God spoke to Moses, saying, ‘Come up to me on the Mount, and I will give you two tables of stone of the law and of the commandment, which I have written, that you may teach them.’ **2** And Moses went up into the mount of God, and the glory of the Lord dwelt on Mount Sinai, and a cloud overshadowed it six days. **3** And he called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount. **4** And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.

Apostasy of Israel

5 And he said, ‘Incline your heart to every word which I shall speak to you on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have worked in transgressing the covenant which I establish between me and you for their generations this day on Mount Sinai. **6** And thus it will come to pass when all these things come

Law of Covering One's Shame Enacted

Adam and Eve Live in Eldā

32 τῷ ἐβδόμῳ ἔτει παρέβη καὶ τῷ ὀγδόῳ ἐξερρίφησαν τοῦ παραδείσου... μετὰ τεσσαράκοντα πέντε ἡμέρας τῆς παραβάσεως, ἐν τῇ ἐπιτολῇ τῶν Πλειάδων. ἐποίησε δὲ ὁ Ἄδὰμ ἐν τῷ παραδείσῳ ἐβδομάδα ἡμερῶν τριακοσίων ἐξήκοντα πέντε. καὶ ἐξεβλήθη σὺν τῇ γυναικὶ Εὐᾶ διὰ τὴν παράβασιν τῇ δεκάτῃ τοῦ Μαΐου μηνός. **33** ἦν ὁ Ἄδὰμ λαβὼν ὀνόμασεν Εὐᾶ, ὃ ἐρμηνεύεται ζωή. **34** τῷ ὀγδόῳ ἔτει... ἔγνω ὁ Ἄδὰμ Εὐᾶν τὴν γυναῖκα αὐτοῦ.

Cain and Abel and Other Children of Adam

4 τῷ ἐβδομηκοστῷ ἔτει ἐγεννήθη αὐτοῖς πρωτότοκος υἱὸς ὁ Κάϊν. τῷ ἐβδομηκοστῷ ἐβδόμῳ ἔτει... γεγενῆσθαι τὸν δίκαιον Ἄβελ. τῷ ὀγδοηκοστῷ πέμπτῳ ἔτει ἐγεννήθη αὐτοῖς θυγάτηρ, καὶ ὀνόμασεν αὐτὴν Ἄσουάμ. τῷ ἐνενηκοστῷ ἐβδόμῳ ἔτει προσήνεγκε Κάϊν. τῷ ἐνενηκοστῷ ἐνάτῳ ἔτει Ἄβελ ἀνήνεγκε θυσίαν τῷ θεῷ εἰκοστὸν δεύτερον ἔτος ἄγων, κατὰ τὴν πανσέληνον τοῦ ἐβδόμου μηνός παρ' Ἑβραίοις, ἡγουν ἐν τῇ σκηνοπηγίᾳ....τὴν Κάϊν καρποφορίαν θυσίαν... **2** τῷ αὐτῷ ἐνενηκοστῷ ἐνάτῳ ἔτει ἀνείλεν ὁ Κάϊν τὸν Ἄβελ, καὶ ἐπένησαν αὐτὸν οἱ πρωτόπλαστοι ἐβδομαδικοὺς τέσσαρας, ἡγουν ἔτη εἴκοσι ὀκτώ. **7** τῷ

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, and according to its types to the places which had been created for them.

Law of Covering One's Shame Enacted

³⁰ And to Adam alone he gave (the things) to cover his shame, of all the beasts and cattle. ³¹ On this account, it is prescribed on the heavenly tablets as touching all those who know the judgement of the law, that they should cover their shame, and should not uncover themselves as the gentiles uncover themselves.

Adam and Eve Live in Êldâ

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

Cain and Abel and Other Children of Adam

4 And in the third week in the second jubilee she gave birth to 64-70 A.M. Cain, and in the fourth she gave birth to Abel, and in the fifth 71-77 A.M. she gave birth to her daughter Âwân. ² And in the first (year) of the 78-84 A.M. third jubilee, Cain slew Abel because (God) accepted the sacrifice of 99-105 A.M. Abel, and did not accept the offering of Cain. ³ And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him. ⁴ And the Lord reprov'd 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 cursed him upon

