

ARTICLE III.

THE BOOK OF JUBILEES.

TRANSLATED FROM THE ETHIOPIC BY PROFESSOR GEO. H. SCHODDE, PH.D.,
CAPITAL UNIVERSITY, COLUMBUS, O.

CHAP. III. 1. And in the sixth day of the second sabbath we brought, by the command of the Lord, to Adam all the animals and all the beasts and all the birds and every thing that moves on the earth and every thing that moves in the water, each according to their kind, and each according to their similarity: on the first day the animals; the beasts on the second day; the birds on the third day; every thing that moves on the earth the fourth day; whatever moves in the water on the fifth day. 2. And Adam gave unto each its name; and as he called them, this was their name. And on these five days Adam saw this: a male and a female in each kind that is on the earth, but that he was alone and could not find a companion who could be an aid to such as he. 3. And God said to me: 'It is not good that man should be alone: let us make for him a helpmeet like unto him.' 4. And the Lord our God caused a stupor to fall upon him and he slept, and he took for a wife one rib from amongst his ribs, and this rib was made into a woman from amongst his ribs, and he built flesh there in its place, and built a woman. 5. And he awakened Adam out of his sleep, and awakening he arose on the sixth day and came to her and knew her and said unto her: 'This is now bone from my bone and flesh from my flesh: this one shall be called my wife, for she came and originated from man. 6. For this reason man and wife shall be one, and for this reason a man shall leave his father and his mother and will connect himself with his wife, and they shall be one flesh. 7. And in the first sev-

¹ I. e., to the angel who is narrating these matters to Moses.

enth was Adam created, and his wife in his side, and in the second seventh he showed her to him,¹ and on that account the command was given to observe in their defilement seven days for a male and twice seven days for a female.²

8. And when Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden, that he should work it and watch it; but his wife they brought in on the eightieth day, and after this she entered the garden; and on this account the commandment is written on the tablets of heaven⁴ in reference to her that gives birth, that "if she brings forth a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty days shall she abide in the blood of purifying, and she shall touch nothing holy and shall not enter into the sanctuary until these days are completed for her who has a male child. 9. But she who has a female child shall remain in her uncleanness two weeks, according to the first two weeks, and sixty-six days in the blood of purifying, and all the days for her shall be eighty."⁵ 10. And she having completed these eighty days we brought her into the garden of Eden, for it is holy above the whole earth, and every tree that is planted in it is holy. And on this account was ordained concerning her that gives birth to a male or female this law for these days, that they shall touch nothing holy nor enter a sanctuary until these days for a male or a female are completed.⁶ 11. This law and testimony was given

¹ I. e., she was created at the same time with Adam, but in and within him, and it was only in the second week that she became a separate creature.

² Cf. Lev. xii.

⁴ Throughout this and similar works the laws of God and his ordinances are looked upon as taken from the tablets of heaven; especially is this idea and expression found in the Testamentum XII. Patriarcharum.

⁵ Cf. Lev. xv.

⁶ To the present day yet this law is preserved in the Church of Abyssinia. Cf. Thiersch's elaborate articles on Abyssinia in the July and August numbers of the Allg. Conservat. Monatschrift for 1884.

and written for the children of Israel that they should observe it all the days. 12. And in the first week of the first jubilee Adam and his wife were in the garden of Eden seven years working and watching it; and we gave them work and taught them to work every thing that offered itself for work. 13. And he labored and was naked and did not know it and was not ashamed, and he watched the garden against the birds and the animals and the beasts,¹ and gathered its fruits and ate and laid aside the rest for himself and his wife, and laid aside that which he had guarded for himself. 14. And having ended the completion of seven years which he completed there, in the seventh year exactly, and in the second month, on the seventeenth of the month, the serpent came and approached the woman, and the serpent said to the woman: "Has God commanded that you shall not eat of any of the fruit of the tree in the garden?" 15. And she said to it. "He has told us, 'Eat from all the fruit of the trees in the garden, but from the fruit of the tree which is in the midst of the garden ye shall not eat, nor shall ye touch it, that ye die not!'" 16. And the serpent said to the woman: "Ye will surely not die, but because God knows that on which day ye eat of it your eyes shall be opened and ye shall be like gods and will know good and evil." 17. And the woman saw the tree that it was pleasant and it pleased the eye, and that its fruit was good to eat; she took from it and ate. 18. And she first covered her shame with fig leaves, and gave to her husband, and he ate, and his eyes were opened and he saw that he was naked. 19. And he took fig leaves and sewed them together and made for himself an apron and covered his shame. 20. And God cursed the serpent and was enraged at it forever; and he was enraged at the woman also, because she had obeyed the voice of the serpent, and he said to her: "I shall surely increase thy pains and thy trouble; in thy

