

The Book Of Jubilees

1st 2nd 3rd 4th 5th 6th 7th
8th 9th 10th 11th 12th 13th 14th
15th 16th 17th 18th 19th 20th 21st
22nd 23rd 24th 25th 26th 27th 28th
29th 30th 31st 32nd 33rd 34th 35th
36th 37th 38th 39th 40th 41st 42nd
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Edited: By The B.A.N.G.

Using: The Smith Jubilee Formula

By Mr. Thomas L. Smith

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28. And in the fifteenth jubilee in the third week [715-721] Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground which YAHWEH has cursed.'	57
29. And at the close of the nineteenth jubilee, in the seventh week in the sixth year [948] thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.	59
33. And in the twenty-fifth jubilee Noah took to himself a wife, and her name was Emzara, the daughter of Rake'el, the daughter of his father's brother, in the first year in the fifth week [1229] and in the third year thereof she bare him Shem, [1231], in the fifth year thereof [1233]. She bore him Ham, and in the first year in the sixth week [1236] she bore him Japheth.	60
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23. And he entered in the sixth (year) thereof, [1334] in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and YAHWEH closed it from without on the seventeenth evening.	66
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planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, [1346] and he guarded their fruit, and gathered it in this year in the seventh month. 76

2. And he made wine there from and put it into a vessel, and kept it until the fifth year, [1348] until the first day, on the new moon of the first month. 76

20. And in the twenty-eighth jubilee [1351-1399] Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgments that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honor father and mother, and love their neighbor, and guard their souls from fornication and uncleanness and all iniquity. 78

1. In the twenty-ninth jubilee, in the first week, [1401-1403] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1403] and he called his name Kainam. 84

5. And in the thirtieth jubilee, in the second week, in the first year thereof, [1458] he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year [1461] he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.' 85

6. [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year thereof. [1479] 85

7. And she bare him a son in the fifth year [1483] thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azurad, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. [1595] 85

8. And in the sixth year [1598] thereof, she bore him a son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg. 85

10. And it came to pass in the beginning of the thirty-third jubilee that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, [1601] when one of us who had been sent, was with them. 86

1 And in the third week of this jubilee [1615-1621] the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them. 92

16. Nine hundred and fifty years he completed in his life, $.19 \times 50 = 950$ 94
[715-721] to [1665-1671] 94

18 And in the three and thirtieth jubilee, in the first year in the second week, [1608] Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year [1611] of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.' 94

20 And they began to build, and in the fourth week [1622-1628] they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar. 95

21 And they built it: forty and three years were they building it [1665-1671] ; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height

amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).	95
27 In the fourth week in the first year in the beginning thereof in the four and thirtieth jubilee, [1672] were they dispersed from the land of Shinar.	96
1 And in the thirty-fifth jubilee, in the third week, in the first year thereof, [1715] Reu took to himself a wife, and her name was 'Ora, the daughter of 'Ur, the son of Kesed, and she bare him a son, and he called his name Seroh, in the seventh year of this week in this jubilee. [1721] (A Sabbath Day)	98
7 And he grew up, and dwelt in Ur of the Chaldees, near to the father of his wife's mother, and he worshiped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, [1779] and her name was Melka, the daughter of Kaber, the daughter of his father's brother.	99
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15 And in the seventh year of this week [1914] (A Sabbath Year) she bore him a son, and he called his name Abram, by the name of the father of his mother; for he had died before his daughter had conceived a son.	101
16 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, (14 years old in the Jubilee year [1928]) and he separated himself from his father, that he might not worship idols with him.	101
23. And in the first year of the fifth week (age 15) in the year [1929] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plow, in order to put the seed thereon, and the seed fell down there from upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.	102
1. And it came to pass in the sixth week, in the seventh year thereof, [1942] (Age 28 A Sabbath Year) that Abram said to Terah his father, saying, 'Father!'	103
9. And in the fortieth jubilee, in the second week, in the seventh year thereof, [1964] (A Sabbath) Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.	104
10. And Haran, his brother, took to himself a wife in the third year of the third week, [1967] and she bore him a son in the seventh year of this week, [1971] (A Sabbath) and he called his name Lot.	104
12. And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, [1975] (Age 60) Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it.	105
16. And in the sixth week, in the fifth year thereof, [1990](Age 76) Abram sat up throughout the night on the new month of the seventh month to observe the stars	

from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.	105
28. And it came to pass in the seventh year of the sixth week [1992] (Abraham Age 78) [A Sabbath year] that he spoke to his father and informed him that he would leave Haran to go into the land of Canaan to see it and return to him.	107
8 And it came to pass in the first year, in the seventh week, on the new month of the first month, [1993] that he built an altar on this mountain, and called on the NAME of YAHWEH: 'You, the eternal YAHWEH, are my Sovereign Ruler.'	109
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16 And it came to pass in the forty-first jubilee in the third year of the first week,[2003] (Abraham age 89) that he returned to this place and offered thereon a burnt sacrifice, and called on the NAME of YAHWEH, and said: 'You, the most high YAHWEH, are my Sovereign Ruler forever and ever.'	110
17 And in the fourth year of this week [2004] (Abram age 90) Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.	110
1 After these things, in the fourth year of this week, [2004] on the new month of the third month, the word of YAHWEH came to Abraham in a dream, saying: 'Fear not, Abram; I am your defender, and your reward will be exceedingly great.'	112
24 And he went in unto her, and she conceived and bore him a son, and he called his name Ishmael, in the fifth year of this week [2005] (Abraham age 91); and this was the eighty-sixth year in the life of Abram.	114
1. And in the fifth year of the fourth week of this jubilee, [2026] (Abraham's age 112) in the third month, in the middle of the month, Abram celebrated the feast of the firstfruits of the grain harvest.	115
The Birth of Isaac	117
15 And in the sixth year of the fourth week [2027] (Abraham's age 113) we came to Abraham, to the "Well of the Oath", and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.	121
1 And in the first year of the fifth week [2029] (Abraham's age 115 Isaac's age 15) Yitschaq was weaned in this jubilee, and Abraham made a great banquet in the third month, on the day his son Yitschaq was weaned.	124
15 And it came to pass in the seventh week, in the first year thereof, [2043] (Abrahams's age 129) in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved YAHWEH, and that in every affliction he was faithful.	125
1st year, in the first week, in the 42nd Jubilee	129
1 And in the first year of the first week in the forty-second jubilee [2051], Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.	129
2 And in the first year of the third week of this jubilee [2065] (Abraham's age 101) the days of the life of Sarah were accomplished, and she died in Hebron.	130
12. And in the sixth week, in the second year thereof, Rebecca bare to Yitschaq two sons, Yacob and Esau, [2087] and	131
1 And in the forty-second jubilee, in the first year of the seventh week, [2093] (Abraham's age 179) Abraham called Ishmael and his twelve sons, and Yitschaq and his two sons, and the six sons of Keturah, and their sons.	133
1 And in the sixth year of the seventh week of this jubilee [2097] (Abraham's age	

183) Abraham called Yitschaq his son, and commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days.	136
1 And it came to pass in the first week in the forty-third jubilee, in the second year, [2102] (Abraham's age 188) that is, the year in which Abraham died, that Yitschaq and Ishmael came from the "Well of the Oath" to celebrate "The Feast of Weeks" -that is, "The Feast of the First Fruits" of the harvest -to Abraham, their father, and Abraham rejoiced because his two sons had come.	140
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2 And in the first year of the fourth week [2122] a famine began in the land, besides the first famine, which had been in the days of Abraham.	154
17 And Abimelech said to Yitschaq: 'Go from us, for you are much mightier than we', and Yitschaq departed there in the first year of the seventh week, [2143] and sojourned in the valleys of Gerar.	155
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. [2151]	156
1 And in the second year of this week in this jubilee,[2152] Rebecca called Yacob her son, and spoke to him, saying: 'My son, do not take you a wife of the daughters of Canaan, as Esau, your brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.	158
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1 And in the seventh year of this week [2157] Yitschaq called Esau, his elder Son, and said to him: ' I am old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.	161
2 And in the first year of the third week [2165] he said to him: 'Give me my wife, for whom I have served you seven years '; and Laban said to Yacob: 'I will give you your wife.'	169
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14 And in the first year of the fifth week in this jubilee [2179] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim.	175
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1 And in the first year of the sixth week [2186] he went up to Salem, to the east of Shechem, in shalom, in the fourth month.	176
33 And Rachel bare a son in the night, and called his name 'Son of my sorrow '; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. [2186]	188
21 And in the third year of this sixth week [2188] Yacob and all his sons went and dwelt in the house of Abraham, near Yitschaq his father and Rebecca his mother.	191
1 And in the sixth year of this week of this forty-fourth jubilee [2191] Yacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem.	192
10 And in the seventh year of this week [2192] he sent Yoseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.	193
1 And in the first year of the first week of the forty-fifth jubilee [2201] Rebecca called Yacob, her son, and commanded him regarding his father and regarding his brother, that he should honor them all the days of his life.	195
1 And in the sixth year of this week [2206] Yitschaq called his two sons Esau and Yacob, and they came to him, and he said to them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are.	199
21 And Leah his wife died in the fourth year of the second week of the forty fifth jubilee, [2211] and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother.	201
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The sons of Yacob took wives	212
8 And Bedsu'el, the wife of Yahudah, died [2168 A.M.] in the fifth year of this week. And in the sixth year Yahudah went up to shear his sheep at Timnah. [2169 A.M.]	213
1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2215] land, and the rain refused to be given to the earth, for none whatever fell.	216
20 And he sent him with them in the second year of this week on the [2216] first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.	218
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1 And Yisrael went into the country of Egypt, into the land of Goshen, on the new month of the fourth month, in the second year of the third week of the forty-fifth jubilee. [2216]	226
11 and the Egyptians sowed the land, and it bore much corn that year. And this was the first year of the fourth week of the forty-fifth jubilee. [2222]	227
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13 And Yisrael lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth	

year of the fifth week of the forty-fifth jubilee. [2232]	228
8 And Yoseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and all his brethren died after him. [2287]	230
9 And the king of Egypt went forth to war with the king of Canaan in the forty-seventh jubilee, in the second week in the second year, [2309] and the children of Yisrael brought forth all the bones of the children of Yacob save the bones of Yoseph, and they buried them in the field in the double cave in the mountain.	230
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1 And when the year came round, being the seventy-second year from the Israelites going down to Egypt, after the death of Joseph, Zepho, the son of Eliphaz, the son of Esau, fled from Egypt,[2288] he and his men, and they went away.	230
Exodus chapter 1: 9-14.	231
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14 And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt.	231
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Reuben Dies	232
Dan Dies	232
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The Birth of Moses 1. And in the seventh week, in the seventh year, in the forty-seventh jubilee, [2349] your father went forth from the land of Canaan, and you were born in the fourth week, in the sixth year thereof, in the forty-eighth jubilee; [2377] (The middle of the 48th Jubilee) this was the time of tribulation on the children of Yisrael.	234
The Book of Jasher chapter 63: 1-2	234
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1. And in the ninety-third year died Levi, the son of Jacob, in Egypt, and Levi was a hundred and thirty-seven years old when he died, and they put him into a coffin and he was given into the hands of his children. [Birth 2172 Death [2309].	234
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9 And afterwards, when you were grown up, they brought you unto the daughter of Pharaoh, and you didst become her son, and Amram your father taught you writing,	

and after you had completed three weeks they brought you into the royal court.(Three weeks of years = 21 years.)[2377-2398] age 21	241
10 And you were three weeks of years at court until the time (Three weeks of years = 21 years.) [2398-2420] age 43 when you didst go forth from the royal court and did see an Egyptian smiting your friend who was of the children of Yisrael, and you did slay him and hide him in the sand.	241
Year of the Exous	242
1 And in the sixth year of the third week of the forty-ninth jubilee you did depart and dwell in ([2419] age 42) the land of Midian, five weeks and one year.(36 years) And you did return into Egypt in the second week in the second year in the fiftieth jubilee. [2459] (age 82)	242
2 And you yourself know what He spoke to you on Mount Sinai, [2459] and what prince Mastema desired to do with you when you were returning into Egypt.	242
4 Wherefore I have ordained for you the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2459] and one week and two years: and there are yet forty years to come for learning the commandments of YAHWEH, until they pass over into the land of Canaan, crossing the Jordan to the west.	249
Moses was born in the 48th Jubilee in the year [2377], and according to all biblical sources, Moses lived to be 120 years old. Making his Death year [2497]. The next two years leading up to the 49 year in the 50th Jubilee. Joshua takes the place of Moses, and leads Yisrael into the promised land 40 years after the Exodus that took place in 2459. Adding 40 years to this Jubilee year brings us to the Jubilee year 2499.	251
Leviticus 25 The Year of Jubilee	251
11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.	252

Overview

The Book of Jubilees, often referred to as the "Little Genesis," is a religious text that reinterprets the Genesis story by incorporating a unique chronology based on Jubilee cycles. Each cycle spans 49 years, followed by a Jubilee year of celebration and renewal. The Smith Jubilee Formula, also known as the Third Methodology, enhances the understanding of this text by applying a precise calculation method that identifies specific Jubilee years and their significance within the narrative.

Here's an overview of how the Smith Jubilee Formula (SJF) is applied to the Book of Jubilees:

1. Foundation of the Formula: The SJF employs a calculation where 49 years complete a cycle, and the 50th year is the Jubilee year. This model aligns with the traditional Hebrew understanding but introduces nuanced interpretations for events by assigning exact dates to biblical occurrences.
2. Application in Key Events:
 - Creation to Exodus: The formula calculates exact Jubilee cycles from the creation of the world to significant events such as the Exodus, pinpointing these occurrences in specific Jubilee years and providing a chronological structure that ties historical events to these cycles.
 - Ancestral Lifespans: By using the SJF, the lifespans and genealogical timelines of biblical figures like Abraham, Jacob, and Moses are mapped out within the context of Jubilee cycles, giving a more structured timeline to the ancestries described in the text.
3. Prophetic Significance:
 - The SJF underlines the prophetic significance of Jubilee years by identifying them as times of liberation, renewal, and divine intervention. For example, the release of Hebrew slaves and the return of lands during these years are calculated to show their timely occurrences within the structured cycles.
4. Historical Alignments:
 - By synchronizing biblical events with historical and astronomical data, the SJF provides a framework that potentially aligns biblical stories with archaeological findings and historical chronologies, offering a bridge between scriptural texts and historical records.
5. Theological Implications:

- The SJF not only offers a chronological understanding but also enhances theological reflections on the text by emphasizing the importance of Jubilee years as divine appointments for justice, mercy, and restoration.

In summary, the Smith Jubilee Formula enriches the study of the Book of Jubilees by providing a precise chronological framework that clarifies the timing of events and highlights the cyclical nature of divine interventions, aligning biblical narratives with a structured timeline that spans generations and millennia.

The Book of Jubilees

This is the history of the division of the days of the Torah and of the testimony, of the events of the years, of their (year) weeks, festivals of the covenant, of their Shabbats, of their Jubilees throughout all the years of the world, as YAHWEH spoke to Mosheh on Mount Sinai when he went up to receive the tables of the Torah and of the commandment, according to the voice of YAHWEH as HE said to him, 'Go up to the top of the Mountain.'

This passage quoted passage encapsulates a significant theme in the Book of Jubilees—divine revelation and the structured division of time as commanded by YAHWEH. This text offers a detailed reiteration and expansion of the laws given to Moses on Mount Sinai. Here's a deeper look at the thematic elements and their implications:

1. The Divine Command and Revelation

The context of the passage is the divine communication to Moses on Mount Sinai, which is a pivotal moment in biblical narratives. The setting on the mountaintop symbolizes closeness to the divine and the solemnity of the moment when Moses receives the laws. This emphasizes the sacred nature of the commandments and the direct instruction from YAHWEH, reinforcing the authority and sanctity of the laws given.

2. Structured Division of Time

The text mentions "the division of the days of the Torah and of the testimony, of the events of the years, of their (year) weeks, festivals of the covenant, of their Shabbats, of their Jubilees." This delineation underscores the importance of structured time in Jewish religious practice. It's not merely a chronological

order but a divine arrangement that dictates religious observance, agricultural practices, social justice, and communal harmony.

Festivals and Shabbats

These are integral to Jewish life, serving both as reminders of the covenant with God and as reinforcements of the community's identity and continuity. Festivals like Passover, Shavuot, and Sukkot commemorate historical religious events that define the people's relationship with YAHWEH, while Shabbat provides a weekly renewal of faith and rest.

Jubilees

Every fifty years, the Jubilee year disrupts normal life, enforces the liberation of slaves, and the return of land to its original owners. This practice embodies the principles of economic justice and equality, aiming to prevent the accumulation of wealth in the hands of a few and ensure that every generation has a chance to start anew, free from the burdens of inherited debts or slavery.

3. Theological Implications

This structured time is not merely regulatory; it carries deep theological implications:

- **Remembrance:** Observances act as perpetual reminders of YAHWEH's interventions and blessings, meant to keep the community aligned with divine will.
- **Sanctification of Time:** By following these divinely ordained periods, time itself is sanctified, transforming ordinary days and years into sacred events.
- **Divine Justice and Mercy:** The regulations around Shabbats and Jubilees reflect YAHWEH's concern for social justice, economic equity, and compassion, essential themes that resonate throughout the Torah.

4. Cosmic and Eternal Order

The passage reflects a cosmic order prescribed by YAHWEH that transcends human history, suggesting that these divisions of time are part of a divine plan encompassing all creation. This universal framework highlights a worldview where time and human activities are intimately connected to divine purpose and cosmic order.

5. Covenant Relationship

The festivals, Shabbats, and Jubilee years are described as "festivals of the covenant," indicating that observing these times reinforces the covenant

between YAHWEH and the people. Each observance reenacts and revitalizes the covenant, reminding the community of their duties and privileges under this divine agreement.

In essence, the history of the division of the days as outlined in the Book of Jubilees is not just a liturgical calendar but a profound expression of divine wisdom and governance, intended to guide the moral, social, and spiritual life of the community in alignment with the will of YAHWEH. This structure serves as a bridge connecting the divine to the daily lives of the people, emphasizing a life lived in accordance to a divinely ordained rhythm and purpose.

Jubilees Chapter 1

YAHWEH summoned Moses to ascend the mountain and receive a detailed account of the division of time.

The Book of Jubilees: Edited by The B.A.N.G.

Exodus 12, known as "The Passover," marks a significant event in the history of the Israelites. It begins with Yahuah's instructions to Mosheh and Aharon in Egypt, emphasizing the importance of the first month as the beginning of months and the significance of the lamb without blemish. The Israelites are instructed to sacrifice and consume it in a prescribed manner, marking their doorposts with its blood to protect them from the impending plague.

The passage continues to describe the dramatic events of the night, including the death of the firstborn in Egypt and Phar`oh's urgent decision to release the Israelites. The Israelites, in haste, leave Egypt with their unleavened dough, borrowed riches, and livestock, fulfilling the promise made to Abraham. This event is commemorated as the Passover, with specific instructions for observing it in the future, emphasizing the significance of unleavened bread, the sanctity of the festival, and the prohibition of leaven during this time.