et dixit ei: ego sum deus abraham patris tui. Noli timere quoniam te cum sum ego et benedicam te et multiplicabo semen tuum sicut harenam terrae propter abraham puerum meum. ²³ Et aedificauit — quem aedificauit pater eius et inuocauit in nomine domini et mac-tauit hostias deo abraham patris sui. ²⁴ Et foderunt puteum et inu-enerunt aquam uiuam. ²⁵ Et foderunt iterum puteum alium pueri isac et non inuenerunt aquam et aduenerunt et nuntiauerunt isac eo quod non inuenissent aquam. Et dixit isac: propter quod iurauī in die ista filistin factus est nobis sermo hic. ²⁶ Et uocauit nomen loci illius: puteus iurationis quoniam illic iurauit abimelec et ocozia so-dalis illius et ficol princeps exercitus ipsius. ²⁷ Et cognouit isac in die illa quoniam — n — iurauit ille facere cum ipso pacem. ²⁸ Et maledixit isac in die illa filistin et dixit: maledictus filistin in die irae et indignationis a medio omnium gentium. Det illum deus in obpro-brium et in maledictum et in indignatione ir(a)e in manum peccatoris populi et in manu cettin. ²⁹ Et eradicet eum populus iustus in iudi-cio de sub caelo. Quoniam inimici et contrari sunt filiis meis in gener-ationibus suis super terram. ³⁰ Et non derelinquentur eis reliquiae et sal(u)s seuadens in die irae iudicii sed in perditionem et exter-minium ut auferatur a facie terrae totum semen filistinorum et non erit illis omne nomen relictum super terram.

³¹ Et si ascendat usque ad caelum

inde deponetur.

Et ubi fugiens erit*

inde auferetur.

Et si occultauerit se in medio gentium

eradicabitur.

Et si descendat in infernum

ibi abundabit iudicium eius

et non erit ei illic omnis pax.

³² Et si uadens abierit in captiuitatem

in manu omnium quaerentium eum anima eius

spring as the stars of heaven, and will give to your offspring all this land. **11** And in your offspring shall all the nations of the earth be blessed, because your 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 this land.’ **12** And he dwelt in Gelar three weeks of years. **13** And Abimelech charged concerning him, and concerning all that was his, saying, ‘Any man that shall touch him or aught that is his shall surely die.’ **14** And Isaac waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household. **15** 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 had stopped them after the death of Abraham, and filled them with earth. **17** And Abimelech said to Isaac, ‘Go from us, for you are much mightier than we’, and Isaac departed from there in the first year of the seventh week, and sojourned in the valleys of Gerar. **18** And they dug again the wells of water which the servants of Abraham, his father, had dug, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them. **19** 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 called the name of the well ‘Perversity’, because they had been perverse with us. **20** And they dug a second well, and they strove for that also, and he called its name ‘Enmity’. And he arose from there and they dug another well, and for that they strove not, and he called the name of it ‘Room’, and Isaac said, ‘Now the Lord has made room for us, and we have increased in the land.’ **21** And he went up from there to the Well of the Oath in the first year of the first week in the forty-fourth jubilee. **22** And the Lord appeared to him that night, on the new moon of the first month, and said to him, ‘I am the God of Abraham your father; fear not, for I am with you, and shall bless you and shall surely multiply your offspring

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A.M.

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pace. **17** Noli ergo timere de illo soror mea quoniam in uia recta est et erit perfectus uir uerax et non derelinquetur: noli flere. **18** Et consolabatur isac rebeccam pro iacob filio suo et benedixit eum.

Jacob's Dream and Vow at Bethel

19 Et quadragesimo et quarto iubeleo in anno septimanarum secundo exiit iacob a puteo iurationis ut iret in charran. Et aduenit in lydiam quae est in monte haec est bethel in primo die mensis primi septimanarum huius et aduenit in locum uespera et deuertit a uia ad occansum itineris in hac nocte dormiuit ibi deciderat enim sol. **20** Et accipiens de lapidibus loci illius supposuit ad caput sibi sub arbore et ipse erat singularis iter faciens. **21** Et dormiens sibi somniauit in nocte illa. Et ecce scala erecta erat super terram et caput eius perueniebat in caelum. Et ecce angeli dei ascendebant et descendebant per ipsam et dominus incumbebat in ea. **22** Et locutus est cum iacob et dixit: ego sum dominus deus abraham patris tui et deus isac terram autem in qua tu o*b*do(r)mis ipsam tibi dabo et semini tuo post te. **23** Et erit semen tuum sicut harena terrae et abundabit super mare et orientem et septentrionem et austrum et benedicentur in te omnes tribus terrae et in semine tuo. **24** Et ecce —.

until he return in peace to us, and we see him in peace. **17** Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.’ **18** And Isaac comforted Rebecca on account of her son Jacob, and blessed him.