¹ On this point our book differs from other apocalypses where the animals before the fall are represented as harmless.

pains bear children, and to thy husband be thy refuge, and he shall be thy lord." 21. And to Adam he said: "Because thou didst obey the voice of thy wife and didst eat from this tree of which I had commanded thee that thou shouldst not eat, let the earth be cursed on account of thy deed; thorns and thistles shall it bring forth for thee; and eat thou thy bread in the sweat of thy brow until thou returnest to the earth from which thou hast been taken; for earth thou art, and to earth thou shalt return." 22. And he made for them garments of skin and clothed them, and sent them from the garden. 23. And on that day on which Adam came out of the garden of Eden he offered, as a sweet savour, a burnt offering: frankincense and galbanum and myrrh spices, in the morning with the rising of the sun, on the day when he covered his shame. 24. And on that day was closed the mouth of all the animals and of the beasts and of the birds and of whatever walks and of whatever moves, so that they could not speak; for they all had spoken with each other one lip and one tongue.⁸ 25. 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 natures to the places which had been created for them. 26. And to Adam alone did he give to cover his shame, of all the animals and beasts. 27. On this account it is commanded in the tablets of heaven concerning all who know the judgment of the law, that they shall cover their shame and shall not uncover themselves as the gentiles uncover themselves. 28. And at the new moon of the fourth month Adam and his wife came out of the garden of Eden and dwelt in the land of Eldâ, in the land of their creation. 29. And Adam called the name of his wife Eve. 30. And they did not have a son until the first jubilee year; and after this he knew her. 31. But he cultivated the land, as he had been taught in the garden of Eden.

⁸ The idea that animals spoke before the fall is not confined to this book.

CHAP. IV. 1. And in the third week of the second jubilee she gave birth to Cain, and in the fourth she gave birth to Abel, and in the fifth she gave birth to her daughter Awân.* 2. And in the first [week] of the third jubilee Cain slew Abel, because [God] accepted an offering from his hands, but did not receive a fruit offering from the hands of Cain. 3. And he slew him on the field; and his blood cried aloud from earth to heaven lamenting that he had slain him, and God punished Cain, because he had slain Abel. 4. And he made him a refugee over the earth, on account of the blood of his brother, and he cursed him upon the earth. 5. And on this account it is written in the tablets of heaven: "Cursed be he who slays his neighbor in wickedness, and all who hear shall say, 'So be it!' and the man who sees it and does not announce it, cursed be he like the other." 6. And on this account we hearing come to announce before the Lord our God all the sins which take place in heaven and earth, and in light and in darkness, and everywhere. 7. And Adam and his wife mourned for Abel four weeks of years; and in the fourth year of the fifth week he became joyful and knew his wife again, and she brought forth for him a son, and they called his name Seth; for he said: "The Lord has raised up for us a second seed on the earth in the place of Abel; for Cain slew him." 8. In the sixth week he begat his daughter Azûrâ. 9. And Cain took Awân his sister to himself as wife, and she brought forth for him Enoch at the end of the fourth jubilee. And in the first year of the first week of the fifth jubilee houses were built on the earth, and Cain built a city, and called it by the name of his son Enoch. 10. And Adam knew Eve, his wife, and

* Who invented this and the other non-biblical names that are found in this and the following chapters is not known. As in the whole known literature of that day and kind there is no other book that contains so many of them as does the one before us, it may not be incorrect to think that the author himself invented many. But he is certainly not the originator of the idea of inventing such names. Indications abound that the popular Jewish faith of the day had many such names.