As we transition to Jubilees chapter one, we enter a new phase of revelation. It is the first year of the Israelite exodus from Egypt, and YAHWEH calls Mosheh to Mount Sinai. Here, YAHWEH imparts profound knowledge, detailing the history of the Torah, (Teaching Doctrine of Instructions) commandments, and the division of days. Mosheh's forty-day stay on the mountain includes a revelation of future events, warnings of Israel's rebellions, and the promise of their eventual return and redemption. The passage

underscores YAHWEH's enduring commitment to His people, even in the face of their waywardness. The story of redemption, guidance, and YAHWEH's divine plan unfolds, setting the stage for the establishment of His sanctuary in Jerusalem and the renewal of creation.

In linking Exodus 12 to Jubilees chapter one, we see a seamless transition from the historical events of the Passover to a broader narrative of YAHWEH's eternal plan and His enduring relationship with the people of Israel. This sets the stage for a deeper understanding of the covenant and its significance in the following chapters of Jubilees.

Introduction to Chapter One of The Book of Jubilees

In the first chapter of "The Book of Jubilees," we are invited into a profound moment in biblical history, where the divine speaks directly to Moses, presenting him with the Torah and the commandment on Mount Sinai. This moment is not only pivotal for its historical and spiritual significance but also for its deep chronological implications, which are meticulously detailed through the divisions of years, weeks, and jubilees.

This narrative sets the stage for an intricate exploration of time, as orchestrated by the God of Israel, and highlights the importance of precise chronological documentation. It is here, within these divinely instructed calculations, that the Smith Jubilee Formula finds its relevance. By adhering to the guidelines laid out in this sacred text—paying close attention to the individual weeks, years, and the total number of jubilees—the formula enables a deeper understanding and quantification of biblical chronology.

The Smith Jubilee Formula and the third methodology emerge as crucial tools for unlocking the chronological secrets within the Book of Jubilees and, by extension, the broader biblical narrative. As the sister book to "Unlocking Daniel's 70 Weeks," this version of The Book of Jubilees is designed to complement and enhance the revelations found within the study of Daniel's prophecy. By applying the third methodology to the Jubilee cycles, readers are equipped to navigate the divine blueprint of time from creation onwards, transcending traditional boundaries to uncover new insights and connections.

This introduction serves as a gateway to rediscovering the significance of every jubilee, week, and year within the divine chronology, guided by the precision of the Smith Jubilee Formula. It invites readers on a journey through time, illuminated by the third

methodology, to witness the meticulous care with which the God of Israel has mapped out history and prophecy. Through this exploration, we are not only deepening our understanding of sacred texts but also connecting with the timeless divine plan that continues to unfold before us.

Chapter One: The 50th Jubilee

1. And it came to pass in the first year of the exodus of the children of Yisrael out of Egypt, in the third month, on the sixteenth day of the month, Anno Mundi that YAHWEH spoke to Mosheh, **saying:** 'Come up to Me on the Mount, and I will give you two tables of stone of the Torah and of the commandment, which I have written, that you may teach them.'

2. And Mosheh went up into the mount of YAHWEH, and the splendor of YAHWEH abode on Mount Sinai, and a cloud overshadowed it, six days.

3. And He called to Mosheh **on the seventh day, out of the midst of the cloud,** and the appearance of the splendor of YAHWEH was like a flaming fire on the top of the mount.

4. And Mosheh was **on the Mount forty days and forty nights,** and YAHWEH taught him the earlier, and the later history of the division of all the days of the Torah, and of the testimony.

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 wrought 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 upon them, that they will recognise that I am more righteous than they in all their judgments and in all their actions, and they will recognise that I have been truly with them.**

7. And do, write for yourself all these words which I declare unto, you this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I swore to their fathers, to Abraham and to Yitschaq and to Yacob, saying: ' Unto your seed will I give a land flowing with milk and honey.

8. And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them.

9. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will prove unto them an offence and a tribulation and an affliction and a snare.

10. And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My Shabbats, and My kodesh place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set MY NAME upon it, and that it should dwell (there).

11. And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts.

12. And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the Torah, and they will abrogate and change everything so as to work evil before My eyes. ..

13. And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles.

14. **And they will forget all My Torah and all My commandments and all My judgments, and will go astray as to new months, and Shabbats, and festivals, and jubilees, and ordinances.**

15. **And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so that I shall be found of them, when they seek me with all their heart and with all their soul. And I will disclose to them abounding shalom with righteousness,**

16 **And I will disclose to them abounding shalom with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail.**

17 **And I will build My sanctuary in their midst, and I will dwell with them, and I will be YAHWEH their Sovereign Ruler and they shall be My people in truth and righteousness.**

18 **And I will not forsake them nor fail them; for I am YAHWEH their Sovereign Ruler.'**

19 **And Mosheh fell on his face and prayed and said, 'O YAHWEH my Sovereign Ruler, do not forsake Your people and Your inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against You.**

20 **Let your mercy, O YAHWEH, be lifted up upon Your people, and create in them an upright spirit, and let not the spirit of Belial rule over them to accuse them before You, and to ensnare them from all the paths of righteousness, so that they may perish from before Your face.**

21 **But they are Your people and Your inheritance, which you have delivered with your great power from the hands of the Egyptians: create in them a clean heart and a kodesh spirit, and let them not be ensnared in their sins from henceforth until eternity.'**

22 And YAHWEH said to Mosheh: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess their own sin and the sin of their fathers.

23 And after this they will turn to Me in all uprightness and with all their heart and with all their soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a kodesh spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

24 And their souls will cleave to Me and to all My commandments, and they will fulfill My commandments, and I will be their ABBA (Father) and they shall be My children.

25 And they all shall be called children of the living YAHWEH, and every malak and every spirit shall know, yes, they shall know that these are My children, and that I am their ABBA in uprightness and righteousness, and that I love them.

26 And do you write down for yourself all these words which I declare unto you on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the Torah and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.'

27 And He said to the malak of the presence: Write for Mosheh from the beginning of creation till My sanctuary has been built among them for all eternity.

28 And YAHWEH will appear to the eyes of all, and all shall know that I am the Sovereign Ruler of Yisrael and the ABBA of all the children of Yacob, and King on Mount Zion for all eternity. And Zion and Yerusalem shall be kodesh.'

29 And the malak of the presence who went before the camp of Yisrael took the tables of the divisions of the years -from the time of the creation- of the Torah and of the testimony of the weeks of the jubilees, according to the individual

years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of YAHWEH shall be made in Yerusalem on Mount Zion, and all the luminaries be renewed for healing and for shalom and for blessing for all the elect of Yisrael, and that thus it may be from that day and unto all the days of the earth.

Introduction to Chapter Two of The Book of Jubilees

Chapter Two of "The Book of Jubilees" offers an in-depth look into the creation narrative, mirroring and expanding upon the Genesis account of the six days of creation and the sanctification of the Sabbath. This detailed exploration of creation not only emphasizes the omnipotence of YAHWEH Almighty but also introduces a framework for understanding time and divine order through the establishment of the Sabbath as a sign for all His works.

In the context of "Unlocking Daniel's 70 Weeks" and the accompanying The BANG version of The Book of Jubilees, this chapter's significance is amplified by its contribution to the foundational understanding of the Jubilee cycles. The meticulous account of creation days and the establishment of the Sabbath provide crucial insights into the divine structuring of time, an understanding that is essential for applying the Smith Jubilee Formula and the third methodology. These tools enable readers to quantify and align biblical events within the Jubilee cycles, offering a new perspective on sacred history that bridges the Old and New Testaments.

This chapter, with its detailed recounting of creation and the emphasis on the Sabbath, underscores the importance of adhering to the divine order and sanctity of time as outlined from the very beginning of the biblical narrative. It highlights the significance of the Jubilee system as a divine instrument for measuring time, demonstrating how the Smith Jubilee Formula and the third methodology can illuminate our understanding of biblical chronology.

As we delve into this chapter, readers are encouraged to reflect on the precision and intent behind the creation narrative, recognizing how these early passages set the stage for a deeper exploration of time and divinity. By understanding the initial division of time and the sanctification of the Sabbath, readers are better equipped to appreciate the

complexity and beauty of the Jubilee cycles as they continue to unfold throughout the biblical text and beyond, into the heart of "Unlocking Daniel's 70 Weeks."

Chapter 2 The 1st Jubilee

1. And the malak of the presence spoke to Mosheh according to the word of YAHWEH, saying: **Write the complete history of the creation, how in six days YAHWEH ALMIGHTY finished all His works and all that He created, and kept Shabbat on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works.**

2. For **on the first day** He created the heavens which are above, and the earth and the waters and all the spirits which serve before him - the malakim of the presence, and the malakim of sanctification, and the malakim [of the spirit of fire, and the malakim] of the spirit of the winds, and the malakim of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the malakim of the voices and of the thunder and of the lightning, and the malakim of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide (and night), and the light, dawn and day, which He has prepared in the knowledge of HIS heart.

3. And thereupon we saw His works, and praised Him, and lauded before Him, on account of all His works; for seven great works did He create, on the first day.

4. And on the **second day** He created the firmament, in the midst of the waters, and the waters were divided on that day - half of them, went up above, and half of them, went down below the firmament (that was) in the midst, over the face of the whole earth. And this was the only work YAHWEH created, on the second day.

5. And on the **third day** He commanded the waters to pass, from off the face of the whole earth, into one place, and the dry land to appear.

6 And the waters did so, as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.

7. And on that day, He created for them all the seas, according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all. These four great works YAHWEH created on the third day.

8. And on the **fourth day**, He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9. And YAHWEH appointed the sun to be a great sign on the earth for days, and for Shabbats and for months, and for feasts and for years, and for Shabbats of years and for jubilees, and for all seasons of the years.

10. And it divides the light from the darkness and for prosperity, that all things may prosper which shoot and grow on the earth. These three kinds He made on the fourth day.

11. And on the **fifth day** He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.

12. And the sun rose above them to prosper them, and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh. These three kinds He created on the fifth day.

13. And on the **sixth day** He created all the animals of the earth, and all cattle, and everything that moves on the earth.

14. And after all this, He created man, a man and a woman created He them, and gave **him** dominion over all that is upon the earth, and in the seas, and

over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.

[**The Book of Jasher v 1-2**] 1 And God said, Let us make man in our image, after our likeness, and God created man in his own image. 2 And God formed man from the ground, and he blew into his nostrils the breath of life, and man became a living soul endowed with speech.

Jubilees continued:

15. And these four kinds He created on the sixth day. And there were altogether two and twenty kinds.

16. And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.

[**The Book of Genesis**] chapter 1:24-31

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 And God said, Let us make man in our image, after our likeness: and let **them have dominion** over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, **in the image of God created he him**; male and female created he **them**.

28 **And God blessed them**, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and **have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw everything that he had made, and, behold, it was very good. {And the evening and the morning were the sixth day.}

[The Book of Jasher] 1:1-7

1 And God said, Let us make man in our image, after our likeness, and God created **man in his own image.**

2 And God formed man from the ground, and he blew into his nostrils the breath of life, and man became a living soul endowed with speech.

3 **And the Lord said, It is not good for man to be alone;** I will make unto him a helpmeet.

4 And the Lord caused a deep sleep to fall upon Adam, and he slept, and he took away one of his ribs, and he built flesh upon it, and formed it and brought it to Adam, and Adam awoke from his sleep, and behold a woman was standing before him.

5 And he said, This is a bone of my bones and it shall be called woman, for this has been taken from man; and Adam called her name Eve, for she was the mother of all living.

6 And God blessed them and called their names Adam and Eve in the day that he created them, and the Lord God said, Be fruitful and multiply and fill the earth.

7 And the Lord God took Adam and his wife, and he placed them in the garden of Eden to dress it and to keep it; and he commanded them and said unto them, From every tree of the garden you may eat, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat thereof you shall surely die

Jubilees Continued:

17. And He gave us a great sign, **the Shabbat day**, that we should work six days, but keep Shabbat on the seventh day from all work.

[Genesis] 2:1-3

1 Thus the heavens and the earth were finished, and all the hosts of them.

2 And on the seventh day Elohiym ended his work which he had made; and he rested on the seventh day from all his work which he had made.

Jubilees Continued:

3. And Elohiym blessed the seventh day, and sanctified it: because that in it he had rested from all his work which Elohiym created and made.

18. And all the **malakim of the presence**, and all the **malakim of sanctification**, these two great classes -He has bidden us to keep the Shabbat with Him in heaven and on earth.

Definition of a Malak

In some Judeo-Christian traditions, the Angel of the Presence / Face (lit. "faces", Hebrew: Mal'akh HaPanim, מלאך הפנים) or Angel of his presence / face (Hebrew: Mal'akh Panav, מלאך פניו) refers to an entity variously considered angelic or else identified with God himself.

Jubilees Continued:

19. And He said to us: 'Behold, I will **separate** unto Myself a people from among all the peoples, and these shall keep the Shabbat day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Shabbat day and do sanctify it unto Myself, even so will I bless them, and they shall be My people and I will be their Sovereign Ruler.

20. And I have chosen the seed of Yacob from amongst all that I have seen, and have written him down as My first-born son, and have sanctified him unto Myself forever and ever; and I will teach them the Shabbat day, that they may keep Shabbat thereon from all work.'

21. And thus He created therein a sign in accordance with which they should keep Shabbat with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Shabbat together with us.

22. And He caused His commands to ascend as a sweet savour acceptable before Him all the days.

23. There (were) two and twenty heads of mankind (22) from Adam to Yacob, and two and twenty kinds of work were made until the seventh day; (22) this is blessed and kodesh; and the former also is blessed and kodesh; and this one serves with that one for sanctification and blessing. (**Kodesh-Separated**)

24. And to this (Yacob and his seed) it was granted that they should always be the blessed and **kodesh (Separated)** ones of the first testimony and Torah, even as He had sanctified and blessed the Shabbat day on the seventh day.

25. He created heaven and earth and everything that He created in six days, and YAHWEH made the seventh day kodesh, for all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die.

26. Wherefore do you command the children of Yisrael to observe this day that they may keep it **kodesh (Separated)** and not do thereon any work, and not to defile it, as it is more kodesh than all other days.

27. And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Yisrael may observe this day throughout their generations, and not be rooted out of the land; for it is a kodesh (**Separated**) day and a blessed day.

28. And every one who observes it and keeps Shabbat thereon from all his work, will be **kodesh (Separated)** and blessed throughout all days like unto us.

29. Declare and say to the children of Yisrael the Torah of this day both that they should keep Shabbat thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.

30. And they shall not bring in nor take out from house to house on that day; for that day is more **kodesh (Separated)** and blessed than any jubilee day of the jubilees; on this we kept Shabbat in the heavens before it was made known to any flesh to keep Shabbat thereon on the earth.

31. And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Shabbat thereon, **but Yisrael alone**: them alone he permitted to eat and drink and to keep Shabbat thereon on the earth.

32. And the Creator of all things blessed this day which he had created for blessing and making it **kodesh (Separated)** and splendid above all days.

33 This Torah and testimony was given to the children of Yisrael as a Torah forever unto their generations.

Chapter Two summerization of "The Book of Jubilees" intricately details the creation narrative, paralleling and expanding upon the Genesis account. It emphasizes the meticulous design of the cosmos, highlighting the separation and sanctification inherent in the creation process. This chapter is pivotal in understanding the foundational aspects of being "separated" for holiness, a theme that echoes throughout the scripture and is critically embodied in the celebration of the Jubilee year.

The chapter meticulously recounts the creation of the heavens, the earth, and all living beings over six days, culminating in the sanctification of the seventh day, the Sabbath, as a day of rest. This sanctification underscores the principle of separation for holiness, as the Sabbath is set apart from the rest of the week. Similarly, the Jubilee year, the fiftieth year, is separated and sanctified, standing outside the typical Jubilee cycle of forty-nine years. This separation underlines the divine intention for periods of rest, reflection, and renewal for the land and its people.

The Smith Jubilee Formula, illuminated within "Unlocking Daniel's 70 Weeks," meticulously adheres to this divine structuring of time. It recognizes the critical importance of the fiftieth year, the Jubilee, as a standalone year of celebration and sanctification, distinct from the preceding cycle of forty-nine years. This recognition allows for the accurate calculation of Jubilee cycles, in harmony with the divine mandate of separation for sanctification. By strictly adhering to a 49-year cycle without recognizing the separate and sanctified nature of the Jubilee year, previous

methodologies inadvertently masked the divinely intended symmetry and significance of these celebratory years.

Through the Smith Jubilee Formula and the third methodology, readers are equipped to rediscover the hidden symmetry within the biblical timeline. This symmetry, a divine orchestration of time where significant events and lifespans align with the Jubilee cycles, underscores the meticulous involvement of the God of Israel in the fabric of history. The separated and sanctified nature of the Jubilee year becomes a key that unlocks a deeper understanding of divine timing and order.

As we explore this chapter, the message is clear: the separation and sanctification inherent in the creation narrative, especially as it pertains to the Jubilee year, serve as fundamental principles that guide the Smith Jubilee Formula. This methodology not only aligns with but also celebrates the divine order established from the very act of creation. By understanding and applying this formula, readers can step into a richer, more nuanced understanding of biblical chronology, where the sanctity of time is observed, and the hand of the Creator is evident in every jubilee, every year, and every moment of existence.

Introduction to the third chapter:

During this period, Adam is given the responsibility of naming all the beasts, birds, and every living creature, showcasing his dominion and intimate connection with the created world. However, the chapter highlights Adam's solitude as the sole human being amidst this abundance, leading to God's decision to create Eve from Adam's rib, ensuring that man would not be alone. This act of creating a helpmeet for Adam not only addresses companionship but also establishes the foundation of human relationships and societal structures.

Moreover, the chapter intricately ties the events on Earth to the celestial records, underscoring the meticulous documentation of human history and divine interactions on the heavenly tablets. This attention to detail signifies the overarching divine plan and the interconnectedness of all creation, from the smallest creature to the first human beings.

As the narrative unfolds, the creation of Eve and the ensuing human experiences reflect the beginnings of human society, the complexities of relationships, and the introduction of divine laws governing purity and life cycles. This chapter, rich in symbolic and literal genesis, sets a profound backdrop for the unfolding human drama, positioning the

relationship between Adam and Eve at the heart of the human story and divine interaction.

3rd Chapter The 1st Jubilee Cycle

1. And on the six days of the second week we brought, according to the word of YAHWEH, unto **Adam** all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the **first day [8]**; the cattle on the **second day [9]**; the birds on the **third day [10]**; and all that which moves on the earth on the **fourth day [11]**; and that which moves in the water on the **fifth day [12]**.

2. And Adam named them all by their respective names, and as he called them, so was their name.

3. And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.

[Genesis 2:19,20]

19 And out of the ground Yahuah Elohiym formed every beast of the field, and ~~nx~~ every fowl of the air; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof.

20 And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for the man there was not found a help meet for him.

Jubilees continued:

4. And YAHWEH said to us: 'It is not good that the man should be alone: let us make a helpmeet for him.

5. 'And YAHWEH our Sovereign Ruler caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman.

6. And He awaked Adam out of his sleep and on awaking he rose **on the sixth day [12]**, and He brought her to him, and he knew her, and said to her: 'This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.'

7. Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

8. In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

[Genesis 2:21-25]

21 And Yahuah Elohiym caused a deep sleep to fall upon the man, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which Yahuah Elohiym had taken from man, made he a woman, and brought her unto the man.

23 And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his woman: and they shall be one flesh.

25 And they were both naked, the man and his woman, and were not ashamed.

Jubilees continued:

9. And after Adam had completed forty days [**5 weeks & 5 days**] in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the **eightieth day**, and after this she entered into the garden of Eden.

[The 12th day of the 4th Month]


10. And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'If she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any kodesh (**separated**) thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child.