Jacob's Dream and Vow at Bethel

19 And Jacob went from the Well of the Oath to go 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, and he came to the place at even and 2115 A.M. turned from the way to the west of the road that night: and he slept there; for the sun had set. **20** And he took one of the stones of that place and laid (it at his head) under the tree, and he was journeying alone, and he slept. **21** And he dreamed that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood upon it. **22** And he spoke to Jacob and said, ‘I am the Lord God of Abraham, your father, and the God of Isaac; the land on which you are sleeping, to you I will give it, and to your offspring after you. **23** And your offspring shall be as the dust of the earth, and you shall increase to the west and to the east, to the north and the south, and in you and in your offspring shall all the families of the nations be blessed. **24** And behold, I will be with you, and will keep wherever you go, and I will bring you again into this land in peace; for I will not leave you until I do everything that I told you of.’ **25** And Jacob awoke from his sleep, and said, ‘Truly this place is the house of the Lord, and I did not know.’ And he was afraid and said, ‘Dreadful is this place which is none other than the house of God, and this is the gate of heaven.’ **26** 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 Luz at the first. **27** And Jacob vowed a vow to the Lord, saying, ‘If

Joseph Receives Jacob, and Gives Him Goshen

45 —⟨labora⟩uit terra aegypti a facie famis. Et possedit ioseph totam terram aegypti faraoni in esca nam homines et iumenta et uniuersa adquisiuit pharaoni.

Egypt. And the sons of Dan were Hushim, and Samon, and Asudi, and 'Ijaka, and Salomon-six. ²⁹ And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone. ³⁰ And these are the names of the sons of Naphtali Jahziel, and Guni and Jezer, and Shallum, and 'Iv. ³¹ And 'Iv, who was born after the years of famine, died in Egypt. ³² And all the souls of Rachel were twenty-six. ³³ 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 in Egypt before Joseph, and had no children. ³⁴ 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.

Joseph Receives Jacob, and Gives Him Goshen

45 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth . month, in 2172 A.M. the second year of the third week of the forty-fifth jubilee. ² And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept. ³ And Israel said to Joseph, 'Now let me die since I have seen you, and now may the Lord God of Israel be blessed the God of Abraham and the God of Isaac who has not withheld his mercy and his grace from his servant Jacob. ⁴ It is enough for me that I have seen your face while I am yet alive; yes, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be his name.' ⁵ And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons. ⁶ And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel

Third person pronoun

		Masc.	Fem.	Neut.
Sg.	Nom.	is	ea	id
	Acc.	eum	eam	id
	Gen.	eius	eius	eius
	Dat.	eī	eī	eī
	Abl.	eō	eā	eō
Pl.	Nom.	eī	eae	ea
	Acc.	eōs	eās	ea
	Gen.	eōrum	eārum	eōrum
	Dat.	eīs	eīs	eīs
	Abl.	eīs	eīs	eīs

Relative pronoun: who, which

		Masc.	Fem.	Neut.
Sg.	Nom.	quī	quae	quod
	Acc.	quem	quam	quod
	Gen.	cuius	cuius	cuius
	Dat.	cui	cui	cui
	Abl.	quō	quā	quō
Pl.	Nom.	quī	quae	quae
	Acc.	quōs	quās	quae
	Gen.	quōrum	quārum	quōrum
	Dat.	quibus	quibus	quibus
	Abl.	quibus	quibus	quibus

Nouns

Noun endings

		1 Fem.	2 Masc.	2 Neut.	3 Masc./Fem.
Sg.	Nom.	-a	-us, -r	-um	-
	Acc.	-am	-um	-um	-em
	Gen.	-ae	-ī	-ī	-is
	Dat.	-ae	-ō	-ō	-ī
	Abl.	-ā	-ō	-ō	-e
Pl.	Nom.	-ae	-ī	-a	-ēs
	Acc.	-ās	-ōs	-a	-ēs
	Gen.	-ārum	-ōrum	-ōrum	-(i)um
	Dat.	-īs	-īs	-īs	-ibus
	Abl.	-īs	-īs	-īs	-ibus