she brought forth yet nine sons. 11. And in the fifth week of this jubilee Seth took Azûrâ his sister to himself as wife, and in the fourth [year] she brought forth for him Enos. 12. And he began first to call upon the name of the Lord on the earth. 13. And in the seventh jubilee, in the fifth week, Enos took Nôêm his sister to himself as wife, and she brought forth for him a son in the third year of the fifth week, and called his name Cainan. 14. And at the end of the eighth jubilee Cainan took to himself as wife Mûalêt his sister, and she bore for him a son in the ninth jubilee, in the first week, in the third year of this week, and he called his name Malâlêl. 15. And in the second week of the tenth jubilee Malâlêl took unto himself as wife Sinâ, the daughter of Barâkhêl, the daughter of the sister of his father, and she bore him a son in the third week, in the sixth year, and he called his name Jârêd; for in his days the angels of the Lord descended upon the earth, those that are called Watchmen,¹⁰ that they should teach the children of men to do judgment and right over the earth. 16. And in the eleventh jubilee Jârêd took to himself a wife, and her name was Barâkâ, a daughter of Râsûjêl, a daughter of the sister of his father, in the fourth week of this jubilee; and she bore for him a son in the fifth week, in the fourth year, of this jubilee, and he called his name Enoch. 17. He was the first one from among the children of men that are born on the earth to learn writing and knowledge and wisdom. 18. And he wrote the signs of heaven¹¹ according to the

¹⁰ The name by which the angels of Gen. vi. 1 sqq. are known in apocalyptic literature. Their evil deeds and the consequences thereof form the burden of the oldest portion of the book of Enoch. All that is here related of them and of Enoch is based upon the account there given, and the whole matter is treated *in extenso* in the writer's translation of that book. Cf. especially the Introduction, p. 32 sqq., and chap. vi. and sqq. of the book itself, together with the notes.

¹¹ The standard reputation of Enoch among legend-loving Jews, Christians, and Mohammedans. Cf. Enoch (Introd.) pp. 14-17. The writing here referred to is the book of Enoch.

order of their months in a book, that the sons of men might know the time of the year according to their separate months. 19. He was the first to write a testimony, and he testified to the children of men concerning the generations of the earth, and explained the weeks of the jubilees, and made known to them the days of the years, and arranged the months and explained the sabbaths of the years as we made them known to him. 20. And what was and what will be he saw in a vision of the night in a dream, and as it will happen to the children of men in their generations until the day of judgment; he saw and learned every thing and wrote it as a testimony and laid the testimony on the earth over all the children of men and for their generations. 21. And in the twelfth jubilee, in the seventh week thereof, he took to himself a wife, and her name was Ednâ, the daughter of Daniel, the daughter of the sister of his father; and in the sixth year in this week she bore him a son, and he called his name Methusaleh. 22. And then he was with the angels of God six years of this jubilee, and they showed him all things on earth and in heaven, the rule of the sun, and he wrote down all things. 23. And he testified to the Watchmen, those that sinned with the daughters of men; for they had commenced to mix with the daughters of the earth, so that they were defiled; and Enoch testified against them all. 24. And he was removed from the midst of the children of men, and we conducted him into the garden of Eden, for greatness and for honor, and behold here he was engaged in writing down the judgment and the eternal condemnation and all the wickedness of the sons of the children of men. 25. And on his account [God] brought the deluge over the whole land of Eden;¹² for there he was set as a sign and that he should testify over all the

¹² This is a somewhat strange statement, and the text may be corrupt. The term "land of Eden" generally is the same as simply Eden. The connection might lead to the thought that all but Eden was then destroyed, as it was no longer inhabited since Adam's expulsion. A negative particle of some sort may have dropped out.

sons of the children of men, that he should declare all the deeds of the generations until the day of judgment. 26. And he offered a burnt offering on the west side of the sanctuary [?] which was pleasing before the Lord on the hill of the south; for there are four places to the Lord on earth: the garden of Eden and the hill of the east in it,¹³ and this hill on which thou art to-day, the hill of Sinai, and the hill of Zion, which will be sanctified in the new creation for a sanctification of the earth: through it the earth will be sanctified from all its sin and its uncleanness to the generation of eternity.¹⁴ 27. And in the fourteenth jubilee Methusaleh took unto himself as his wife Ednâ, the daughter of Ezrâêl, the daughter of the sister of his father, in the third week in first year of this week, and he begat a son and called his name Lâmêch. And in the fifteenth jubilee, in the third week, Lâmêch took to himself a wife, and her name was Bilanôs, the daughter of Barâkêl, the daughter of the sister of his father; and in this week she bore him a son, and he called his name Noah, saying: "This one will comfort me on account of all my work and on account of the earth which the Lord has cursed." 28. And at the end of the nineteenth jubilee, in the seventh week, in the sixth year thereof, Adam died, and all of his sons buried him in the land of the creation of Adam, and he was the first to be buried in the earth, and he lacked seventy years of one thousand years; for one thousand years are like one day in the testimony of heaven,¹⁵ and therefore it was written concerning the tree of knowledge: "On the day on which ye eat thereof ye shall die." 29. And for this reason he did not com-

¹³ Naturally the locality of the first two of these sacred places cannot be ascertained; it may be that the writer himself had no accurate idea on this matter.