11. But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.'

12. And when she had completed these **eighty days [12 weeks]** we brought her into the garden of Eden, for it is most kodesh than all the earth besides and every tree that is planted in it is kodesh.

13. Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no kodesh thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

14. This is the Torah and testimony which was written down for Yisrael, in order that they should observe it all the days.

	1							
0	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	1	2	3	4	5	6	7	 B.C.E. Enter Jubilee Year Year of Jubilee
Wk-2	8	9	10	11	12	13	14	
Wk-3	15	16	17	18	19	20	21	
Wk-4	22	23	24	25	26	27	28	
Wk-5	29	30	31	32	33	34	35	
Wk-6	36	37	38	39	40	41	42	
Wk-7	43	44	45	46	47	48	49	
							50	

15. And in the first week of the first jubilee, [1-7] Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage.

16. And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was being kept].



17. And after the completion of the seven years, which he had completed there, seven years exactly, and in the second month, on the seventeenth day (of the month), the serpent came and approached the woman, and the serpent said to the woman, 'Has YAHWEH commanded you, saying, You shall not eat of every tree of the garden?'

18. And she said to it, 'Of all the fruit of the trees of the garden YAHWEH has said to us, Eat; but of the fruit of the tree which is in the midst of the garden YAHWEH has said to us, You shall not eat thereof, neither shall you touch it, lest you die.'

19. And the serpent said to the woman, 'You shall not surely die: for YAHWEH does know that on the day you shall eat thereof, your eyes will be opened, and you will be as gods, and you will know good and evil.'

20. And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat.

21. And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked.

22. And he took figleaves and sewed them together, and made an apron for himself, and covered his shame.

23. And YAHWEH cursed the serpent, and was wroth with it forever.

24. And He was wroth with the woman, **because she listened to the voice of the serpent**, and did eat; and He said to her: 'I will greatly multiply your sorrow and your pains: in sorrow you shall bring forth children, and your return shall be unto your husband, and he will rule over you.'

25. And to Adam also he said, '**Because you have listened unto the voice of your wife**, and have eaten of the tree of which I commanded you that you should not eat thereof, cursed be the ground for your sake: thorns and thistles shall it bring forth to you, and you shall eat your bread in the sweat of your face, till you return to the earth from whence you were taken; for earth you are, and unto earth shall you return.'

26. And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden.

27. And on that day on which Adam went forth from the Garden, he offered as a sweet savor an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame.

28. **And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer 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 unto the places which had been created for them.

30. And to Adam alone did He give (the wherewithal) 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 judgment of the Torah, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.

32. And on the new month of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation.

33. And Adam called the name of his wife Eve.

1							
0	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	1	2	3	4	5	6	7
Wk-2	8	9	10	11	12	13	14
Wk-3	15	16	17	18	19	20	21
Wk-4	22	23	24	25	26	27	28
Wk-5	29	30	31	32	33	34	35
Wk-6	36	37	38	39	40	41	42
Wk-7	43	44	45	46	47	48	49
							50

B.C.E. Enter Jubilee Year

Year of Jubilee

34. And they had no son till the first jubilee, and after this he knew her.

35. Now he tilled the land as he had been instructed in the Garden of Eden.

Summerizing the third chapter:

In conjunction with "Unlocking Daniel's 70 Weeks," this chapter reinforces the importance of separation and sanctity through the Smith Jubilee formula and the third methodology. It subtly hints at the special status of the 50th year or the celebratory year in a Jubilee cycle, which, unlike the continuous 49-year cycles, stands apart as a year of jubilation and divine favor. The narrative not only unfolds the foundational stories of humanity's early relationship with the divine but also integrates these themes with the precise chronology afforded by the Smith Jubilee formula. This application showcases how the adherence to a structured divine timeline, recognizing the year of Jubilee, reveals a pattern

of divine intentionality and sanctification, further enriching the understanding of biblical chronology.

Introduction to the fourth Chapter:

The fourth chapter of the Book of Jubilees offers a profound exploration spanning from the 3rd to the 25th Jubilee, a journey through time that meticulously adheres to the Smith Jubilee formula for calculated years. This chapter encapsulates significant milestones and genealogical progressions within the narrative of early mankind, punctuated by pivotal events that have shaped the course of biblical history. To address the notable gap in the timeline during the era of Enoch, summarized excerpts from the Book of Enoch are integrated, enriching the narrative with deeper insights into his life and contributions. Furthermore, the narrative is augmented with carefully selected details from the Book of Jasher, providing a more comprehensive understanding of the events and characters involved.

The chronicle begins with the births of Cain and Abel within specified weeks, though not years, hinting at an intriguing aspect of their lives—their ages at the time of Abel's death. Through meticulous calculation and the application of the Smith Jubilee formula, it is posited that Cain was 36 and Abel was 29 at that pivotal moment, offering a unique perspective on the symmetry of their lives and the events that unfolded. The introduction of these calculated ages invites readers to ponder the significance of the number 58, representing the span of years from Eve's encounter with the serpent to Abel's demise. This calculation, anchored in the framework of Jubilee cycles, opens up a realm of interpretation and understanding, particularly when considered alongside scriptural references such as 2nd Peter 3:8 and Daniel 9:26.

The narrative seamlessly weaves through the generations, from Adam and Eve's mourning for Abel to the construction of cities and the birth of subsequent generations, leading to the descent of the Watchers and the pivotal role of Enoch. Enoch's endeavors in writing, teaching, and prophesying mark a cornerstone of this chapter, serving as a bridge to the divine wisdom and celestial mysteries he was privy to.


This chapter does not merely recount the genealogical progression from Adam to Noah but delves into the moral and spiritual implications of their lives and actions. It explores the divine judgment and grace, the transgressions of the Watchers, and the sanctity of the earth through selected sanctified locations, emphasizing the intertwined destiny of humanity and the divine.

By integrating the Smith Jubilee formula and excerpts from the Book of Enoch and the Book of Jasher, this chapter invites readers to explore the depths of biblical history and its implications. It encourages a reflective journey into the profound mysteries of faith, judgment, and redemption, offering a nuanced understanding of the sacred narrative that spans from the dawn of mankind to the threshold of the great flood. This narrative, rich in detail and spiritual insight, sets the stage for further exploration and understanding of the divine plan and the human place within it, urging readers to delve deeper into the scriptures and the eternal questions they pose.

Jubilees chapter Four

"From Genesis to Jubilees The Story of Cain and Abel"

2nd & 3rd jubilee

50	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	51	52	53	54	55	56	57	 B.C.E. 2 Enter Jubilee Year Year of Jubilee
Wk-2	58	59	60	61	62	63	64	
Wk-3	65	66	67	68	69	70	71	
Wk-4	72	73	74	75	76	77	78	
Wk-5	79	80	81	82	83	84	85	
Wk-6	86	87	88	89	90	91	92	
Wk-7	93	94	95	96	97	98	99	
							100	

2							
50	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	51	52	53	54	55	56	57
Wk-2	58	59	60	61	62	63	64
Wk-3	65	66	67	68	69	70	71
Wk-4	72	73	74	75	76	77	78
Wk-5	79	80	81	82	83	84	85
Wk-6	86	87	88	89	90	91	92
Wk-7	93	94	95	96	97	98	99
							100

B.C.E. Enter Jubilee Year
Year of Jubilee

1. And in the third week in the second jubilee [65- 71] she gave birth to Cain, and in the fourth she gave birth to Abel,[72-78] and in the fifth [72-78] she gave birth to her daughter Awan.

3							
100	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	101	102	103	104	105	106	107
Wk-2	108	109	110	111	112	113	114
Wk-3	115	116	117	118	119	120	121
Wk-4	122	123	124	125	126	127	128
Wk-5	129	130	131	132	133	134	135
Wk-6	136	137	138	139	140	141	142
Wk-7	143	144	145	146	147	148	149
							150

B.C.E. Enter Jubilee Year
Year of Jubilee

2. And in the first (year) of the third jubilee,[101] Cain slew Abel because YAHWEH accepted the sacrifice of 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 YAHWEH reprovved 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 the earth.

5. And on this account it is written on the heavenly tables, 'Cursed is he who smites his neighbor treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared it, let him be accursed as the other.'

4th Chapter 4th Jubilee.

6. And for this reason we announce when we come before YAHWEH our Sovereign Ruler all the sin which is committed in heaven and on earth, and in light, and in darkness, and everywhere.

The image shows a software interface titled "The B.A.N.G. Jubilee Calculator". It features a grid of years from 100 to 150, organized into 7 weeks (Wk-1 to Wk-7) and 7 columns (1st Year to Sabbath). The grid is color-coded: 100 is black; Wk-1 has 101 (green), 102 (black), 103 (black), 104 (black), 105 (black), 106 (black), 107 (black); Wk-2 has 108 (black), 109 (black), 110 (black), 111 (black), 112 (black), 113 (black), 114 (black); Wk-3 has 115 (black), 116 (black), 117 (black), 118 (black), 119 (black), 120 (black), 121 (black); Wk-4 has 122 (black), 123 (black), 124 (black), 125 (black), 126 (black), 127 (black), 128 (black); Wk-5 has 129 (black), 130 (black), 131 (black), 132 (black), 133 (black), 134 (black), 135 (black); Wk-6 has 136 (black), 137 (black), 138 (black), 139 (black), 140 (black), 141 (black), 142 (black); Wk-7 has 143 (black), 144 (black), 145 (black), 146 (black), 147 (black), 148 (black), 149 (black). To the right of the grid is a "B.C.E." field with a value of 3, and a "Year of Jubilee" field with a value of 150. A "Enter Jubilee Year" button is also visible.

100	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
	101	102	103	104	105	106	107	
Wk-1								
Wk-2	108	109	110	111	112	113	114	
Wk-3	115	116	117	118	119	120	121	
Wk-4	122	123	124	125	126	127	128	
Wk-5	129	130	131	132	133	134	135	
Wk-6	136	137	138	139	140	141	142	B.C.E.
Wk-7	143	144	145	146	147	148	149	3
								150
								Year of Jubilee

7. And Adam and his wife mourned for Abel four weeks of years, [101-129] and in the fourth year of the fifth week, [132] they became joyful, and Adam knew his wife again, and she bore him a son, and he called his name Seth; for he said 'YAHWEH has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.'

The B.A.N.G. Jubilee Calculator

100	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	101	102	103	104	105	106	107	 B.C.E. 3 Enter Jubilee Year Year of Jubilee
Wk-2	108	109	110	111	112	113	114	
Wk-3	115	116	117	118	119	120	121	
Wk-4	122	123	124	125	126	127	128	
Wk-5	129	130	131	132	133	134	135	
Wk-6	136	137	138	139	140	141	142	
Wk-7	143	144	145	146	147	148	149	
							150	


The B.A.N.G. Jubilee Calculator

100	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	101	102	103	104	105	106	107	 B.C.E. 3 Enter Jubilee Year Year of Jubilee
Wk-2	108	109	110	111	112	113	114	
Wk-3	115	116	117	118	119	120	121	
Wk-4	122	123	124	125	126	127	128	
Wk-5	129	130	131	132	133	134	135	
Wk-6	136	137	138	139	140	141	142	
Wk-7	143	144	145	146	147	148	149	
							150	

8 And in the sixth week [136-142] he begat his daughter Azura.

The B.A.N.G. Jubilee Calculator


4

150	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	151	152	153	154	155	156	157	 B.C.E. 4 Enter Jubilee Year 200 <small>Year of Jubilee</small>
Wk-2	158	159	160	161	162	163	164	
Wk-3	165	166	167	168	169	170	171	
Wk-4	172	173	174	175	176	177	178	
Wk-5	179	180	181	182	183	184	185	
Wk-6	186	187	188	189	190	191	192	
Wk-7	193	194	195	196	197	198	199	

9. And Cain took Awan his sister to be his wife and she bare him Enoch at the close of the fourth jubilee.

The B.A.N.G. Jubilee Calculator

5

200	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	201	202	203	204	205	206	207	 B.C.E. 5 Enter Jubilee Year 250 <small>Year of Jubilee</small>
Wk-2	208	209	210	211	212	213	214	
Wk-3	215	216	217	218	219	220	221	
Wk-4	222	223	224	225	226	227	228	
Wk-5	229	230	231	232	233	234	235	
Wk-6	236	237	238	239	240	241	242	
Wk-7	243	244	245	246	247	248	249	

And in the first year of the first week of the fifth jubilee, [201] houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

10. And Adam knew Eve his wife and she bare yet nine sons.

5							
200	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	201	202	203	204	205	206	207
Wk-2	208	209	210	211	212	213	214
Wk-3	215	216	217	218	219	220	221
Wk-4	222	223	224	225	226	227	228
Wk-5	229	230	231	232	233	234	235
Wk-6	236	237	238	239	240	241	242
Wk-7	243	244	245	246	247	248	249
							250

B.C.E. Enter Jubilee Year

Year of Jubilee

5							
200	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	201	202	203	204	205	206	207
Wk-2	208	209	210	211	212	213	214
Wk-3	215	216	217	218	219	220	221
Wk-4	222	223	224	225	226	227	228
Wk-5	229	230	231	232	233	234	235
Wk-6	236	237	238	239	240	241	242
Wk-7	243	244	245	246	247	248	249
							250

B.C.E. Enter Jubilee Year

Year of Jubilee

11. And in the fifth week of the fifth jubilee [229-235] Seth took Azura his sister to be his wife, and in the fourth (year of the sixth week [239] she bore him Enos.

12. He began to call on the NAME of YAHWEH on the earth.

4th Chapter 7th Jubilee

300	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	301	302	303	304	305	306	307
Wk-2	308	309	310	311	312	313	314
Wk-3	315	316	317	318	319	320	321
Wk-4	322	323	324	325	326	327	328
Wk-5	329	330	331	332	333	334	335
Wk-6	336	337	338	339	340	341	342
Wk-7	343	344	345	346	347	348	349

7

B.C.E. Enter Jubilee Year
Year of Jubilee 350

13. And in the seventh jubilee in the third week [315-321] Enos took Noam his sister to be his wife, and she bore him a son in the third year of the fifth week, [331] and he called his name Kenan.

4th Chapter 8th Jubilee

The B.A.N.G. Jubilee Calculator

8							
350	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	351	352	353	354	355	356	357
Wk-2	358	359	360	361	362	363	364
Wk-3	365	366	367	368	369	370	371
Wk-4	372	373	374	375	376	377	378
Wk-5	379	380	381	382	383	384	385
Wk-6	386	387	388	389	390	391	392
Wk-7	393	394	395	396	397	398	399

B.C.E.

B.C.E. **8** **Enter Jubilee Year**

Year of Jubilee **400**

14. And at the close of the eighth jubilee Kenan [393-399] took Mualeleth his sister to be his wife, and she bore him a son in the ninth jubilee, in the first week in the third year of this week, [403] and he called his name Mahalalel.

4th Chapter 10th Jubilee

The B.A.N.G. Jubilee Calculator

10							
450	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	451	452	453	454	455	456	457
Wk-2	458	459	460	461	462	463	464
Wk-3	465	466	467	468	469	470	471
Wk-4	472	473	474	475	476	477	478
Wk-5	479	480	481	482	483	484	485
Wk-6	486	487	488	489	490	491	492
Wk-7	493	494	495	496	497	498	499

B.C.E.

B.C.E. **10** **Enter Jubilee Year**

Year of Jubilee **500**

The B.A.N.G. Jubilee Calculator

10								
450	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	451	452	453	454	455	456	457	
Wk-2	458	459	460	461	462	463	464	
Wk-3	465	466	467	468	469	470	471	
Wk-4	472	473	474	475	476	477	478	
Wk-5	479	480	481	482	483	484	485	
Wk-6	486	487	488	489	490	491	492	
Wk-7	493	494	495	496	497	498	499	
							B.C.E.	10
							Enter Jubilee Year	500
							Year of Jubilee	

15. And in the second week of the tenth jubilee [458-464] Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [470] and he called his name Jared, for in his days the malakim of YAHWEH descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth.

4th Chapter 11th Jubilee

The B.A.N.G. Jubilee Calculator

11								
500	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	501	502	503	504	505	506	507	
Wk-2	508	509	510	511	512	513	514	
Wk-3	515	516	517	518	519	520	521	
Wk-4	522	523	524	525	526	527	528	
Wk-5	529	530	531	532	533	534	535	
Wk-6	536	537	538	539	540	541	542	
Wk-7	543	544	545	546	547	548	549	
							B.C.E.	11
							Enter Jubilee Year	550
							Year of Jubilee	

11							
500	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	501	502	503	504	505	506	507
Wk-2	508	509	510	511	512	513	514
Wk-3	515	516	517	518	519	520	521
Wk-4	522	523	524	525	526	527	528
Wk-5	529	530	531	532	533	534	535
Wk-6	536	537	538	539	540	541	542
Wk-7	543	544	545	546	547	548	549

B.C.E. Enter Jubilee Year
Year of Jubilee

16. And in the eleventh jubilee [After 501] Jared took to himself a wife, and her name was Baraka, the daughter of Rasujal, a daughter of his father's brother, in the fourth week of this jubilee, [522-528] and she bare him a son in the fifth week, in the fourth year of the jubilee, [532] and he called his name Enoch.

17. And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Shabbats of the years as we made them, known to him.

19. And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the Day of Judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

Overview of the Book of Enoch: Chapters 1 through 5 “Summarized”

Chapter 1 of "The Blessing of Enoch"

opens with Enoch, a righteous man whose eyes were divinely opened, relaying a profound vision of the heavens shown to him by angels. In his narrative, Enoch speaks not for his contemporaries but for a distant generation yet to come. He shares a parable concerning the chosen ones, foreseeing the Holy and Great One's imminent appearance on Mount Sinai, accompanied by a heavenly host, radiating awe and fear that trembles the very Watchers. Enoch foretells the earth's upheaval, the sinking of the land, and the impending judgment, not sparing even the righteous. However, amid this cataclysm, there is a promise of peace, safety, and divine favor for the chosen, who will bask in the radiant light of God. Enoch concludes with the foretelling of the arrival of the Holy One with ten thousand companions, tasked with executing judgment on the impious and contending with all flesh for the sins committed against Him. This chapter sets the stage for an intriguing and profound exploration of Enoch's revelations and prophecies.

“Chapter 2 of "The Blessing of Enoch"

This chapter delves into contemplation of the natural world and the unchanging order established by God. Enoch encourages reflection upon the constancy of heavenly bodies, which faithfully follow their courses without deviation. He urges observation of the Earth, where the works of God remain unchanging from beginning to end. The changing seasons, from summer's scorching heat to the abundance of life in spring, are presented as evidence of God's unwavering design. Enoch also emphasizes the remarkable consistency of God's creations, contrasting this with humanity's failure to adhere to God's law, which has led to curses and suffering. The righteous, however, are promised light, joy, and peace, while the impious will face a curse. Wisdom, when given to the chosen, leads to humility and a life free from wrongdoing, filled with eternal peace and joy. These verses serve as a contemplative exploration of the natural world and its divine order, contrasting it with human failings and the promise of redemption.

“Chapter 3, titled "Rebels Among the Watchers,"

Enoch recounts that as the human population grew, there were beautiful daughters born to them. These women attracted the attention of the angels, who were referred to as the "sons of Heaven." Their leader, Semyaza, expressed concern that they might face consequences for their actions. To bind themselves to their plan, the angels swore an oath and bound each other with curses. Two hundred angels descended upon Mount Hermon and took human wives. The leaders of these angels are listed.