Sample nouns

	1 Fem.	2 Masc.	2 Masc.	2 Neut.
Nom.	terra	deus	filius	verbum
Acc.	terram	deum	filium	verbum
Gen.	terrae	deī	filī	verbī
Dat.	terrae	deō	filīō	verbō
Abl.	terrā	deō	filīō	verbō
Nom.	terrae	deī	filī	verba
Acc.	terrās	deōs	filīōs	verba
Gen.	terrārum	deōrum	filīōrum	verbōrum
Dat.	terrīs	deīs	filīīs	verbīs
Abl.	terrīs	deīs	filīīs	verbīs

	3 Masc.	3 Fem.	3 Fem.	4 Fem.
Nom.	pater	cīvitās	vōx	domus
Acc.	patrem	civitatem	vocem	domum
Gen.	patris	civitatis	vocis	domūs
Dat.	patrī	civitatī	vocī	domuī
Abl.	patre	civitate	voce	domū
Nom.	patrēs	civitatēs	vocēs	domūs
Acc.	patrēs	civitatēs	vocēs	domūs
Gen.	patrum	civitatum	vocum	domuum
Dat.	patribus	civitatibus	vocibus	domibus
Abl.	patribus	civitatibus	vocibus	domibus

Verbs

Listed here are tables for Latin verb paradigms.

		1c	2c	3c	4c	
Pre.	1s	amō	moneō	trahō	audiō	
	2s	amās	monēs	trahīs	audīs	
	3s	amat	monet	trahit	audit	
	1pl	amāmus	monēmus	trahīmus	audiūmus	
	2pl	amātis	monētis	trahītis	audītis	
	3pl	amant	monent	trahunt	audiunt	
Fut.	1s	amābō	monēbō	traham	audiām	
	2s	amābis	monēbis	trahēs	audiēs	
	3s	amābit	monēbit	trahet	audiet	
	1pl	amābimus	monēbimus	trahēmus	audiēmus	
	2pl	amābitis	monēbitis	trahētis	audiētis	
	3pl	amābunt	monēbunt	trahent	audiēt	
Impf.	1s	amābam	monēbam	trahēbam	audiēbam	
	2s	amābās	monēbās	trahēbās	audiēbās	
	3s	amābat	monēbat	trahēbat	audiēbat	
	1pl	amābāmus	monēbāmus	trahēbāmus	audiēbāmus	
	2pl	amābātis	monēbātis	trahēbātis	audiēbātis	
	3pl	amābant	monēbant	trahēbant	audiēbant	
Pf.	1s	amāvī	monuī	trāxī	audīvī	
	2s	amāvistī	monuistī	trāxistī	audīvistī	
	3s	amāvit	monuit	trāxit	audīvit	
	1pl	amāvimus	monuimus	trāximus	audīvimus	
	2pl	amāvistis	monuistis	trāxistis	audīvistis	
	3pl	amāverunt	monuerunt	trāxerunt	audīverunt	
Pre.	1s	amem	monem	traham	audiām	
	2s	amēs	monēs	trahās	audiās	
	3s	amet	monet	trahat	audiat	
	1pl	amēmus	monēmus	trahāmus	audiāmus	
	2pl	amētis	monētis	trahātis	audiātis	
	3pl	ament	monent	trahant	audiant	
Subj.	1s	amārem	monērem	traherem	audirem	
	Impf.	2s	amārēs	monērēs	traherēs	audirēs
		3s	amāret	monēret	traheret	audiret
		1pl	amārēmus	monērēmus	traherēmus	audirēmus
Pf.	1s	amāverim	monuerim	trāxerim	audīverim	
	2s	amāveris	monueris	trāxeris	audīveris	
	3s	amāverit	monuerit	trāxerit	audīverit	
	1pl	amāverimus	monuerimus	trāxerimus	audīverimus	
Impv.	2s	amā	monē	trahe	audi	
	2pl	amāte	monēte	trahite	audite	
Inf.	Pre.	amāre	monēre	trahere	audire	
	Pf.	amāvisse	monuisse	trahisse	audīvisse	