¹⁴ Referring to the hope of all writers of Jewish apocalypses that God would establish Israel as his ruling people on Zion, and from that centre spread his blessings over all nations. This is one of the most fixed hopes of this and similar works.

¹⁵ A somewhat peculiar commentary on Ps. xc. 4.

plete the years of this day; for in it he died. 30. At the end of this jubilee Cain was killed, after him, in the same year; and his house fell upon him, and he died in the midst of the house, and he was killed with his stones, for with a stone he had killed Abel, and with a stone he was killed by a judgment of righteousness. 31. On this account it is ordained in the tablets of heaven: "With the instrument with which a man kills his neighbor, he shall be killed; as he wounded him, shall thus they do to him." 32. And in the fifty-fifth jubilee Noah took to himself a wife, and her name was Emzarâh, the daughter of Râkêl the daughter of his sister [sic] in the first year, in the fifth week; and in the third year thereof she bore him Shem, in the fifth year thereof she bore him Ham, and in the first year in the sixth week she bore him Japhet.

CHAP. V. 1. And it happened, when the sons of the children of men commenced to increase over the face of the whole earth and daughters were born to them, that the angels of the Lord saw them in one year of this jubilee, that they were beautiful to look upon; and they took unto themselves wives from all of them whomever they chose, and they bore them sons, and these were giants." 2. And injustice increased over the earth and all flesh corrupted its way, from men to animals and to beasts and to birds and to all that walks upon the earth; all corrupted their ways and their orders¹⁶ and began to devour each other, and unrighteousness increased over the earth, and all the thoughts of the knowledge of all the sons of men were thus wicked all the days. 3. And the Lord looked upon the earth, and behold it was corrupt, and all flesh corrupted its order and they all did evil before his eyes, all that were on the earth. 4. And he said: "I shall destroy mankind and all flesh that has been created above the face of the earth." And Noah alone found grace

¹⁶ The *lex talionis*, based partly on Lev. xxiv. 19, 20.

¹⁷ Cf. note on iv. 15.

¹⁸ I. e., the spheres to which the Creator had assigned them.

before the eyes of the Lord. 5. And concerning the angels whom he had sent upon the earth, he was greatly enraged, that he would root them out of all their power; and he said to us that we should bind them in the depths of the earth; and behold they are bound in the midst of them [depths] and separate. 6. And against their children came a word from before the face of the Lord, that they should be slain with a sword and be removed from under heaven. 7. And he said: "My spirit shall not abide over men forever, for they are flesh; and let their days be one hundred and twenty years." 8. And he sent into their midst his sword that each should slay his neighbor; and they began to slay one the other until they all fell upon the sword and were destroyed from the earth. 9. And their fathers witnessed it; and after this these were bound in the depths of the earth, until the day of the great judgment for the coming of punishment unto eternity over all those who have corrupted their ways and their works before the Lord. 10. And he destroyed all their places, and there was not left a single one of them who was not judged according to all their wickedness. 11. And he made for all of his works a new and righteous nature, so that they did not sin in their entire nature unto eternity and were righteous each in his generation all the days. 12. And the judgment of all is ordained and written on the tablets of the heaven and without injustice; and all who depart from the path which is ordained for them to walk in, and if they do not walk in it, then is written down a judgment for every creature and every generation; and nothing that is in heaven, or on earth, or in the light, or in the darkness, or in Sheol, or in the depth, or in the dark place [can escape]; all their judgments are ordained and written and engraved concerning all. 13. He will judge the small and the great, the great according to his greatness and the small according to his smallness, and each one according to his path. 14. And he is not one who has regard for persons, nor one who receives bribes when he says that he will hold judg-