The angels' union with human women resulted in the birth of giants, described as being three thousand cubits (around 1,500 meters) tall. These giants consumed the resources of humanity, leading to conflict between giants and humans. The giants also committed unnatural acts, including harming animals.

Azazel, one of the angels, taught humans various forbidden arts, including weapon-making and cosmetics. As a result, human society deteriorated, leading to widespread iniquity and corruption. Other angels taught astrology and various occult practices.

The cries of the oppressed and the bloodshed on Earth reached Heaven. Four archangels—Michael, Gabriel, Suriel, and Uriel—observed the situation and decided to bring the matter before God. They implored God to take action against the fallen angels, especially Azazel and Semyaza, who had introduced forbidden knowledge and engaged in sinful actions. The angels lamented the dire state of humanity and the giants' oppression.

In this chapter, the Book of Enoch lays the groundwork for the consequences of the fallen angels' actions and the divine response to their transgressions.

Chapter 4 of the Book of Enoch, titled

"The Most High of the Watchers Speaks Out,"

Details the divine response to the actions of the fallen angels and the impending judgment upon them. Here's a summary of this chapter: The Most High, the Great and Holy One, sends Archangel Arsyalalyur to instruct the son of Lamech about the impending catastrophe—a deluge that

will destroy the entire Earth. He is tasked with teaching the son to ensure his survival and the preservation of his offspring.

Additionally, the Lord commands Archangel Raphael to bind Azazel by his hands and feet and cast him into darkness, specifically into the desert in Dudael. Azazel is to be covered with jagged and sharp stones and eternal darkness. He will remain there until the Great Day of Judgment when he will be cast into the fire.

The Most High instructs Archangel Gabriel to deal with the offspring of the Watchers and the reprobates who resulted from their actions. These beings, who have caused much corruption on Earth, are to be destroyed by inflicting conflict upon themselves, ensuring that they do not have long lives.

Archangel Michael is tasked with delivering a message to Semyaza, the leader of the fallen angels, and his associates. They are to be bound for seventy generations under the Earth's hills until the day of their judgment. Afterward, they will be cast into the Abyss of Fire.

The judgment is not limited to the fallen angels but also extends to the corrupt souls and the sons of the Watchers, who have wronged humanity. All wrongdoing and evil will be eradicated from the Earth.

The Most High promises a future of righteousness and abundance on Earth. The land will be tilled in righteousness, planted with pleasant trees and vines, and blessed with abundant harvests. The Earth will be cleansed of corruption, sin, and all forms of impurity.

In this chapter, the Book of Enoch emphasizes divine judgment, the consequences of the fallen angels' actions, and the promise of a future characterized by righteousness, peace, and blessing for humanity.

Chapter 5 of the Book of Enoch, titled "Enoch Meets the Holy Watchers,"

unfolds a pivotal episode where Enoch's extraordinary connection with celestial beings takes center stage. In this chapter, we witness Enoch's mysterious disappearance from human sight, his communion with the Holy Ones and the Watchers, and his divine mission to reprove the Watchers for their grievous transgressions. This compelling narrative delves into Enoch's

encounter with these enigmatic beings, their profound implications for humanity, and the impending consequences that loom large over the fallen Watchers. It lays the foundation for a captivating journey through the sacred texts of Enoch, exploring the interplay between celestial and earthly realms, the consequences of forbidden knowledge, and the unfolding drama of divine justice.

Enoch's Disappearance and Divine Role:

Enoch mysteriously disappears from the sight of humanity, and no one knows his whereabouts.

During this time, Enoch is in the company of the Holy Ones and the Watchers.

Enoch offers blessings to the Great Lord and the King of Eternity.

Divine Message to Reprove the Watchers: 4. The Watchers summon Enoch, acknowledging him as "Enoch the scribe," and instruct him to deliver a message to the Watchers of Heaven.

Enoch is tasked with conveying a stern message to the Watchers who have left the High Heaven and the Holy Eternal Place, corrupted themselves by taking human wives, and acted like ordinary men, leading to their complete corruption on Earth.

Consequences for the Fallen Watchers: 6. Enoch forewarns that these fallen Watchers will not find peace or forgiveness of their sins on Earth. They will neither rejoice in their offspring nor escape the sorrow of witnessing the death of their beloved sons.

Addressing Azazel: 7. Enoch directly confronts Azazel, one of the leaders among the Watchers, informing him that he will not find peace and will face a severe sentence.

Fear and Trembling Among the Watchers: 8. Enoch addresses all the Watchers together, and they are seized with fear and trembling.

The fallen Watchers request Enoch to write down their petition for forgiveness, as they are unable to speak or lift their eyes to Heaven due to shame for their sins.

Enoch's Recording of the Petition: 10. Enoch agrees to write down their petition and supplication concerning their spirits, deeds, and requests for absolution and forbearance.

He records their petition and supplication.

Enoch's Dream and Vision of Wrath: 12. Enoch goes to a location by the waters of Dan and reads the recorded petition to them until he falls asleep.

In a dream and vision, Enoch sees a message of wrath and is called to reprove the Watchers.

Reproving the Watchers: 14. Enoch awakens from his dream and vision and goes to the Watchers, who are gathered in mourning between Lebanon and Senir, with their faces covered.

Enoch speaks before them, recounting the visions he saw and beginning to reprove the Watchers for their actions and transgressions.

This chapter sets the stage for Enoch's mission to confront the fallen Watchers and deliver a divine reproof for their role in corrupting humanity. It emphasizes the gravity of their actions and the impending consequences they will face.

The Legacy of Methuselah:

A Prelude to the Antediluvian Patriarch

In the annals of ancient history and scriptural lore, few figures stand as prominently yet enigmatically as Methuselah. His life, as chronicled in the sacred texts of the Book of Jasher and the Book of Genesis, presents a fascinating tapestry of longevity, wisdom, and a world on the cusp of monumental change.

Methuselah's story begins with his father, Enoch, a man of profound righteousness and deep communion with God. Enoch, who walked with God after the birth of Methuselah, became a beacon of divine wisdom, distancing himself from the corrupt ways of men. His life was a testament to piety and devotion, marked by his eventual ascension to heaven, leaving an indelible mark on his son.


Enoch's legacy was passed to Methuselah, born during a time of burgeoning human civilization, where the longevity of life allowed for the accumulation of knowledge and the growth of expansive communities. The Book of Jasher recounts Enoch's profound influence on his times, reigning over men, imparting wisdom, and establishing peace - a mantle that would inevitably fall upon Methuselah.

In Genesis, Methuselah's life is noted more for its remarkable duration than for deeds or teachings. Living 969 years, he witnessed generations unfold, and with them, the gradual descent of humanity into ways that strayed from the path of righteousness. This period was marked by significant events and characters, including the births of Jared, Enoch, and Lamech, and eventually, Noah.

Methuselah's era was a prelude to the great flood, a time when human beings lived extraordinarily long lives, allowing for a unique experience of the world. His life spanned nearly a millennium, and in that time, the seeds of human behavior that would lead to the great deluge were sown. Methuselah stands as a bridge between the ascension of the righteous Enoch and the impending judgment upon humanity through the flood, his death signaling the end of an epoch.

As we delve into the life and times of Methuselah, we uncover not just the story of a man but a pivotal chapter in the saga of human existence. His life encapsulates an era of immense spiritual and moral significance, a prelude to a world on the brink of divine intervention. Methuselah's story is a window into a world long past, but whose echoes still resonate in the collective memory of humankind.

The B.A.N.G. Jubilee Calculator

550	12							
	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	551	552	553	554	555	556	557	 B.C.E. Enter Jubilee Year Year of Jubilee
Wk-2	558	559	560	561	562	563	564	
Wk-3	565	566	567	568	569	570	571	
Wk-4	572	573	574	575	576	577	578	
Wk-5	579	580	581	582	583	584	585	
Wk-6	586	587	588	589	590	591	592	
Wk-7	593	594	595	596	597	598	599	
								12
								600

The B.A.N.G. Jubilee Calculator

550	12							
	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	551	552	553	554	555	556	557	 B.C.E. Enter Jubilee Year Year of Jubilee
Wk-2	558	559	560	561	562	563	564	
Wk-3	565	566	567	568	569	570	571	
Wk-4	572	573	574	575	576	577	578	
Wk-5	579	580	581	582	583	584	585	
Wk-6	586	587	588	589	590	591	592	
Wk-7	593	594	595	596	597	598	599	
								12
								600

20. And in the twelfth jubilee, in the seventh week thereof, [593-599] he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [598] she bare him a son and he called his name Methuselah.

21. And he was moreover with the malakim of YAHWEH these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22. And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against them all.

23. And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honor, and behold there he wrote down the condemnation and judgment of the world, and all the wickedness of the children of men.

24. And on account of it YAHWEH brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

25. And he burnt the incense of the sanctuary, (even) sweet spices acceptable before YAHWEH on the Mount.

26. For YAHWEH has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which you are this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world.

4th Chapter 14th Jubilee

27. And in the **fourteenth jubilee** Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, **in the third week, in the first year of this week, [665]** and he begat a son and called his name Lamech.

The image shows a software interface titled "The B.A.N.G. Jubilee Calculator". It features a table with columns for years and weeks. The 15th jubilee is highlighted in the center. To the right, there is a "B.C.E." input field and a "Year of Jubilee" field set to 15. A "Enter Jubilee Year" button is also visible.

700	15							
	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	701	702	703	704	705	706	707	
Wk-2	708	709	710	711	712	713	714	
Wk-3	715	716	717	718	719	720	721	
Wk-4	722	723	724	725	726	727	728	
Wk-5	729	730	731	732	733	734	735	B.C.E.
Wk-6	736	737	738	739	740	741	742	15
Wk-7	743	744	745	746	747	748	749	750

4th Chapter 15th Jubilee

28. And **in the fifteenth jubilee in the third week [715-721]** Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and **in this week** she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground which YAHWEH has cursed.'

The Dawn of Mankind: From Eden's Creation to Adam's Final Days

The narrative combining the Book of Jasher and the Book of Genesis into one cohesive story begins with the creation of Adam, and culminates with his death.

In the beginning, as recounted in Genesis, God created man in His likeness. Adam was formed from the dust of the ground, and alongside Eve, who was

made from Adam's rib, they were the first humans, blessed and named by God. They lived in the Garden of Eden, where they spent seven years. However, after disobeying God's command by eating from the Tree of Knowledge, Adam and Eve were expelled from the garden. This momentous event marked a significant shift in their lives and the beginning of human toil and struggle outside the paradise of Eden. Adam and Eve then embarked on a life filled with challenges and growth, expanding their family with the birth of sons and daughters, including Seth.

The Book of Jasher provides additional details to this narrative, particularly focusing on the latter years of Adam's life. It tells us that Adam died at the age of 930 years. His death was a significant event, mourned by all the sons of men, signifying the end of an era - the passing of the first man. Enoch, Methuselah, and others, with great reverence and ceremony, buried him in a cave, a site of great importance.

4th Chapter 19th Jubilee

19							
900	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	901	902	903	904	905	906	907
Wk-2	908	909	910	911	912	913	914
Wk-3	915	916	917	918	919	920	921
Wk-4	922	923	924	925	926	927	928
Wk-5	929	930	931	932	933	934	935
Wk-6	936	937	938	939	940	941	942
Wk-7	943	944	945	946	947	948	949
							950

B.C.E. Enter Jubilee Year
Year of Jubilee

29. And at the close of the nineteenth jubilee, in the seventh week in the sixth year [948] thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30. And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written

concerning the tree of knowledge: 'On the day that you eat thereof you shall die.' For this reason he did not complete the years of this day; for he died during it.

31. At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgment.

32. For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbor with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.'

The B.A.N.G. Jubilee Calculator								
25								
1200	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	1201	1202	1203	1204	1205	1206	1207	
Wk-2	1208	1209	1210	1211	1212	1213	1214	
Wk-3	1215	1216	1217	1218	1219	1220	1221	
Wk-4	1222	1223	1224	1225	1226	1227	1228	
Wk-5	1229	1230	1231	1232	1233	1234	1235	
Wk-6	1236	1237	1238	1239	1240	1241	1242	
Wk-7	1243	1244	1245	1246	1247	1248	1249	
							B.C.E.	25
							Year of Jubilee	1250

B.C.E. Enter Jubilee Year

4th Chapter 25th Jubilee

33. And in the twenty-fifth jubilee Noah took to himself a wife, and her name was Emzara, the daughter of Rake'el, the daughter of his father's brother, in the first year in the fifth week [1229] and in the third year thereof she bare him Shem, [1231], in the fifth year thereof [1233]. She bore him Ham, and in the first year in the sixth week [1236] she bore him Japheth.

The Book of Jasher 5:1-19

1 And it was in the eighty-fourth year of the life of Noah, that Enoch the son of Seth died, he was nine hundred and five years old at his death.

2 And in the one hundred and seventy ninth year of the life of Noah, Cainan the son of Enosh died, and all the days of Cainan were nine hundred and ten years, and he died.

3 And in the two hundred and thirty fourth year of the life of Noah [949-956], Mahlallel the son of Cainan died, and the days of Mahlallel were eight hundred and ninety-five years, and he died.

4 And Jared the son of Mahlallel died in those days, in the three hundred and thirty-sixth year of the life of Noah; and all the days of Jared were nine hundred and sixty-two years, and he died.

5 And all who followed the Lord died in those days, before they saw the evil which God declared to do upon earth.

6 And after the lapse of many years, in the four hundred and eightieth year of the life of Noah, when all those men, who followed the Lord had died away from amongst the sons of men, and only Methuselah was then left, God said unto Noah and Methuselah, saying,

7 Speak ye, and proclaim to the sons of men, saying, Thus saith the Lord, return from your evil ways and forsake your works, and the Lord will repent of the evil that he declared to do to you, so that it shall not come to pass.

8 For thus saith the Lord, Behold I give you a period of one hundred and twenty years; if you will turn to me and forsake your evil ways, then will I also turn away from the evil which I told you, and it shall not exist, saith the Lord. 9 And Noah and Methuselah spoke all the words of the Lord to the sons of men, day after day, constantly speaking to them.

10 But the sons of men would not hearken to them, nor incline their ears to their words, and they were stiffnecked.

11 And the Lord granted them a period of one hundred and twenty years, saying, If they will return, then will God repent of the evil, so as not to destroy the earth.

12 Noah the son of Lamech refrained from taking a wife in those days, to beget children, for he said, Surely now God will destroy the earth, wherefore then shall I beget children?

13 And Noah was a just man, he was perfect in his generation, and the Lord chose him to raise up seed from his seed upon the face of the earth.

14 And the Lord said unto Noah, Take unto thee a wife, and beget children, for I have seen thee righteous before me in this generation.

15 And thou shalt raise up seed, and thy children with thee, in the midst of the earth; and Noah went and took a wife, and he chose Naamah the daughter of Enoch, and she was five hundred and eighty years old.

16 And Noah was four hundred and ninety-eight years old, when he took Naamah for a wife.

17 And Naamah conceived and bare a son, and he called his name Japheth, saying, God has enlarged me in the earth; and she conceived again and bare a son, and he called his name Shem, saying, God has made me a remnant, to raise up seed in the midst of the earth.

18 And Noah was five hundred and two years old when Naamah bare Shem, and the boys grew up and went in the ways of the Lord, in all that Methuselah and Noah their father taught them.

19 And Lamech the father of Noah, died in those days; yet verily he did not go with all his heart in the ways of his father, and he died in the hundred and ninety-fifth year of the life of Noah.

Summerizing The fourth chapter of the Book of Jubilees charts the lineage from Adam to Noah, encompassing pivotal moments and divine interactions over a span from the 3rd to the 25th Jubilee. It begins with the births of Cain, Abel, and their sister Awan, moving to Cain's murder of Abel due to divine preference for Abel's offering. This act of fratricide leads to Cain's curse and his eventual founding of a city named after his son, Enoch.

The narrative continues through generations, marking significant births such as Seth, Enos, Kenan, Mahalalel, Jared, and Enoch. Enoch's notable contributions include being the first to write down the signs of heaven and a testimony for future generations. His

visions and writings highlight a period of divine communication and the beginning of celestial instruction to humanity.

The chapter also incorporates elaborations from the Book of Enoch and the Book of Jasher to fill in gaps, particularly during Enoch's time. It addresses the descent of the Watchers from heaven, their corrupting influence on humanity, and the resulting divine judgment. Enoch plays a crucial role in mediating between heaven and earth, his teachings and prophecies laying the groundwork for future divine interactions.

Methuselah, Lamech, and Noah are also significant figures in this lineage, with Noah being positioned as a beacon of righteousness in a time of widespread corruption. The narrative concludes with Noah's preparation for the impending flood, signifying a pivotal moment in divine judgment and redemption. This chapter weaves together genealogy, divine interaction, and moral evolution, setting the stage for the flood and the renewal of humanity's covenant with God.

Introduction to the Fifth Chapter: The fifth chapter of the Book of Jubilees spans the significant period from the 25th to the 27th Jubilee, chronicling the escalation of sin among humanity and the subsequent divine judgment that led to the Great Flood. This chapter delves into the era when the sons of God, referred to as the "malakim" of YAHWEH, descended to Earth, marrying human women and fathering a race of giants. This unnatural union precipitated a drastic increase in lawlessness and corruption across all creation, compelling God to decree the annihilation of all flesh from the face of the Earth.

However, Noah, a righteous man, found favor in the eyes of YAHWEH, becoming the beacon of hope for humanity's continuity. God's judgment extended beyond humans to the malakim responsible for leading astray, sentencing them to be bound in the depths of the Earth. The narrative unfolds the divine plan to cleanse the Earth through a flood, sparing only Noah and his family due to their righteousness. The preparation of the Ark, the catastrophic deluge, and the eventual receding of the waters mark the pivotal moments in this chapter, culminating in the renewal of Earth's creation. Noah's faithfulness not only secures his survival but also establishes a covenant between God and humanity, highlighting themes of redemption, judgment, and the eternal hope of forgiveness for those who turn back to God. The narrative emphasizes the immutable nature of divine justice, meted out impartially, and the continuous opportunity for atonement and mercy, as seen through the salvation of Noah's family. This chapter serves as a profound reflection on the consequences of sin, the importance of righteousness, and the enduring mercy of God towards those who remain faithful.

5th Chapter 25th Jubilee

1. And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the malakim of YAHWEH saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

2. And Torahlessness/Lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and Torahlessness/Lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

3. And YAHWEH looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

4. And He said that He would destroy man and all flesh upon the face of the earth which He had created.

5. But Noah found free unmerited favor before the eyes of YAHWEH.

6. And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

7. And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.

8. And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years'.

9. And He sent His sword into their midst that each should slay his neighbor, and they began to slay each other till they all fell by the sword and were destroyed from the earth.

10. And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth forever, until the day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before YAHWEH.

11. And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness.

12. And he made for all his works a new and righteous nature, so that they should not sin in their whole nature forever, but should be all righteous each in his kind always.

13. And the judgment of all is ordained and written on the heavenly tablets in righteousness - even (the judgment of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgment is written down for every creature and for every kind.

14. And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgments are ordained and written and engraved.

15. In regard to all He will judge, the great according to his greatness, and the small according to his smallness, and each according to his way.

16. And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgment on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge.

17. If one gives everything that is on the earth, He will not regard the gifts or the person of any, nor accept anything at his hands, for He is a righteous judge.

