

- 4 And on the second day he made the firmament in the midst of the water. And the waters were divided on that day. One half of them went up above, and one half of them went down beneath the firmament (which is) in the middle over the surface of all of the earth. And he made only this (one) work on the second day. Gen 1:7
2En 26f.
- 5 On the third day he did as he said^j to the waters, "Let them pass from the surface of the whole earth into one place, and let the dry land appear." 2En 30:1
- 6 And the waters did as he said. And they turned aside from upon the surface of the earth into one place outside of this firmament.^k And dry land appeared. 4Ezra 3:6
- 7 And on that day he created for it all of the seas in each of their gathering places, and all of the rivers, and the gathering places of the waters on the mountains and in all the earth, and all of the ponds, and all of the dew of the earth, and the seed which is sown, and everything which is eaten,^l and trees which bear fruit and (other) trees, and the garden of Eden in Eden—in (the place of) luxury^m—and everything.ⁿ These four great species the LORD made on the third day.^o
- 8 And on the fourth day he made the sun and the moon and the stars. And he set them in the firmament of heaven so that they might give light upon the whole earth and rule over the day and the night and separate light and darkness. Gen 1:14-19
2En 30:2-6
- 9 And the LORD set the sun^p as a great sign upon the earth for days, sabbaths, months, feast (days), years, sabbaths of years, jubilees, and for all of the (appointed) times of the years—and it separates the light from the darkness—and so that everything which sprouts and grows upon the earth might surely prosper. These three kinds he made on the fourth day.^q
- 10 And on the fifth day he created the great sea monsters in the midst of the depths of the waters—for these were made by his hands as the first corporeal beings—and all the fish which move in the waters,^r and all the birds which fly, and all of their kind. Gen 1:20-23
2En 30:7
- 11 And the sun rose above them to make them prosper and above

j. In translating this vs. it was assumed that the phrase "as he said" was a citation formula of the type which is now well known from Qumran. It is also assumed that the quotation is an attempt to approximate Gen 1:9. The text of Jub, however, differs from both Heb. and Gk. texts of Gen 1:9, directing the waters to "pass over from" rather than being "gathered together into." This text may, however, provide the basis for an unusual statement which appears in the Nag Hammadi tractate *On the Origin of the World* (CG2, 100:10-14). In that text the unintentional creative force is Pistis Sophia, and the primordial, chaotic waters of Gen 1 are the wellspring of evil within the world, which is controlled by Yaldabaoth. The text is filled with a number of verbal allusions to Gen 1. The biblical background of CG2, 100:10-14 has not been explained, but it could quite easily be based on the wording of the present text of Jub. The passage reads as follows: "Then when Pistis Sophia saw him moving in the depth of the waters, she said to him, 'O youth, pass over here,' which is interpreted Yaldabaoth." *NHL*, p. 163.

k. The phrase "from the surface of the whole earth" could also be translated "from the presence of the whole earth." In vs. 6 the waters are actually removed to a place "outside this firmament." Both readings would have pleased the gnostics, who understood what happened to Yaldabaoth in a similar manner, as he exalted himself and moved above this firmament.

l. The Syr. text describes the place to which the waters are removed as "the midst of the firmament." In his commentary, Tisserant suggested that the variant texts were due to a confusion between the Heb. forms *mittok* and *bētōk* (cf. ch. 1, n. d).

m. The Gk. text of Epiphanius reads "the sprouts." Charles emended his Eth. text to read "everything which sprouts," in agreement with the Gk.

n. Read *batadlā* for *latadlā*. The Gk. phrase would have been *en truphē*, which is an attempt to translate the Heb. phrase "in Eden" into Gk. That emendation was suggested by Charles in the notes to his English translation. It is now possible to provide an additional support for this reading. The Nag Hammadi tractate *On the Origin of the World*, which reflects a number of contacts with the wording of Jub, has preserved a description of Paradise. According to that text, Paradise is located "outside the circuit of the moon and the circuit of the sun in the luxuriant [truphē] earth" (CG2, 110:3-5). The reason for creating it outside the circuit of the moon and the sun is probably related to the fact that neither sun nor moon had yet been created. In the book of Jub, which is the most likely source of this detail, the sun and moon are mentioned in the following vs., which describes the creative acts of the fourth day.

o. The Gk. text of Epiphanius reads "and all the plants according to (their) kind."

p. The four works are the creation of dry land, bodies of water, flora, and Eden.

q. The writer mentions only the sun, and not the moon, as the determinant for holy days. This is in keeping with his quasi-solar year of 364 days and his strident opposition to lunar calculations.

r. The Gk. text of Epiphanius reads "the fish and the other crawling things in the water." Charles rearranged the Eth. word order to agree with the reading of the Gk.

s. The three are sea monsters, fish, and birds.