ment over each one: if one gives him all things on earth, he will have no regard for his person and will not receive any thing from his hands, for he is the judge. 15. And of the children of Israel it has been written and ordained, if they shall turn to him in righteousness, he will remove all their guilt and pardon all their sins. 16. It is ordained and written that he will show mercy to all who turn from all their errors, once each year. 17. And concerning all those who corrupted their ways and works before the flood, he had no regard for their persons, with the exception of Noah alone; for he had regard for his person on account of the sons whom he saved from the water of the flood for his sake;¹⁹ for his heart was righteous in all his ways, as had been commanded concerning it, and he had not transgressed any thing that had been ordained for him. 18. And the Lord said: "Every thing that is on the dry land and every thing that is created, from men to animals and to beasts and to birds and to whatever moves upon the earth, shall be destroyed." 19. And he commanded Noah to build an ark for himself that he might save him from the water of the flood. 20. And Noah made an ark in every thing as he had commanded him in the [twenty-seventh] jubilee, in the fifth week, in the fifth year. 21. And he entered on the sixth [year] thereof, in the second month, in the new moon of the second month: until the sixteenth thereof he entered and all that we brought to him into the ark, and the Lord locked it from without on the seventeenth, at eve. 22. And the Lord opened seven flood-gates of heaven and the mouths of the fountains of the great deep, seven mouths in number. 23. And the flood-gates began to pour down water from heaven forty days and forty nights, and the fountains of the deep also sent up waters, until the whole world was full of water. 24. And the water increased upon the earth: fifteen ells the waters were raised over all the high

¹⁹ I. e., Noah's sons were not themselves worthy of being saved, but escaped death for their father's sake.

mountains, and the ark was lifted above the earth and moved upon the face of the waters. 25. And the water remained standing upon the face of the earth five months, one hundred and fifty days. 26. And the ark proceeded and rested upon the top of Lûbâr, one of the mountains of Ararat. 17. And in the fourth month the fountains of the great deep were closed, and the flood-gates of heaven were restrained, and in the new moon of the seventh month all the mouths of the deep of the earth were opened, and the water began to descend into the deep below. 28. And in the new moon of the tenth month the tops of the mountains became visible, and in the new moon of the first month the earth became visible. 29. And the waters disappeared from above the earth in the fifth week, in the seventh year thereof, and on the seventeenth day in the second month the earth became dry. 30. And on the twenty-seventh thereof he opened the ark and sent out of it the animals and the beasts and the birds and whatever moves.

CHAP. VI. 1. And at the new moon of the third month he came out of the ark and built an altar on that hill. 2. And he appeared on the earth, and he took a young goat and atoned by its blood for all the guilt of the earth, because every thing that had been on it was destroyed except those that were in the ark with Noah; and he placed the fat on the altar, and he took an ox and a goat and a sheep and young goats and salt and a turtle dove and the young of a dove and brought a burnt sacrifice upon the altar and scattered over them fruit offerings baked in oil and sprinkled the blood and wine, and placed upon it frankincense, and a sweet savour arose which was acceptable before the Lord. 3. And the Lord smelt the sweet savour, and he made with him a covenant that there should no more be a flood upon the earth which would destroy the earth: all the days of the earth, seed and harvest shall not cease, frost and heat and summer and winter and day and night shall not change their order and

shall not cease forever. 4. "And ye, grow and increase on the earth and increase over it, and be for a blessing in its midst: your fear and your terror I will put upon every thing that is on the earth and in the sea. 5. And, behold, I have given you all the animals and all the beasts and every thing that flies and every thing that moves on the earth and the fish in the waters and all things for food; like the herbs of grass, I have given them all to you to eat. 6. Only flesh in which is its life with blood ye shall not eat: for the blood is the soul of all flesh, so that your blood in your souls be not demanded of you. 7. From the hands of each one I will demand the blood of a man; every one that sheddeth the blood of a man, by the hand of a man shall his blood be shed; for in the image of God did he create Adam. 8. But ye, grow and increase upon the earth." 9. And Noah and his sons swore that they would not eat any blood that is in any flesh, and they made a covenant before the Lord God for ever, in all the generations of the world, in this month. 10. On this account he spoke to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain, with an oath, and shouldst sprinkle blood over them on account of all the words of the covenant which the Lord has made with them for all days.⁸⁰ 11. And this testimony is written concerning you, that you observe it in all days, that ye do not in all days eat any blood of animals and birds and beasts in all the days of the earth; and the man who eats the blood of an animal or of beasts or of birds in all the days of the earth, he and his seed shall be rooted out of the land. 12. And thou command the children of Israel that they shall not eat any blood, so that their names and their seed may be before the Lord our God all the days. 13. And for this law there is no limit of days, for it is for eternity; and they shall observe it to generation and generation, so that they may continue supplicating in their behalf with blood before the Lord on the altar on each