18. And of the children of Yisrael it has been written and ordained: If they turn to HIM in righteousness He will forgive all their transgressions and pardon all their sins. It is written and ordained that He will show mercy to all who turn from all their guilt once each year.

19. And as for all those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom YAHWEH saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

20. And YAHWEH said that he would destroy everything which was upon the earth, both men and cattle, and beasts, and fowls of the air, and that which moves on the earth.

21. And He commanded Noah to make him an ark, that he might save himself from the waters of the flood.

27							
1300	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	1301	1302	1303	1304	1305	1306	1307
Wk-2	1308	1309	1310	1311	1312	1313	1314
Wk-3	1315	1316	1317	1318	1319	1320	1321
Wk-4	1322	1323	1324	1325	1326	1327	1328
Wk-5	1329	1330	1331	1332	1333	1334	1335
Wk-6	1336	1337	1338	1339	1340	1341	1342
Wk-7	1343	1344	1345	1346	1347	1348	1349
							1350

B.C.E. Enter Jubilee Year
Year of Jubilee

5th Chapter 27th Jubilee

22. And Noah made the ark in all respects as He commanded him, **in the twenty-seventh jubilee of years, in the fifth week in the fifth year [1333]** on the new moon of the first month)

23. And he entered **in the sixth (year) thereof, [1334]** in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and YAHWEH closed it from without on the seventeenth evening.

24. And YAHWEH opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number.

25. And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water.

26. And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters.

27. And the water prevailed on the face of the earth five months -one hundred and fifty days.

28. And the ark went and rested on the top of Lubar, one of the mountains of Ararat.

29. And **(on the new moon) in the fourth month** the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new month of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30. And on the **new moon of the tenth month** the tops of the mountains were seen, and **on the new moon of the first month** the earth became visible.

27							
1300	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	1301	1302	1303	1304	1305	1306	1307
Wk-2	1308	1309	1310	1311	1312	1313	1314
Wk-3	1315	1316	1317	1318	1319	1320	1321
Wk-4	1322	1323	1324	1325	1326	1327	1328
Wk-5	1329	1330	1331	1332	1333	1334	1335
Wk-6	1336	1337	1338	1339	1340	1341	1342
Wk-7	1343	1344	1345	1346	1347	1348	1349
							1350

B.C.E. Enter Jubilee Year
Year of Jubilee

31. And the waters disappeared from above the earth in the fifth week in the seventh year [1335] thereof, and on the seventeenth day in the second month the earth was dry.

32. And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

Sumerizing the Fifth Chapter:

The fifth chapter of the Book of Jubilees recounts the escalation of human sinfulness following the union of the "malakim" of YAHWEH with human women, resulting in the birth of giants and widespread corruption. This divine transgression leads to an increase in lawlessness, prompting YAHWEH to resolve to cleanse the Earth through a flood. Despite the pervasive corruption, Noah finds favor with YAHWEH, embodying righteousness amidst depravity. YAHWEH instructs Noah to build an ark to preserve his family and a remnant of all living creatures from the impending flood, marking Noah as a beacon of hope and continuity for humanity. The chapter details the construction of the ark, the onset of the flood through the opening of the heavens and the deep, and the eventual receding of the waters, leading to Noah's emergence onto a cleansed Earth. This narrative underscores themes of judgment against sin, the importance of righteousness, and YAHWEH's mercy towards those who remain faithful, culminating in the renewal of creation and the establishment of a new covenant between God and humanity with Noah's family at its center.

Introduction to the sixth chapter:

The sixth chapter of our exploration into the profound depths of Jubilee cycles and biblical prophecy embarks on a journey that unveils the meticulous orchestration of divine timelines, particularly through the lens of the pivotal 69th and 70th Jubilees. These Jubilee cycles not only mark significant epochs within the biblical narrative but also align perfectly with the prophetic framework outlined in the Book of Daniel. This harmonious alignment underscores a divine choreography that interweaves the fabric of time with God's redemptive plan, embodying the principles of release, freedom, and restoration that are hallmarks of the Jubilee tradition. Rooted deeply in Hebrew law and tradition, the Jubilee cycle symbolizes a divine reset, offering a fresh start and a return to rightful standings. The strategic conclusion of 69 prophetic weeks at the 69th Jubilee and the fulfillment of 70 weeks by the 70th Jubilee reveal a pattern of divine intentionality, where each week—spanning seven years—builds towards moments of culmination that hold deep spiritual and historical significance. This alignment with the arrival of the Messiah and transformative periods in the history of the Hebrew people serves as a vivid testament to the precision and foresight of divine prophecy.

As we delve into the sixth chapter, we invite readers to contemplate the integration of prophetic timing with Jubilee cycles, a convergence that not only marks pivotal events like the coming of the Messiah but also frames the broader narrative of God's plan for humanity's redemption. This exploration offers a perspective that affirms the sovereignty and omniscience of God, positioning the Jubilee not just as a concept of temporal renewal but as a fundamental element in the divine strategy for reconciliation and redemption. Through this lens, we gain insight into the intricate relationship between divine prophecy, historical unfoldings, and the cyclical divine patterns that guide the journey towards ultimate redemption.

6th Chapter 27th Jubilee

In Jubilees Chapter 6, we witness Noah's emergence from the ark after the catastrophic flood that reshaped the world. Noah's first act is to build an altar on the mountain, seeking atonement for the Earth and symbolizing the renewal of life. He offers sacrifices to cleanse the Earth of its guilt, and God accepts his offerings, entering into a covenant never to send another flood to destroy the Earth. This chapter also addresses dietary restrictions, emphasizing the sacredness of life represented by blood and laying out the consequences for those who consume it. It culminates in the establishment of the "Feast of Weeks," a significant festival, and underscores the importance of observing the correct calendar to maintain the integrity of the feasts and seasons.

1. And on the new moon of the third month he went forth from the ark, and built an altar on that mountain.

2. And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.

3. And he placed the fat thereof on the altar, and he took an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused a goodly savior to arise, acceptable before YAHWEH.

4. And YAHWEH smelt the goodly savior, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease forever.

5. 'And you, increase you and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea.

6. And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.

7. But flesh, with the life thereof, with the blood, you shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the blood of man.

8. Whoso sheds man's blood by man shall his blood be shed, for in the image of YAHWEH made He man.

9. And you, increase you, and multiply on the earth.'

10. And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before YAHWEH forever throughout all the generations of the earth in this month.

11. On this account He spoke to you that you should make a covenant with the children of Yisrael in this month upon the mountain with an oath, and that you should sprinkle blood upon them because of all the words of the covenant, which YAHWEH made with them forever.

12. And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13. And do you command the children of Yisrael to eat no blood, so that their names and their seed may be before YAHWEH our Sovereign Ruler continually.

14. And for this Torah there is no limit of days, for it is forever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before YAHWEH that they may keep it and not be rooted out.

15. And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

16. He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17. For this reason it is ordained and written on the heavenly tablets, that they should celebrate the "Feast of Weeks" in this month once a year, to renew the covenant every year.

18. And this whole festival was celebrated in heaven from the day of creation till the days of Noah - twenty six jubilees and five weeks of years (1335 Years) and Noah and his sons observed it for seven jubilees and one week of years (357 years), till the day of Noah's death, and from the day of Noah's death his sons did away with it until the days of Abraham, and they eat blood.

19. But Abraham observed it, and Yitschaq and Yacob and his children observed it up to your days, and in your days the children of Yisrael forgot it until you celebrated it anew on this mountain.

20. And do you command the children of Yisrael to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.

21. For it is the "Feast of Weeks" and the "Feast of First Fruits;" this feast is twofold and of a double nature: according to what is written and engraved concerning it, celebrate it.

22. For I have written in the book of the first Torah, in that which I have written for you, that you should celebrate it in its season, one day in the year, and I explained to you its sacrifices that the children of Yisrael should remember and should celebrate it throughout their generations in this month, one day in every year.

23. And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony forever. (The Book of Enoch–The Luminaires Explains that the four divisions are the two equinoxes, and the two soltices.)

24. And Noah ordained them for himself as feasts for the generations forever, so that they have become thereby a memorial unto him.

25. And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth.

26. And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And **on the new moon of the seventh month** all the mouths of the abysses of the earth were opened, and the waters began to descend into them.

27. And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad.

28. And on this account he ordained them for himself as feasts for a memorial forever, and thus are they ordained.

29. And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30. And all the days of the commandment will be **fifty two weeks of days, and (these will make) the entire year complete. (364 Days)** Thus it is engraved and ordained on the heavenly tablets.

31. And there is no neglecting (this commandment) for a single year or from year to year.

32. And command you the children of Yisrael that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

33. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged and they will neglect their ordinances.

34. And all the children of Yisrael will forget, and will not find the path of the years, and will forget the **new moons, and seasons, and Shabbats and they will go wrong as to all the order of the years.**

35. For I know and from henceforth will I declare it unto you, and it is not of my own devising; for the book is written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.

36. For there will be those who will assuredly make observations of the moon -how it disturbs the seasons and comes in from year to year ten days too soon.

37. For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the kodesh (separated) with the unclean, and the unclean day with the kodesh (Separated); for they will go wrong as to the months and Sabbaths and feasts, and jubilees.

38. For this reason I command and testify to you that you may testify to them; for after your death your children will disturb them, so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the **new months/Moons** and **seasons** and **Shabbats** and **festivals**, and they will eat all kinds of blood with all kinds of flesh.

Summarizing the The sixth chapter:

of Jubilees details Noah's actions and covenants following the flood, marking a significant phase of post-diluvian renewal and divine promises. Noah emerges from the ark, builds an altar on a mountain, and conducts sacrifices to atone for the earth's corruption, leading to a covenant with God. This covenant ensures the earth will never again be destroyed by flood, establishing a cycle of seasons and granting humanity dominion over creatures, with a prohibition against consuming blood.

Noah and his sons vow to adhere to this covenant, emphasizing the sacredness of blood and its role in atonement and covenant renewal. The narrative introduces the "Feast of Weeks" as a perpetual observance to renew the covenant annually, highlighting its observance in heaven until Noah's time and its continuation by Noah, Abraham, Isaac, Jacob, and their descendants, despite periods of neglect.

The chapter also sets forth regulations for the observance of specific days and seasons, ensuring the correct calculation of the year as 364 days to maintain the ordained order of festivals, Sabbaths, and jubilees. It warns against the consequences of neglecting these divine ordinances, predicting confusion over days, seasons, and the intercalation of the calendar, leading to the distortion of holy and secular times. Through these commandments and warnings, the chapter underscores the importance of adhering to God's established order to prevent spiritual and calendrical chaos.

Introduction to Jubilees Chapter 7:

We delve into the post-flood world as Noah, after the great deluge, begins a new chapter in human history. Noah plants a vineyard and produces wine, celebrating a feast of thanksgiving to the Creator. However, this joyous occasion takes a somber turn when Noah, in a state of inebriation, is uncovered in his tent by his son Ham. This act of disrespect results in Noah pronouncing a curse on Ham's son Canaan while blessing Shem and Japheth. The chapter also contains Noah's teachings to his descendants, emphasizing righteousness, the sanctity of life and blood, and the importance of following the commandments. These teachings serve as a reminder of the reasons behind the flood and the necessity of righteous living in this new era, echoing the wisdom passed down from Enoch to Methuselah and to Noah.

The B.A.N.G. Jubilee Calculator								27	
1300	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	B.C.E.	
Wk-1	1301	1302	1303	1304	1305	1306	1307		
Wk-2	1308	1309	1310	1311	1312	1313	1314		
Wk-3	1315	1316	1317	1318	1319	1320	1321		
Wk-4	1322	1323	1324	1325	1326	1327	1328		
Wk-5	1329	1330	1331	1332	1333	1334	1335	B.C.E.	
Wk-6	1336	1337	1338	1339	1340	1341	1342	27	Enter Jubilee Year
Wk-7	1343	1344	1345	1346	1347	1348	1349	1350	Year of Jubilee

7th Chapter 27th Jubilee

1. And in the seventh week in the first year [1343] thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, [1346] and he guarded their fruit, and gathered it in this year in the seventh month.
2. And he made wine there from and put it into a vessel, and kept it until the fifth year, [1348] until the first day, on the new moon of the first month.

3. And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto YAHWEH, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.

4. And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.

5. And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savor to ascend acceptable before YAHWEH his Sovereign Ruler.

6. And he rejoiced and drank of this wine, he and his children with joy.

7. And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.

8. And Ham saw Noah his father naked, and went forth and told his two brethren without.

9. And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.

10. And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.'

11. And he blessed Shem, and said: 'Blessed be the YAHWEH ALMIGHTY of Shem, and Canaan shall be his servant.'

12. YAHWEH shall enlarge Japheth, and YAHWEH shall dwell in the dwelling of Shem, and Canaan shall be his servant.'

13. And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from his father, he and his sons with him, Cush and Mizraim and Put and Canaan.

14. And he built for himself a city and called its name after the name of his wife Ne'elatama'uk.

15. And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adataneses.

16. And Shem dwelt with his father Noah, and he built a city close to his father on the mountain, and he too called its name after the name of his wife Sedeqetelebab.

17. And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its east; and Na'eltama'uk on the south; 'Adatan'eses towards the west.

18. And these are the sons of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood- and Lud, and Aram.

19. The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah.

The image shows a software interface titled "The B.A.N.G. Jubilee Calculator". It features a calendar grid with columns for years and rows for weeks. The year 1400 is highlighted as the Jubilee year. To the right of the grid, there is a circular logo with "B.C.E." and a red box with "28" and "Enter Jubilee Year".

								28	
1350	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath		
Wk-1	1351	1352	1353	1354	1355	1356	1357		
Wk-2	1358	1359	1360	1361	1362	1363	1364		
Wk-3	1365	1366	1367	1368	1369	1370	1371		
Wk-4	1372	1373	1374	1375	1376	1377	1378		
Wk-5	1379	1380	1381	1382	1383	1384	1385	B.C.E.	
Wk-6	1386	1387	1388	1389	1390	1391	1392	28	Enter Jubilee Year
Wk-7	1393	1394	1395	1396	1397	1398	1399	1400	
								Year of Jubilee	

The 28th Jubilee

20. And in the twenty-eighth jubilee [1351-1399] Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgments that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honor father and mother, and love their neighbor, and guard their souls from fornication and uncleanness and all iniquity.

21. For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the Torah of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22. And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another.

23. And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity.

24. And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil continually.

25. And YAHWEH destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth He destroyed everything.

26. 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that you do not walk in righteousness: for in the path of destruction you have begun to walk, and you are parting one from another, and are envious one of another, and (so it comes) that you are not in harmony, my sons, each with his brother.

27. For I see, and behold the demons have begun their seductions against you and against your children and now I fear on your behalf, that after my death you will shed the blood of men upon the earth, and that you, too, will be destroyed from the face of the earth.

28. For whoso sheds man's blood, and whoso eats the blood of any flesh, shall all be destroyed from the earth.

29. And there shall not be left any man that eats blood, or that sheds the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall they descend, And into the darkness of the deep shall they all be removed by a violent death.

30. There shall be no blood seen upon you of all the blood there shall be all the days in which you have killed any beasts or cattle or whatever flies upon the earth, and work you a good work to your souls by covering that which has been shed on the face of the earth.

31. And you shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been commanded to testify to you and your children, together with all flesh.

32. And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds it on the earth.

33. For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations.

34. And now, my children, listen: work judgment and righteousness that you may be planted in righteousness over the face of the whole earth, and your praise lifted up before YAHWEH my ALMIGHTY, who saved me from the waters of the flood.

35. And behold, you will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees.

36. For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted kodesh [and they will offer the first-fruits], acceptable before the Most High YAHWEH, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil as first-fruits on the altar of YAHWEH, who receives it, and what is left let the servants of the house of YAHWEH eat before the altar which receives it.

37. And in the fifth year make you the release so that you release it in righteousness and uprightness, and you shall be righteous, and all that you plant shall prosper.

38. For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him.

39. And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: while still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

Summerizing The 8t chapter

In Chapter 8 of the Book of Jubilees, we delve into the division of the Earth among Noah's three sons: Shem, Ham, and Japheth. This chapter unfolds the intricate allocation of lands to each son, shedding light on the geographical characteristics and significance of their respective inheritances. It offers a unique perspective on how this division of the Earth was seen as part of a divine plan, highlighting the distinct attributes of each portion and the blessings associated with them.

Shem's Portion: Shem's portion is described as the center of the Earth. It includes regions like the Garden of Eden, Mount Sinai, and Mount Zion. This portion is considered particularly blessed and sacred. Noah praises the Almighty for giving this portion to Shem and his descendants.

Ham's Portion: Ham's portion lies to the south of Shem's and extends towards the south and the west. It includes areas like the Red Sea and the mountains of fire. The narrative emphasizes the geographical features of Ham's land.

Japheth's Portion: Japheth's portion lies to the north of Shem's and extends north-easterly. It encompasses regions such as Gog and stretches to the mountains of Qelt. Japheth's land is described as having a colder climate.

Summarizing Chapter 7 of the Book of Jubilees highlights Noah's post-flood life, beginning with his cultivation of vineyards on Mount Lubar and the subsequent creation of wine, leading to his drunkenness and the shameful exposure that follows. This chapter not only narrates the personal and familial aftermath of the flood for Noah but also sets a foundational tone for human conduct, divine expectations, and the repercussions of actions that would reverberate through subsequent generations.

The narrative commences with Noah planting vines and producing wine, celebrating its creation with a feast dedicated to YAHWEH. However, the joyous occasion turns sour as Noah becomes intoxicated, leading to his nakedness being exposed within his tent—a moment of vulnerability that Ham, one of his sons, exploits by informing his brothers, who then respectfully cover their father without witnessing his shame.

This incident precipitates Noah's curse on Canaan, Ham's son, signifying the first post-diluvian conflict within the newly reestablished human society. This curse, juxtaposed with blessings for Shem and Japheth, forecasts the complex dynamics of moral choices, familial bonds, and divine will that define humanity's journey forward.

Furthermore, the chapter delves into the descendants of Noah, outlining the lineage and migrations that lead to the establishment of cities named after their wives. This expansion signifies the repopulation and diversification of human settlements across the Earth.

Importantly, Noah imparts his final teachings to his descendants, emphasizing righteousness, the prohibition against blood consumption, and the significance of atonement and sacrifice. He warns against the corruption that led to the flood, echoing the sins of the Watchers and the violence that filled the Earth. Through these injunctions, Noah aims to guide his descendants towards a path of purity and respect for life, underscoring the sanctity of blood as the essence of life and the necessity of atonement for sin.

Noah's exhortations culminate in a call to observe justice, purity, and the sanctification of the first-fruits, underscoring the covenantal relationship between humanity and the divine. His teachings are rooted in the traditions passed down from Enoch, establishing a continuous lineage of divine knowledge and moral responsibility.

Chapter 7, therefore, serves as a bridge between the pre-flood world and the challenges of establishing a righteous society post-flood, highlighting the enduring themes of human fallibility, divine judgment, and the possibility of redemption through adherence to divine commandments.

Chapter 8 of the Book of Jubilees embarks on a detailed narrative spanning multiple Jubilees, beginning with the 29th Jubilee and continuing through the 33rd. This segment of text focuses on the lineage and actions of the descendants of Shem, Ham, and Japheth after the global deluge. The chapter opens with Arpachshad, son of Shem, finding a spouse and the subsequent birth of his son, Kainam. A notable moment occurs when Kainam discovers ancient writings that reveal celestial knowledge, leading to sin due to their forbidden nature. This discovery is kept secret from Noah due to fear of reprisal.

As the narrative progresses into the 30th Jubilee, we witness the continuation of Arpachshad's lineage, leading to the birth of Shelah, Eber, and Peleg, marking the era when humanity began to divide the Earth among themselves. This division is further detailed in the concluding sections of the chapter, which intricately describe how the Earth was allocated among Noah's sons, Shem, Ham, and Japheth, in the 33rd Jubilee.

The division of the Earth is a critical juncture in the narrative, signifying not only the physical allocation of land but also the spiritual and covenantal implications of these divisions. Shem's portion is marked by blessings and the inheritance of lands rich in divine presence and significance, echoing Noah's prophecy and blessings. In contrast, the lands allocated to Ham and Japheth come with their own unique characteristics and challenges, setting the stage for the diverse destinies of their descendants.

This chapter weaves together themes of divine covenant, the stewardship of the Earth, and the unfolding of human history through the lineage of Noah's

descendants. It sets a foundational narrative for the dispersion of peoples and the establishment of nations, deeply rooted in the divine ordination and familial legacies.

The B.A.N.G. Jubilee Calculator interface displays a table of years from 1400 to 1450, organized into weeks (Wk-1 to Wk-7) and years (1st Year to 6th Year, Sabbath, B.C.E.). The 29th Jubilee is highlighted in red, corresponding to the year 1403 in the 3rd Year column of the first week (Wk-1). The interface also features a 'B.C.E.' logo and a 'Enter Jubilee Year' prompt.

1400	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	1401	1402	1403	1404	1405	1406	1407	
Wk-2	1408	1409	1410	1411	1412	1413	1414	
Wk-3	1415	1416	1417	1418	1419	1420	1421	
Wk-4	1422	1423	1424	1425	1426	1427	1428	
Wk-5	1429	1430	1431	1432	1433	1434	1435	B.C.E.
Wk-6	1436	1437	1438	1439	1440	1441	1442	29
Wk-7	1443	1444	1445	1446	1447	1448	1449	1450

8th Chapter 29th Jubilee

1. In the twenty-ninth jubilee, in the first week, [1401-1403] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1403] and he called his name Kainam.

2. And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city.

3. And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.

4. And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.

30								B.C.E.	
1450	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	Year of Jubilee	
Wk-1	1451	1452	1453	1454	1455	1456	1457		
Wk-2	1458	1459	1460	1461	1462	1463	1464		
Wk-3	1465	1466	1467	1468	1469	1470	1471		
Wk-4	1472	1473	1474	1475	1476	1477	1478		
Wk-5	1479	1480	1481	1482	1483	1484	1485	B.C.E.	
Wk-6	1486	1487	1488	1489	1490	1491	1492	30	Enter Jubilee Year
Wk-7	1493	1494	1495	1496	1497	1498	1499	1500	

8th Chapter 30th Jubilee

5. And in the thirtieth jubilee, in the second week, in the first year thereof, [1458] he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year [1461] he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.'

6. [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year thereof. [1479]


32									
1550	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath		
Wk-1	1551	1552	1553	1554	1555	1556	1557		
Wk-2	1558	1559	1560	1561	1562	1563	1564		
Wk-3	1565	1566	1567	1568	1569	1570	1571		
Wk-4	1572	1573	1574	1575	1576	1577	1578		
Wk-5	1579	1580	1581	1582	1583	1584	1585	B.C.E.	
Wk-6	1586	1587	1588	1589	1590	1591	1592	32	Enter Jubilee Year
Wk-7	1593	1594	1595	1596	1597	1598	1599	1600	Year of Jubilee

8th Chapter 32nd Jubilee

7. And she bare him a son in the fifth year [1483] thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azurad, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. [1595]

8. And in the sixth year [1598] thereof, she bore him a son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.

9. And they divided it secretly amongst themselves, and told it to Noah.

1600	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	1601	1602	1603	1604	1605	1606	1607	 B.C.E. Enter Jubilee Year Year of Jubilee
Wk-2	1608	1609	1610	1611	1612	1613	1614	
Wk-3	1615	1616	1617	1618	1619	1620	1621	
Wk-4	1622	1623	1624	1625	1626	1627	1628	
Wk-5	1629	1630	1631	1632	1633	1634	1635	
Wk-6	1636	1637	1638	1639	1640	1641	1642	
Wk-7	1643	1644	1645	1646	1647	1648	1649	
							1650	

8th Chapter 33rd Jubilee

10. And it came to pass in the beginning of the thirty-third jubilee that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, [1601] when one of us who had been sent, was with them.

11. And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.

12. And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem.

13. And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south.

14. And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Egyptian Sea.

15. And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.

16. And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina.

17. This portion came forth by lot for Shem and his sons, that they should possess it forever unto his generations forevermore.

18. And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be YAHWEH ALMIGHTY of Shem And may YAHWEH dwell in the dwelling of Shem.'

19. And he knew that the Garden of Eden is the kodesh of kodeshim, and the dwelling of YAHWEH, and Mount Sinai the center of the desert, and Mount Zion - the center of the navel of the earth: these three were created as kodesh places facing each other.

20. And he blessed the ALMIGHTY of gods, who had put the Word of YAHWEH into his mouth, and YAHWEH forevermore.

21. And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations forever - the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and

'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

22. And for **Ham** came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk - that (sea) into which everything which is not destroyed descends.

23. And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden of Eden.

24. And this is the land which came forth for Ham as the portion which he was to occupy forever for himself and his sons unto their generations forever.

25. And for **Japheth** came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north-easterly to the whole region of Gog, and to all the country east thereof.

26. And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea.

27. And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at.

28. And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north.

29. This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations forever; five great islands, and a great land in the north.

30. But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

9th Chapter 33rd Jubilee

In Chapter 9 of the Book of Jubilees, the division of the Earth among the descendants of Noah continues, providing intricate details about the territories and regions each son inherits. Ham, Shem, and Japheth, under the guidance of Noah, allocate lands to their respective descendants, including Cush, Mizraim, Put, Canaan, Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras, and more. This chapter underscores the significance of divine apportionment and the solemn oaths taken to preserve these allocations for generations to come. It also foreshadows a day of judgment when transgressions and uncleanness will be met with divine retribution.

1. And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan.

2. And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approaches the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina.

3. And for Asshur came forth the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river.

4. And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the Euphrates.

5. And for **Aram** there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arara.

6. And there came forth for **Lud** the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother.

7. And Japheth also divided the land of his inheritance amongst his sons.

8. And the first portion came forth for **Gomer** to the east from the north side to the river Tina; and in the north there came forth for **Magog** all the inner portions of the north until it reaches to the sea of Me'at.

9. And for **Madai** came forth as his portion that he should possess from the west of his two brothers to the islands, and to the coasts of the islands.

10. And for **Javan** came forth the fourth portion every island and the islands which are towards the border of Lud.

11. And for **Tubal** there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.

12. And for **Meshech** came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir.

13. And for **Tiras** there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance].

14. And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen to him by his lot.

15. And they all said, 'So be it; so be it ' for themselves and their sons forever throughout their generations till the day of judgment, on which YAHWEH ALMIGHTY shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin

10th Chapter 33rd Jubilee

In the tenth chapter of the Book of Jubilees, a profound narrative unfolds, revealing the ongoing cosmic struggle between divine will and the malevolent influences of unclean spirits in the post-Flood era. Central to this narrative is Mastema, a complex and enigmatic figure, embodying hostility and persecution. Known as the chief of the Nephilim and the demons birthed by fallen angels, Mastema's character blurs the lines between angelic and demonic, adding a layer of intrigue to the ancient text.

Mastema, a being who oscillates between being an adversary and a divine prosecutor, plays a pivotal role in the spiritual dynamics of this period. His plea to God to retain a fraction of the demonic forces on Earth underscores the depth of human wickedness and the necessity of divine judgment. This chapter explores Mastema's multifaceted role: from sending plagues and opposing Moses to counseling God to test Abraham's faith, illustrating his function as a tester of humanity under God's sovereign authority.

Chapter 10 of the Book of Jubilees is not just a tale of spiritual warfare but also a reflection on the human condition and the consequences of straying from the divine path. Noah's intercession, seeking protection and blessings for his sons, is a poignant reminder of the enduring battle against corruption. The chapter navigates through these celestial and terrestrial tensions, culminating in the story of the Tower of Babel, symbolizing humanity's collective hubris and the subsequent divine intervention that scatters people across the globe.

This chapter serves as a crucial link in the narrative of the Book of Jubilees, setting the stage for the subsequent dispersion and settlement of Noah's descendants. It intricately weaves the themes of divine justice, human fallibility, and the relentless influence of spiritual beings on earthly affairs, offering a rich tapestry of theological insights and ancient storytelling.

1600	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
	1601	1602	1603	1604	1605	1606	1607	
Wk-1	1608	1609	1610	1611	1612	1613	1614	
Wk-2	1615	1616	1617	1618	1619	1620	1621	
Wk-3	1622	1623	1624	1625	1626	1627	1628	
Wk-4	1629	1630	1631	1632	1633	1634	1635	B.C.E.
Wk-5	1636	1637	1638	1639	1640	1641	1642	33
Wk-6	1643	1644	1645	1646	1647	1648	1649	1650
Wk-7								Year of Jubilee

1 And in the third week of this jubilee [1615-1621] the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.

2 And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.

3 And he prayed before YAHWEH his Sovereign Ruler, and said: 'YAHWEH of the spirits of all flesh, who have shown mercy unto me And have saved me and my sons from the waters of the flood, And have not caused me to perish as You did the sons of perdition; For Your free unmerited pardon has been great towards me, And great has been Your mercy to my soul; Let Your free unmerited pardon be lift up upon my sons, And let not wicked spirits rule over them Lest they should destroy them from the earth.

4 But do You bless me and my sons, that we may increase and Multiply and replenish the earth.

5 And You know how Your Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of your servant, my Sovereign Ruler; for these are malignant, and created in order to destroy.

6 And let them not rule over the spirits of the living; for You alone can exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and forevermore.'

7. And YAHWEH our Sovereign Ruler bade us to bind all.

8 **And the chief of the spirits, Mastema,** came and said: 'YAHWEH, Creator, let some of them remain before me, and let them listen to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'

10 And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.

11 And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.

12 And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.

13 And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.

14 And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15 And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.

16. Nine hundred and fifty years he completed in his life, .19X50=950 ▾

[715-721] to [1665-1671]

17. And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the Day of Judgment.

33								
1600	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	1601	1602	1603	1604	1605	1606	1607	
Wk-2	1608	1609	1610	1611	1612	1613	1614	
Wk-3	1615	1616	1617	1618	1619	1620	1621	
Wk-4	1622	1623	1624	1625	1626	1627	1628	
Wk-5	1629	1630	1631	1632	1633	1634	1635	
Wk-6	1636	1637	1638	1639	1640	1641	1642	
Wk-7	1643	1644	1645	1646	1647	1648	1649	
							B.C.E.	33
							Enter Jubilee Year	1650
							Year of Jubilee	

18 And in the three and thirtieth jubilee, in the first year in the second week, [1608] Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year [1611] of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.'

19 For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.'

20 And they began to build, and in the fourth week [1622-1628] they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.

34							
1650	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	1651	1652	1653	1654	1655	1656	1657
Wk-2	1658	1659	1660	1661	1662	1663	1664
Wk-3	1665	1666	1667	1668	1669	1670	1671
Wk-4	1672	1673	1674	1675	1676	1677	1678
Wk-5	1679	1680	1681	1682	1683	1684	1685
Wk-6	1686	1687	1688	1689	1690	1691	1692
Wk-7	1693	1694	1695	1696	1697	1698	1699
							Year of Jubilee

B.C.E. Enter Jubilee Year

21 And they built it: forty and three years were they building it [1665-1671] ; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades).

22 And YAHWEH our Sovereign Ruler said to us: Behold, they are one people, and (this) they begin to do, and now nothing will be withheld from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the Day of Judgment.'

23 And YAHWEH descended, and we descended with him to see the city and the tower which the children of men had built.

24 And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

25 For this reason the whole land of Shinar is called Babel, because YAHWEH did there confound all the language of the children of men, and from thence

they were dispersed into their cities, each according to his language and his nation.

26 And YAHWEH sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'.

The image shows a software interface titled "The B.A.N.G. Jubilee Calculator". It features a table with columns for years and weeks. The 34th Jubilee is highlighted in red, corresponding to the year 1672 in the first week of the first year. To the right of the table, there is a "B.C.E." input field and a "Enter Jubilee Year" button. The current year of Jubilee is set to 1700.

1650	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	1651	1652	1653	1654	1655	1656	1657	
Wk-2	1658	1659	1660	1661	1662	1663	1664	
Wk-3	1665	1666	1667	1668	1669	1670	1671	
Wk-4	1672	1673	1674	1675	1676	1677	1678	
Wk-5	1679	1680	1681	1682	1683	1684	1685	B.C.E.
Wk-6	1686	1687	1688	1689	1690	1691	1692	34
Wk-7	1693	1694	1695	1696	1697	1698	1699	1700

10 Capter The 34th Jubilee

27 In the fourth week in the first year in the beginning thereof in the four and thirtieth jubilee, [1672] were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south.

29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30. And Ham, his father, and Cush and Mizraim his brothers said to him: 'You have settled in a land which is not yours, and which did not fall to us by lot: do not do so; for if you do, do so, you and your sons will fall in the land and (be) accursed through sedition; for by sedition you have settled, and by sedition will your children fall, and you shall be rooted out forever.'

31. Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32. Cursed are you, and cursed shall you be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the kodesh judge, and in the presence of Noah our father.'

33 But he did not listen to them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day.

34 And for this reason that land is named Canaan.

35 And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day.

36 And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

1700	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	1701	1702	1703	1704	1705	1706	1707	
Wk-2	1708	1709	1710	1711	1712	1713	1714	
Wk-3	1715	1716	1717	1718	1719	1720	1721	
Wk-4	1722	1723	1724	1725	1726	1727	1728	
Wk-5	1729	1730	1731	1732	1733	1734	1735	B.C.E.
Wk-6	1736	1737	1738	1739	1740	1741	1742	35 Enter Jubilee Year
Wk-7	1743	1744	1745	1746	1747	1748	1749	1750 Year of Jubilee

11th Chapter The 35th Jubilee

1 And in the thirty-fifth jubilee, in the third week, in the first year thereof, [1715] Reu took to himself a wife, and her name was 'Ora, the daughter of 'Ur, the son of Kesed, and she bare him a son, and he called his name Seroh, in the seventh year of this week in this jubilee. [1721] (A Sabbath Day)

2 And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all began to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

3 And Ur, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father.

4 And they made for themselves molten images, and they worshiped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced them into committing transgression and uncleanness.

5 And the prince **Mastema (The Fallen)** exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth.

6 For this reason he called the name of **Seroh, Serug**, for every one turned to do all manner of sin and transgression.


1750	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	1751	1752	1753	1754	1755	1756	1757	
Wk-2	1758	1759	1760	1761	1762	1763	1764	
Wk-3	1765	1766	1767	1768	1769	1770	1771	
Wk-4	1772	1773	1774	1775	1776	1777	1778	
Wk-5	1779	1780	1781	1782	1783	1784	1785	B.C.E.
Wk-6	1786	1787	1788	1789	1790	1791	1792	36 Enter Jubilee Year
Wk-7	1793	1794	1795	1796	1797	1798	1799	1800 Year of Jubilee

11th Chapter The 36th Jubilee

7 And he grew up, and dwelt in Ur of the Chaldees, near to the father of his wife's mother, and he worshiped idols, and he took to himself a wife in the **thirty-sixth jubilee, in the fifth week, in the first year thereof, [1779]** and her name was **Melka**, the daughter of **Kaber**, the daughter of his father's brother.

8 And she bore him **Nahor, in the first year of this week**, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven.

The B.A.N.G. Jubilee Calculator

1800	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	1801	1802	1803	1804	1805	1806	1807	 B.C.E. 37 Enter Jubilee Year <small>Year of Jubilee</small>
Wk-2	1808	1809	1810	1811	1812	1813	1814	
Wk-3	1815	1816	1817	1818	1819	1820	1821	
Wk-4	1822	1823	1824	1825	1826	1827	1828	
Wk-5	1829	1830	1831	1832	1833	1834	1835	
Wk-6	1836	1837	1838	1839	1840	1841	1842	
Wk-7	1843	1844	1845	1846	1847	1848	1849	
							1850	

11th Chapter The 37th Jubilee

9 And in the thirty-seventh jubilee in the sixth week, in the first year thereof, **[1836]** he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees

10 And she bore him Terah in the seventh year of this week. **[1842]**

(A Sabbath Year)

11 And **the prince Mastema** (The Fallen) sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labors. Before they could plough in the seed, the ravens picked it from the surface of the ground.

12 And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed.

13 And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: It was only with great effort that they could save a little of all the fruit of the earth in their days.

39							
1900	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	1901	1902	1903	1904	1905	1906	1907
Wk-2	1908	1909	1910	1911	1912	1913	1914
Wk-3	1915	1916	1917	1918	1919	1920	1921
Wk-4	1922	1923	1924	1925	1926	1927	1928
Wk-5	1929	1930	1931	1932	1933	1934	1935
Wk-6	1936	1937	1938	1939	1940	1941	1942
Wk-7	1943	1944	1945	1946	1947	1948	1949
							1950

B.C.E.
Enter Jubilee Year
Year of Jubilee

11th Chapter The 39th Jubilee

14 And in this thirty-ninth jubilee, in the second week in the first year, [1908] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister.

The Birth of Abram/Abraham

15 And in the seventh year of this week [1914] (A Sabbath Year) she bore him a son, and he called his name Abram, by the name of the father of his mother; for he had died before his daughter had conceived a son.

16 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, (14 years old in the Jubilee year

[1928]) and he separated himself from his father, that he might not worship idols with him.

17 And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.

18 And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years.

19 And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, ' Descend not: return to the place where you came,' and they proceeded to turn back.

20 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one.

21 And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.

22 And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and eat and were satisfied.

23. And in the first year of the fifth week (age 15) in the year [1929] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plow, in order to put the seed thereon, and the seed fell down there from upon the share of the plow, and was hidden in the earth, and they no longer feared the ravens.

24 And after this manner they made vessels above the ground on all the frames of the plows, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

Chapter 12


JUBILEES 12 Presents the story of Abram (later known as Abraham) confronting his father Terah about the futility of idol worship and his own realization of the true Creator, YAHWEH. Despite his father's initial hesitation, Terah ultimately gives his blessing for Abram's journey to the land of Canaan. YAHWEH speaks to Abram, promising to make him a great nation and bless him, and Abram begins studying the books of his fathers in Hebrew, the language of creation. The chapter concludes with Terah's heartfelt farewell to Abram as he embarks on his journey with his nephew Lot.

1. And it came to pass in the sixth week, in the seventh year thereof, [1942] (Age 28 A Sabbath Year) that Abram said to Terah his father, saying, 'Father!'
2. And he said, 'Behold, here am I, my son.' And he said, 'What help and profit have we from those idols which you do worship, And before which you do bow yourself?'
3. For there is no spirit in them, For they are dumb forms, and a misleading of the heart.
4. Worship them not: Worship YAHWEH the Sovereign Ruler of heaven, Who causes the rain and the dew to descend on the earth And does everything upon the earth, And has created everything by His word, And all life is from before His face.
5. Why do you worship things that have no spirit in them? For they are the work of hands, And on your shoulders do you bear them, And you have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not.'
6. And his father said to him, I also know it, my son, but what shall I do with a people who have made me to serve before them?'
7. And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honor them. Keep silent, my son, lest they slay you.' And these words he spoke to his two brothers, and they were angry with him and he kept silent.