⁸⁰ The covenant of Sinai is regarded as a renewal of the Noachic covenant.

day and day; mornings and evenings they shall supplicate in their behalf perpetually before the Lord, that they may observe this and not be rooted out. 14. And he gave to Noah and his sons a sign that there should not again be a deluge over the earth; he placed his bow in the clouds as the sign of the eternal covenant that no water of the deluge should again come over the earth to destroy it all the days of the earth. 15. On this account it is ordained and written on the tablets of heaven that the celebration of the festival of weeks should be in this month, once a year, for a renewed covenant in each year and year.²¹ 16. And during the time this festival was being celebrated in heaven, from the days of creation to the days of Noah, it was twenty-six jubilees and five weeks of years; and Noah and his sons observed it seven jubilees and one week of years until the time when Noah died. 17. But his children violated it until the days of Abraham, and they ate blood. But Abraham alone observed it, and Isaac and Jacob observed it, for these are his children, up to thy day; and in thy day the children of Israel forgot it until I renewed it for them on this mountain. 18. And thou command the children of Israel that they should observe this festival in all their generations as a commandment for them: one day in the year, in this month, they shall celebrate this festival. 19. For it is the festival of weeks and is a festival of first fruits; for this festival is of a double nature and double kind, as is written and engraved concerning its celebration. 20. For I have written it in the book of the first law in which I wrote to thee that thou shouldst observe it in its time one day a year; and I have explained to thee the offerings on that day, that they should be remembered and that the children of Israel should celebrate it one day in each year. 21. And at the

²¹ It will be observed here and throughout the book that the author connects the religious system and worship in Israel not only with the ordinances of the tablets of heaven, but also with important events in the lines of the patriarchs.

new moon of the first month, and in the new moon of the fourth month, and in the new moon of the seventh month, and in the new moon of the tenth month are the days of remembrance and the days of the festivals in the four divisions of the years: written and ordained they are for a testimony until eternity. 22. And Noah ordained them for himself as festivals for future generations, for on them there was to him a remembrance. 23. At the new moon of the first month it was said to him that he should make for himself an ark, and on it the earth became dry, and he opened [the ark] and saw the earth. And at the new moon of the fourth month the mouth of the flood-gates of the lowest deep was closed. 24. And at the new moon of the seventh month all the mouths of the flood-gates of the earth were opened and the waters began to descend into the depth beneath. 25. And at the new moon of the tenth month the tops of the mountains appeared, and Noah became glad. 26. And on this account he ordained them as festivals of remembrance unto himself unto eternity, and thus they are ordained. 27. And they were raised into the tablets of heaven: thirteen sabbaths to each, from one to another their remembrance, from the first to the second, from the second to the third, from the third to the fourth. 28. And all the days of this commandment are fifty-two sabbaths of days, and the whole year is completed. 29. Thus it is engraved and ordained in the tablets of heaven, and there is no transgression from one year to another. And thou command the children of Israel that they should observe the years in this number, three hundred and sixty-four days, and the year shall be complete and the fixed date of their days and their festivals shall not be corrupted, for every thing transpires in them according to their testimony, and they [Israel] shall not miss a day or corrupt a festival. 31. But if they do transgress and do not observe them according to his commandment, then will be corrupted all their fixed dates, and the years will waver in consequence, and

also their times and their years, and they will transgress their ordinances. 32. And all the children of Israel will forget and will not find the paths of the years, and will forget the new moon and the sabbaths and the festivals, and in all the order of the years they will err. 33. For I know, and from now on I shall make it known to thee, and not from my heart, but thus is written in a book before me and is ordained in the tablets of heaven, the division of the days, that they forget not the festivals of my covenant and walk according to the festivals of the gentiles, after their errors and after their ignorance. 34. And there will be those who will make observations of the moon, for this one [the moon] corrupts the stated times and comes out earlier each year by ten days. 35. And in this way they will corrupt the years and will observe a wrong day as the day of testimony and a corrupted festival day, and every one will mix holy days with unclean ones and unclean with holy; for they will err as to months and sabbaths and festivals and jubilees. 36. And on this account I command thee and testify to thee that thou shouldst testify to them, for after thy death thy children will corrupt, so that they make a year only three hundred and sixty-four days,²⁹ and on this account they will err as to new moons and sabbaths and fixed times and festivals and will ever eat blood with all kinds of flesh.

²⁹ How this statement is to be reconciled with verse 30 is not clear.