The B.A.N.G. Jubilee Calculator

Birth of Abraham 1914
Abraham Married in 1964
Months weeks years and days are not calculated.

40

1950	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	1951	1952	1953	1954	1955	1956	1957	 B.C.E. Enter Jubilee Year Year of Jubilee
Wk-2	1958	1959	1960	1961	1962	1963	1964	
Wk-3	1965	1966	1967	1968	1969	1970	1971	
Wk-4	1972	1973	1974	1975	1976	1977	1978	
Wk-5	1979	1980	1981	1982	1983	1984	1985	
Wk-6	1986	1987	1988	1989	1990	1991	1992	
Wk-7	1993	1994	1995	1996	1997	1998	1999	
							2000	

Chapter 12 40th Jubilee

9. And in the fortieth jubilee, in the second week, in the seventh year thereof, [1964] (A Sabbath) Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10. And Haran, his brother, took to himself a wife in the third year of the third week, [1967] and she bore him a son in the seventh year of this week, [1971] (A Sabbath) and he called his name Lot.

11 And Nahor, his brother, took to himself a wife.

12. And in the sixtieth year of the life of Abram, that is, **in the fourth week, in the fourth year thereof, [1975]** (Age 60) Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it.

13. And they arose in the night and sought to save their gods from the midst of the fire.

14. And Haran hastened to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.

15. And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.

16. And **in the sixth week, in the fifth year thereof, [1990]**(Age 76) Abram sat up throughout the night on the new month of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.

17. And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of YAHWEH. Why do I search them out?

18. If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, And all things are in his hand.'

19. And he prayed that night and said, 'My Sovereign Ruler, YAHWEH Most High, You alone are my Sovereign Ruler, And You and Your dominion have I chosen. And You have created all things, And all things that are the work of Your hands.

20. Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, and let them not lead me astray from You, my Sovereign Ruler. And establish You me and my seed forever that we go not astray from henceforth and forevermore.'

21. And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before You prosper it in the hands of Your servant that he may fulfill it and that I may not walk in the deceitfulness of my heart, O YAHWEH my Sovereign Ruler.'

22. And he made an end of speaking and praying, and behold the word of YAHWEH was sent to him through me, saying: 'Get you up from your country, and from your kindred and from the house of your father unto a land which I will show you, and I shall make you a great and numerous nation.'

23 And I will bless you And I will make your name great, And you shall be blessed in the earth, And in You shall all families of the earth be blessed, And I will bless them that bless you, And curse them that curse you.

24. And I will be a Sovereign Ruler to you and your son, and to your son's son, and to all your seed: fear not, from henceforth and unto all generations of the earth I am YAHWEH your Sovereign Ruler.'

25. And YAHWEH ALMIGHTY said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel).

26. And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

27 And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months.

28. And it came to pass in the seventh year of the sixth week [1992] (Abraham Age 78) [A Sabbath year] that he spoke to his father and informed him that he would leave Haran to go into the land of Canaan to see it and return to him.

29. And Terah his father said to him; Go in shalom: May the eternal YAHWEH make your path straight. And YAHWEH be with you, and protect you from all evil, And grant unto you free unmerited pardon, mercy and favor before those who see you, And may none of the children of men have power over you to harm you; Go in shalom.

30. And if you see a land pleasant to your eyes to dwell in, then arise and take me to you and take Lot with you, the son of Haran your brother as your own son: YAHWEH be with you.

31. And Nahor your brother leave with me till you return in shalom, and we go with you all together.'

Chapter 13

Chapter 13 of the Book of Jubilees, titled "Abram Leaves Haran and Goes to Canaan," narrates pivotal moments in the life of Abram, who will later be known as Abraham, a prominent figure in biblical history. This chapter captures the divine encounters, promises, and covenants that lay the foundation for the remarkable journey of faith undertaken by Abram and his descendants. As Abram departs from Haran and embarks on his expedition to the land of Canaan, readers are drawn into a narrative filled with divine reassurances, covenant ceremonies, and the birth of significant offspring, setting the stage for the unfolding of YAHWEH's divine plan in the subsequent chapters of Jubilees.

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak.

2 And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak.

3 And YAHWEH said to him: 'To you and to your seed will I give this land.'

4 And he built an altar there, and he offered thereon a burnt sacrifice to YAHWEH, who had appeared to him.

5 And he removed from there to the mountain Bethel on the west and Ai on the east, and pitched his tent there.

6 And he saw and behold, the land was very wide and good, and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains.

7 And he blessed YAHWEH who had led him out of Ur of the Chaldees, and had brought him to this land.

Birth of Abraham 1914
Abraham Married in 1964
Months weeks years and days are not calculated.

	40							
1950	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	1951	1952	1953	1954	1955	1956	1957	 B.C.E. 40 Enter Jubilee Year Year of Jubilee 2000
Wk-2	1958	1959	1960	1961	1962	1963	1964	
Wk-3	1965	1966	1967	1968	1969	1970	1971	
Wk-4	1972	1973	1974	1975	1976	1977	1978	
Wk-5	1979	1980	1981	1982	1983	1984	1985	
Wk-6	1986	1987	1988	1989	1990	1991	1992	
Wk-7	1993	1994	1995	1996	1997	1998	1999	

8 And it came to pass in the first year, in the seventh week, on the new month of the first month, [1993] that he built an altar on this mountain, and called on the NAME of YAHWEH: 'You, the eternal YAHWEH, are my Sovereign Ruler.'

9 And he offered on the altar a burnt sacrifice unto YAHWEH that He should be with him and not forsake him all the days of his life.

10 And he removed from there and went towards the south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went there into the land of the south, to Bealoth, and there was a famine in the land.

11 And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.

12 Now Tanais in Egypt was at that time built- seven years after Hebron.

13 And it came to pass when Pharaoh seized Sarai, the wife of Abram that YAHWEH plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14 And Abram was very wealthy by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed YAHWEH his Sovereign Ruler who had brought him back in shalom.

The B.A.N.G. Jubilee Calculator							
41							
2000	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	2001	2002	2003	2004	2005	2006	2007
Wk-2	2008	2009	2010	2011	2012	2013	2014
Wk-3	2015	2016	2017	2018	2019	2020	2021
Wk-4	2022	2023	2024	2025	2026	2027	2028
Wk-5	2029	2030	2031	2032	2033	2034	2035
Wk-6	2036	2037	2038	2039	2040	2041	2042
Wk-7	2043	2044	2045	2046	2047	2048	2049
							2050

B.C.E. Enter Jubilee Year

Year of Jubilee

Chapter 13 The 41st Jubilee

16 And it came to pass in the forty-first jubilee in the third year of the first week, [2003] (Abraham age 89) that he returned to this place and offered thereon a burnt sacrifice, and called on the NAME of YAHWEH, and said: 'You, the most high YAHWEH, are my Sovereign Ruler forever and ever.'

17 And in the fourth year of this week [2004] (Abram age 90) Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.

18 And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, YAHWEH said to Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up your eyes from the place where you are dwelling, northward and southward, and westward and eastward.'

20 For all the land which you see I will give to you and to your seed forever, and I will make your seed as the sand of the sea: though a man may number the dust of the earth, yet your seed shall not be numbered.

21 Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to your seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea.

23 And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan.

24 And one who had escaped came and told Abram that his brother's son had been taken captive and Abram armed his household servants.

25 For Abram, and for his seed, a tenth of the first fruits to YAHWEH, and YAHWEH ordained it as an ordinance forever that they should give it to the priests who served before Him, that they should possess it forever.

26 And to this Torah there is no limit of days; for He has ordained it for the generations forever that they should give to YAHWEH the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave it unto His priests to eat and to drink with joy before Him.

28 And the king of Sodom came to him and bowed himself before him, and said: 'Our lord Abram, give unto us the souls which you have rescued, but let the booty be yours.'

29 And Abram said to him: 'I lift up my hands to the Most High YAHWEH, that from a thread to a shoe-latchet I shall not take aught that is yours lest you should say, I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

14th Chapter 41st Jubilee

1 After these things, **in the fourth year of this week, [2004]** on the new month **of the third month**, the word of YAHWEH came to Abraham in a dream, saying: 'Fear not, Abram; I am your defender, and your reward will be exceedingly great.'

2 And he said: 'YAHWEH, ALMIGHTY, what will you give me, seeing I go hence childless, and the son of Maseq, the son of my handmaid, is the Dammasek Eliezer: he will be my heir, and to me you have given no seed.'

3 And he said to him: 'This (man) will not be your heir, but one that will come out of your own bowels; he will be your heir.'

4 And He brought him forth abroad, and said to him: 'Look toward heaven and number the stars if you are able to number them.'

5 And he looked toward heaven, and beheld the stars. And He said to him: 'So shall your seed be.'

6 And he believed in YAHWEH, and it was counted to him for righteousness.

7 And He said to him: 'I am YAHWEH that brought you out of Ur of the Chaldees, to give you the land of the Canaanites to possess it forever; and I will be Sovereign Ruler unto you and to your seed after you.'

8 And he said: 'YAHWEH, ALMIGHTY, whereby shall I know that I shall inherit it?'

9 And He said to him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.'

10 And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron.

11 And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not.

12 And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them.

13 And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo! a horror of great darkness fell upon him, and it was said to Abram: **'Know of a surety that your seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred years.'**

14 And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance.

15 And you, shall go to your fathers in shalom, and be buried in a good old age.

16 But in the fourth generation they shall return here; for the iniquity of the

17 Amorites is not yet full.' And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold! A furnace was smoking, and a flame of fire passed between the pieces.

18 And on that day YAHWEH made a covenant with Abram, saying: 'To your seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19 And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.

20 And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself forever.

21 And Abram rejoiced, and made all these things known to Sarai, his wife; and he believed that he would have seed, but she did not bear.

22 And Sarai advised her husband Abram, and said to him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto you by her.'

23 And Abram listened unto the voice of Sarai, his wife, and said to her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.

24 And he went in unto her, and she conceived and bore him a son, and he called his name Ishmael, in the fifth year of this week [2005] (Abraham age 91); and this was the eighty-sixth year in the life of Abram.

The B.A.N.G. Jubilee Calculator interface displays a 41-year cycle. The title reads "The B.A.N.G. Jubilee Calculator" and "The Birth of Ishmael 2005 Abraham celebrates First Fruits 2026". A table below shows the years for each week (Wk-1 to Wk-7) across seven 7-year periods (2000-2007, 2008-2014, 2015-2021, 2022-2028, 2029-2035, 2036-2042, 2043-2049). The year 2026 is highlighted in green, indicating the Jubilee year. A "B.C.E." button and "Enter Jubilee Year" field are also visible.

2000	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	2001	2002	2003	2004	2005	2006	2007	
Wk-2	2008	2009	2010	2011	2012	2013	2014	
Wk-3	2015	2016	2017	2018	2019	2020	2021	
Wk-4	2022	2023	2024	2025	2026	2027	2028	
Wk-5	2029	2030	2031	2032	2033	2034	2035	B.C.E.
Wk-6	2036	2037	2038	2039	2040	2041	2042	41 Enter Jubilee Year
Wk-7	2043	2044	2045	2046	2047	2048	2049	2050 Year of Jubilee

Chapter 15

In the fifth year of the fourth week of this jubilee, amidst the vast tapestry of time, Abram embarked on a profound journey. Celebrating the feast of the firstfruits of the grain harvest, he stood at the crossroads of divine encounter. (Isaac was 12 years old at this time) Here, in this sacred moment, YAHWEH Almighty appeared to Abram, unveiling His covenant and altering the course of history. This chapter delves into this pivotal juncture in the life of Abram, now known as Abraham, as he received divine instructions regarding circumcision and the everlasting covenant. Amid promises and prophecies, this chapter paints a vivid picture of the covenant between YAHWEH and Abraham, etching an eternal ordinance into the fabric of time itself.

1. And in the fifth year of the fourth week of this jubilee, [2026] (Abraham's age 112) in the third month, in the middle of the month, Abram celebrated the feast of the firstfruits of the grain harvest.

2. And he offered new offerings on the altar, the first-fruits of the produce, unto YAHWEH, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto YAHWEH; their fruit offerings and their drink offerings he offered upon the altar with frankincense.

3. And YAHWEH appeared to Abram, and said to him:

4. 'I am YAHWEH Almighty; approve yourself before me and be you perfect. And I will make My covenant between Me and you, and I will multiply you exceedingly.'

5. And Abram fell on his face, and YAHWEH talked with him, and said:

6. 'Behold my ordinance is with you, And you shall be the father of many nations.

7. Neither shall your name any more be called Abram, But your name from henceforth, even forever, shall be Abraham.

8. For the father of many nations have I made you. And I will make you very great, And I will make you into nations, And kings shall come forth from you.

9. And I shall establish My covenant between Me and you, and your seed after you, throughout their generations, for an eternal covenant, so that I may be a Sovereign Ruler to you, and to your seed after you.

10. And the land where you have been a sojourner, the land of Canaan, that you may possess it forever, and I will be their Sovereign Ruler.'

11. And YAHWEH said to Abraham: 'And as for you, do you keep my covenant, you and your seed after you: and circumcise you every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you.

12. And the child on the eighth day you shall circumcise, every male throughout your generations, him that is born in the house, or whom you have bought with money from any stranger, whom you have acquired who is not of your seed.

13. He that is born in your house shall surely be circumcised, and those whom you have bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance.

14. And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant.'

15. And YAHWEH said to Abraham: 'As for Sarai your wife, her name shall no more be called Sarai, but Sarah shall be her name.

16. And I will bless her, and give you a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him.'

17. And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18. And Abraham said to YAHWEH: 'O that Ishmael might live before you!'

The Birth of Isaac

19. And YAHWEH said: 'Yes, and Sarah also shall bear you a son, and you shall call his name **Yitschaq (Isaac)**, and I will establish My covenant with him, an everlasting covenant, and for his seed after him.

20. And as for Ishmael also have I heard you, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation.

21. But My covenant will I establish with Yitschaq, whom Sarah shall bear to you, in these days, in the next year.'

22. And He left off speaking with him, and YAHWEH went up from Abraham.

23. And Abraham did according as YAHWEH had said to him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.

24. And on the selfsame day was Abraham circumcised, and all the men of his house, and all those, whom he had bought with money from the children of the stranger, were circumcised with him.

25. This Torah is for all the generations forever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets.

26. And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which YAHWEH made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is YAHWEH's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of YAHWEH our Sovereign Ruler.

27. For all the malakim of the presence and all the malakim of sanctification have been so created from the day of their creation, and before the malakim of the presence and the malakim of sanctification He has sanctified Yisrael, that they should be with Him and with His kodesh malakim.

28. And do you command the children of Yisrael and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land.

29. For the command is ordained for a covenant, that they should observe it forever among all the children of Yisrael.

30. For Ishmael and his sons and his brothers and Esau, YAHWEH did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Yisrael to be His people.

31. And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all has He placed spirits in authority to lead them astray from Him.

32. But over Yisrael He did not appoint any malak or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His malakim and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth forever.

33. And now I announce unto you that the children of Yisrael will not keep true to this ordinance, and they will not circumcise their sons according to all this Torah; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Belial, will leave their sons uncircumcised as they were born.

34. And there will be great wrath from YAHWEH against the children of Yisrael, because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this Torah; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land.

And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

Chapter 16

Chapter 15 of the Book of Jubilees is a fascinating account of divine interactions with Abraham and significant events in his life. The chapter begins with YAHWEH's promise of a son to Abraham and Sarah and their initial disbelief, followed by the announcement of the child's name, Yitschaq. It then delves into the judgment upon the wicked cities of Sodom and Gomorrah, sparing only Lot and his daughters. Abraham's journey from Hebron to Gerar and his establishment of the "Well of the Oath" are also

documented. The birth of Yitschaq, the circumcision of Abraham and his dedication to celebrating the Festival of Tabernacles, is described. This chapter showcases the divine fulfillment of promises, judgments, and the establishment of sacred traditions, offering insights into the spiritual journey of Abraham and his significance in biblical history

1 And on the new month of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.

3 And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Yitschaq,

4 And that when we returned to her at a set time, she would have conceived a son.

5 And in this month YAHWEH executed his judgments on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto you all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6 And, in like manner, YAHWEH will execute judgment on the places where they have done according to the uncleanness of the Sodomites, like unto the judgment of Sodom.

7 But Lot we saved; for YAHWEH remembered Abraham, and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters.

9 And, behold, it was commanded and engraved concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgment upon them like the judgment of Sodom, and to leave no seed of the man on earth on the day of condemnation.

10 And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11 And in the middle of the fifth month he moved from there, and dwelt at the “Well of the Oath”.

12 And in the middle of the sixth month YAHWEH visited Sarah and did unto her as He had spoken and she conceived.

13 And she bore a son in the third month, and in the middle of the month, at the time of which YAHWEH had spoken to Abraham, on the festival of the first fruits of the harvest, Yitschaq was born.

14 And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained forever.

The B.A.N.G. Jubilee Calculator							
41							
2000	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	2001	2002	2003	2004	2005	2006	2007
Wk-2	2008	2009	2010	2011	2012	2013	2014
Wk-3	2015	2016	2017	2018	2019	2020	2021
Wk-4	2022	2023	2024	2025	2026	2027	2028
Wk-5	2029	2030	2031	2032	2033	2034	2035
Wk-6	2036	2037	2038	2039	2040	2041	2042
Wk-7	2043	2044	2045	2046	2047	2048	2049
							B.C.E.
							41
							Enter Jubilee Year
							Year of Jubilee

15 And in the sixth year of the fourth week [2027] (Abraham's age 113) we came to Abraham, to the "Well of the Oath", and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.

16 And we returned in the seventh month, and found Sarah with child before us and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see them before he died; but that in Yitschaq should his name and seed be called:

17 And that all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Yitschaq one should become a kodesh seed, and should not be reckoned among the Gentiles.

18 For he should become the portion of the Most High, and all his seed had fallen into the possession of YAHWEH, that it should be unto YAHWEH a people for His possession above all nations and that it should become a kingdom and priests and a kodesh nation.

19 And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy.

20 And he built there an altar to YAHWEH who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the "Well of the Oath".

21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.

22 And during these seven days he brought each day to the altar a burnt offering to YAHWEH, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed.

23 And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all

the fat thereof on the altar, a chosen offering unto YAHWEH for a sweet smelling savor.

24 And morning and evening he burnt fragrant substances, frankincense and galbanum, and stacked, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.

25 And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him, nor any that was uncircumcised.

26 And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a kodesh seed, so that it should become like Him who had made all things.

27 And he blessed and rejoiced, and he called the name of this festival “The Festival of YAHWEH”, a joy acceptable to the Most High YAHWEH.


28 And we blessed him forever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets.

29 For this reason it is ordained on the heavenly tablets concerning Yisrael, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before YAHWEH - a statute forever throughout their generations every year.

30 And to this there is no limit of days; for it is ordained forever regarding Yisrael that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook.

31 And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to YAHWEH his Sovereign Ruler for all things in joy.

41							
2000	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	2001	2002	2003	2004	2005	2006	2007
Wk-2	2008	2009	2010	2011	2012	2013	2014
Wk-3	2015	2016	2017	2018	2019	2020	2021
Wk-4	2022	2023	2024	2025	2026	2027	2028
Wk-5	2029	2030	2031	2032	2033	2034	2035
Wk-6	2036	2037	2038	2039	2040	2041	2042
Wk-7	2043	2044	2045	2046	2047	2048	2049
							2050


 B.C.E. **41** Enter Jubilee Year
 Year of Jubilee

Chapter 17

In Jubilees 17, we find Abraham celebrating the weaning of his son Isaac with a great banquet. This event occurs in the first year of the fifth week, which is dated at 2029 A.M. (Anno Mundi - in the year of the world). Abraham is overjoyed to have seen his sons, Isaac and Ishmael, and he blesses YAHWEH for giving him descendants. However, Sarah becomes jealous of Ishmael when she sees him playing and dancing, and she asks Abraham to send away Hagar and Ishmael, which troubles Abraham.

1 And in the first year of the fifth week [2029] (Abraham's age 115 Isaac's age 15) Yitschaq was weaned in this jubilee, and Abraham made a great banquet in the third month, on the day his son Yitschaq was weaned.

2 And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed YAHWEH because he had seen his sons and had not died childless.

3 And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he rejoiced because YAHWEH had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.

4 And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Yitschaq.'

5 And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him.

6 And YAHWEH said to Abraham 'Let it not be grievous in your sight, because of the child and because of the bondwoman; in all that Sarah has said to you, listen to her words and do them; for in Yitschaq shall your name and seed be called.

7 But as for the son of this bondwoman I will make him a great nation, because he is of your seed.'

8 And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.

9 And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down.

10 And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my child,' and as she sat she wept.

11 And a malak of YAHWEH, one of the kodesh ones, said to her, 'Why weep you, Hagar? Arise, take the child, and hold him in your hand; for YAHWEH has heard your voice, and has seen the child.'

12 And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran.

13 And the child grew and became an archer, and YAHWEH was with him, and his mother took him a wife from among the daughters of Egypt.

14 And she bore him a son, and he called his name Nebaioth; for she said, 'YAHWEH was nigh to me when I called upon Him.'

15 And it came to pass **in the seventh week, in the first year thereof, [2043]** (Abrahams' age 129-130) in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved YAHWEH, and that in every affliction he was faithful.

16 And **the prince Mastema (The Fallen)** came and said before YAHWEH, 'Behold, Abraham loves Yitschaq his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and You will see if he will do this command, and You will know if he is faithful in everything wherein You do try him.'

17 And YAHWEH knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn from him, and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.

18 And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of YAHWEH.

(A BANG Notation) A Comparative Analysis:

Possible Case for Divine Recognition Through Circumcision

Holy Bible Perspective:

The Holy Bible highlights the importance of circumcision as a sign of the covenant between God and Abraham's descendants. Genesis 17:10-14 establishes circumcision as a crucial act of obedience and a physical symbol of the covenant:

"This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

Book of Jubilees Perspective:

1. Birth of Isaac:
 - Date of Birth: 45th Jubilee, first year of the third week (2015 Anno Mundi).
 - Reference: Jubilees 16:13.
2. Circumcision of Isaac:
 - Date of Circumcision: In the fifth year of the fourth week of the 41st Jubilee (2026 Anno Mundi), Isaac was circumcised at age 12.
 - Reference: Jubilees 15.
3. Weaning of Isaac:
 - Date of Weaning: First year of the fifth week of the 45th Jubilee (2029 Anno Mundi), Isaac was weaned at age 15.
 - Reference: Jubilees 17.

Analysis and Case for Divine Recognition:

1. Circumcision as a Covenant Requirement:

- The act of circumcision is pivotal in the relationship between YAHWEH and Abraham's descendants. It symbolizes the acceptance of the covenant and the recognition of the individual within the divine plan. Therefore, Isaac's circumcision at age 12 in 2026 Anno Mundi could be seen as the formal moment of his recognition in the covenant.
2. Chronological Context:
 - Isaac's birth in 2014 Anno Mundi and his circumcision in 2026 Anno Mundi suggest a period where Isaac was uncircumcised for 12 years. During this period, he was indeed part of Abraham's household and acknowledged as his son, but the formal sign of the covenant through circumcision had not yet been fulfilled.
 3. Weaning Celebration:
 - The celebration of Isaac's weaning in 2029 Anno Mundi at age 15 further underscores his importance. This weaning event, coupled with Abraham's joy and the divine blessings pronounced, signifies a milestone in Isaac's life. The fact that this celebration happens after his circumcision suggests that the formal recognition of Isaac within the covenant framework had already been established by this time.
 4. Divine Promises and Recognition:
 - The promises made to Abraham regarding Isaac were declared even before his birth (Genesis 17:19-21). However, the physical act of circumcision was a required step for fully enacting these promises. YAHWEH's covenant is described as an "everlasting covenant" tied to circumcision (Genesis 17:13). Therefore, Isaac's circumcision at 12 aligns him formally with this covenant.

The chronology presented in the Book of Jubilees supports the idea that while Isaac was always the promised son through whom the covenant would continue, the formal recognition of this promise required circumcision. The period from his birth to his circumcision could be seen as a time of awaiting this formal acceptance. The circumcision at age 12 in 2026 Anno Mundi, followed by his weaning celebration at age 15 in 2029 Anno Mundi, fits into this narrative of fulfilling the covenant's physical requirements.

Thus, the circumcision of Isaac can be viewed as a crucial event that aligns with the divine requirements and ensures the continuation of YAHWEH's promises through him. This reinforces the significance of adhering to the divine commandments as prescribed in the covenant between YAHWEH and Abraham's descendants.

JUBILEES Chapter 18

In Jubilees 18, we delve into a pivotal moment in the life of Abraham, where he faces an extraordinary test of faith. YAHWEH calls upon him, and without hesitation, Abraham responds, "Here am I." YAHWEH instructs him to take his beloved son, Isaac, and offer him as a burnt offering on a designated mountain. Early the next morning, Abraham sets out with Isaac, servants, wood, and the necessary tools for the sacrifice. As they approach the appointed place, Isaac, innocent and curious, asks about the missing sacrificial animal. Abraham's profound faith shines as he replies that YAHWEH will provide. Upon reaching the mount, Abraham builds an altar, binds Isaac, and raises the knife. However, YAHWEH intervenes, sparing Isaac's life and commending Abraham's unwavering faith. A ram is offered in place of Isaac. The chapter concludes with YAHWEH blessing Abraham mightily for his obedience and Abraham establishing a festival known as "The Festival of YAHWEH" to commemorate this remarkable event. It is a chapter that showcases Abraham's extraordinary faith and YAHWEH's providence and faithfulness.

1 And YAHWEH said to him, 'Abraham, Abraham'; and he said, 'Behold, here am I.'

2 And he said, 'Take your beloved son whom you love, even Yitschaq, and go unto the high country, and offer him on one of the mountains which I will point out unto you.'

3 And he rose early in the morning and saddled his ass, and took his two young men with him, and Yitschaq his son, and claved the wood of the burnt offering, and he went to the place on the third day, and he saw the place afar off.

4 And he came to a well of water, and he said to his young men, 'Abide you here with the ass, and I and the lad shall go yonder, and when we have worshiped we shall come again to you.'

5 And he took the wood of the burnt-offering and laid it on Yitschaq his son, and he took in his hand the fire and the knife, and they went both of them together to that place.

6 And Yitschaq said to his father, 'Father;' and he said, 'Here am I, my son.' And he said to him, 'Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?'

7 And he said, 'YAHWEH will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of YAHWEH.

8 And he built an altar, and he placed the wood on the altar, and bound Yitschaq his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Yitschaq his son.

9 And I stood before him, and before the prince Mastema, and YAHWEH said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears YAHWEH.'

10 And I called to him from heaven, and said to him: 'Abraham, Abraham;' and he was terrified and said: 'Behold, (here) am I.'

11 And I said to him: 'Lay not your hand upon the lad, neither do you anything to him; for now I have shown that you fear YAHWEH, and have not withheld your son, your first-born son, from me.'

12 And the prince Mastema was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son.

13 And Abraham called that place 'YAHWEH has seen', so that it is said YAHWEH has seen: that is Mount Zion.

14 And YAHWEH called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the NAME of YAHWEH.

15 And he said: 'By Myself have I sworn, saith YAHWEH, Because you have done this thing, And have not withheld your son, your beloved son, from Me, That in blessing I will bless you, And in multiplying I will multiply your seed As the stars of heaven, And as the sand which is on the seashore.

16 And your seed shall inherit the cities of its enemies, And in your seed shall all nations of the earth be blessed; Because you have obeyed My voice, And I have shown to all that you are faithful unto Me in all that I have said to you: Go in shalom.'

17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.] 18 dwelt by the "Well of the Oath". And he celebrated this festival every year, seven days with joy, and he called it "The Festival of YAHWEH" according to the seven days during which he went and returned in shalom.

19 And accordingly has it been ordained and written on the heavenly tablets regarding Yisrael and its seed that they should observe this festival seven days with the joy of festival.

Chapter 19

1st year, in the first week, in the 42nd Jubilee

In Jubilees 19, we learn of significant events in the lives of Abraham and his family. The chapter begins with Abraham's return to Hebron and the passing of his beloved wife, Sarah. Despite his grief, Abraham remains patient and faithful to YAHWEH, demonstrating his unwavering trust. He seeks a burial place for Sarah, eventually purchasing the land of the double cave in Hebron from the children of Heth. This chapter highlights Abraham's enduring faith and commitment to YAHWEH's promises. It also introduces the next

generation of Abraham's family, including the birth of Yacob and Esau, setting the stage for the fulfillment of divine prophecies and blessings that will shape the destiny of his descendants.

42							
2050	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	2051	2052	2053	2054	2055	2056	2057
Wk-2	2058	2059	2060	2061	2062	2063	2064
Wk-3	2065	2066	2067	2068	2069	2070	2071
Wk-4	2072	2073	2074	2075	2076	2077	2078
Wk-5	2079	2080	2081	2082	2083	2084	2085
Wk-6	2086	2087	2088	2089	2090	2091	2092
Wk-7	2093	2094	2095	2096	2097	2098	2099
							2100

B.C.E. Enter Jubilee Year
Year of Jubilee

1 And in the first year of the first week in the forty-second jubilee [2051], Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.

2 And in the first year of the third week of this jubilee [2065] (Abraham's age 101) the days of the life of Sarah were accomplished, and she died in Hebron.

3 And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed.

4 For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead.

5 And YAHWEH gave him free unmerited favor before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver.

6 And they besought him saying, We shall give it to you for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after this he buried his dead in the double cave.

7 And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah.

8 This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit.

9 And he said not a single word regarding the rumor in the land how that YAHWEH had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tablets as the friend of YAHWEH.

10. And in the fourth year thereof he took a wife for his son Yitschaq and her name was Rebecca the daughter of Bethuel, the son of Nahor, the brother of Abraham the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11. And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bore him six sons, Zimram, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.

12. And in the sixth week, in the second year thereof, Rebecca bare to Yitschaq two sons, Yacob and Esau, [2087] and

13 Yacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Yacob dwelt in tents.

14 And the youths grew, and Yacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce.

15 And Abraham loved Yacob, but Yitschaq loved Esau.

16 And Abraham saw the deeds of Esau, and he knew that in Yacob should his name and seed be called; and he called Rebecca and gave commandment regarding Yacob, for he knew that she (too) loved Yacob much more than Esau.

17 And he said to her: My daughter, watch over my son Yacob, For he shall be in my stead on the earth, And for a blessing in the midst of the children of men, And for the splendor of the whole seed of Shem.

18 For I know that YAHWEH will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth.

19 And behold, Yitschaq my son loves Esau more than Yacob, but I see that you truly love Yacob.

20 Add still further to your kindness to him, And let your eyes be upon him in love; For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.

21 Let your hands be strong And let your heart rejoice in your son Yacob; For I have loved him far beyond all my sons. He shall be blessed forever, And his seed shall fill the whole earth.

22 If a man can number the sand of the earth, His seed also shall be numbered.

23 And all the blessings wherewith YAHWEH has blessed me and my seed shall belong to Yacob and his seed always.

24 And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam.

25 And these shall serve

To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament.

26 And he called Yacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said:

27 'Yacob, my beloved son, whom my soul loves, may YAHWEH bless you from above the firmament, and may He give you all the blessings wherewith He blessed Adam, and

28 And the Spirits of Mastema shall not rule over you or over your seed to turn you from YAHWEH, who is your Sovereign Ruler from henceforth forever.

29 And may YAHWEH ALMIGHTY be a father to you and you the first-born son, and to the people always.

30 Go in shalom, my son.' And they both went forth together from Abraham.

31 And Rebecca loved Yacob, with all her heart and with all her soul, very much more than Esau; but Yitschaq loved Esau much more than Yacob

42							
2050	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	2051	2052	2053	2054	2055	2056	2057
Wk-2	2058	2059	2060	2061	2062	2063	2064
Wk-3	2065	2066	2067	2068	2069	2070	2071
Wk-4	2072	2073	2074	2075	2076	2077	2078
Wk-5	2079	2080	2081	2082	2083	2084	2085
Wk-6	2086	2087	2088	2089	2090	2091	2092
Wk-7	2093	2094	2095	2096	2097	2098	2099
							2100

B.C.E. Enter Jubilee Year

Year of Jubilee

Chapter 20 The 42nd Jubilee

In Jubilees 20, set in the forty-second jubilee, Abraham gathers his descendants, including Ishmael and his twelve sons, Isaac and his two sons, and the six sons of Keturah and their offspring. He imparts to them the importance of following the ways of YAHWEH, emphasizing righteousness, love for one another, and just judgment. He commands them to circumcise their sons as part of the covenant, maintain purity, and avoid taking wives from the daughters of Canaan, as the seed of Canaan will be rooted out. Abraham shares lessons from the judgments of giants and Sodom, warning against fornication and uncleanness. He urges his sons to love YAHWEH, shun idols, and serve the Most High, so they may be blessed and become a blessing to the earth. This chapter also marks the dispersion of Ishmael and Keturah's descendants, who became known as Arabs and Ishmaelites, dwelling in the eastern lands.

1 And in the forty-second jubilee, in the first year of the seventh week, [\[2093\]](#) (Abraham's age 179) Abraham called Ishmael and his twelve sons, and Yitschaq and his two sons, and the six sons of Keturah, and their sons.

2 And he commanded them that they should observe the way of YAHWEH; that they should work righteousness, and love each his neighbor, and act on this manner amongst all men; that they should each so walk with regard to them as to do just judgment and righteousness on the earth.

3 That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which YAHWEH had commanded us; and that we should keep ourselves from all fornication and uncleanness, and renounce from amongst us all fornication and uncleanness.

4 And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.

5 And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account of their wickedness, and had

died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest you make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And you become accursed like Sodom, And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love YAHWEH of heaven And cleave you to all His commandments.

8 And walk not after their idols, and after their uncleannesses, And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of men's hands, And all who trust in them, trust in nothing.

9 Serve them not, nor worship them, But serve you the most high YAHWEH, and worship Him continually: And hope for His countenance always, And work uprightness and righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which you have wrought upon the earth, And bless your bread and your water, And bless the fruit of your womb and the fruit of your land, And the herds of your cattle, and the flocks of your sheep.

10 And you will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am.

11 And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away from Yitschaq his son, and he gave everything to Yitschaq his son.

12 And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in all the land which is towards the East facing the desert.

13 And these mingled with each other, and their name was called Arabs, and Ishmaelites.

42								
2050	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	2051	2052	2053	2054	2055	2056	2057	
Wk-2	2058	2059	2060	2061	2062	2063	2064	
Wk-3	2065	2066	2067	2068	2069	2070	2071	
Wk-4	2072	2073	2074	2075	2076	2077	2078	
Wk-5	2079	2080	2081	2082	2083	2084	2085	
Wk-6	2086	2087	2088	2089	2090	2091	2092	
Wk-7	2093	2094	2095	2096	2097	2098	2099	
							B.C.E.	42
							Year of Jubilee	2100

Chapter 21 The 43rd Jubilee

In Jubilees 21, we witness a pivotal moment as Abraham, in the twilight of his life, imparts crucial instructions and blessings to his son Yitschaq. With wisdom acquired over his 175 years, Abraham emphasizes his unwavering commitment to YAHWEH, urging Yitschaq to uphold righteousness and faithfulness. He outlines the proper procedures for offerings, highlighting the significance of salt, the choice of wood, and cleanliness. Abraham's teachings extend to the sanctity of blood, emphasizing its role in atonement. He cautions against accepting gifts for the shedding of blood, underlining the gravity of taking a life. Amidst a world tainted by sin, Abraham encourages Yitschaq to walk in the ways of the Most High YAHWEH, assuring that righteousness will prevail through their lineage. This chapter encapsulates a profound passing of the torch from Abraham to Yitschaq, ensuring the continuity of their covenant and faith in the generations to come.

1 And in the sixth year of the seventh week of this jubilee [2097] (Abraham's age 183) Abraham called Yitschaq his son, and commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days.

2 And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered YAHWEH, and sought with all my heart to do His will, and to walk uprightly in all His ways.

3 My soul has hated idols, and I have given my heart and spirit, that I might observe to do the will of Him who created me.

4 For He is the living YAHWEH, and He is kodesh and faithful, and He is righteous beyond all, and there is with Him no accepting of men's persons and no accepting of gifts; for YAHWEH is righteous, and executes judgment on all those who transgress His commandments and despise His covenant.

5 And do you, my son, observe His commandments and His ordinances and His judgments, and walk not after the abominations and after the graven images and after the molten images.

6 And eat no blood at all of animals or cattle, or of any bird which flies in the heaven.

7 And if you do slay a victim as an acceptable shalom offering, slay you it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savor before YAHWEH.

8 And you will offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver you shall remove, together with the kidneys.

9 And offer all these for a sweet savor acceptable before YAHWEH, with its meat-offering and with its drink-offering, for a sweet savor, the bread of the offering unto YAHWEH.

10 And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all your oblations you shall strew salt, and let not the salt of the covenant be lacking in all your oblations before YAHWEH.

12 And as regards the wood of the sacrifices, beware lest you bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus.

13 And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before.

14 Besides these kinds of wood there is none other that you shall place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven.

15 Observe this commandment and do it, my son, that you may be upright in all your deeds.

16 And at all times be clean in your body, and wash yourself with water before you approach to offer on the altar, and wash your hands and your feet before you draw near to the altar; and when you are done sacrificing, wash again your hands and your feet.

17 And let no blood appear upon you nor upon your clothes; be on your guard, my son, against blood, be on your guard exceedingly; cover it with dust.

18 And do not eat any blood for it is the soul; eat no blood whatever.

19 And take no gifts for the blood of man, lest it be shed with impunity, without judgment; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it.

20 And take no present or gift for the blood of man: blood for blood, that you may be accepted before the ALMIGHTY, the Most High YAHWEH; for He is the defense of the good: and that you may be preserved from all evil, and that He may save you from every kind of death.

21 I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them.

22 Beware, lest you should walk in their ways And tread in their paths, And sin a sin unto death before the Most High YAHWEH. Else He will hide His face from you And give you back into the hands of your transgression, And root you out of the land, and your seed likewise from under heaven, And your name and your seed shall perish from the whole earth.

23 Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High YAHWEH, And do His will and be upright in all things.

24 And He will bless you in all your deeds, And will raise up from you a plant of righteousness through all the earth, throughout all generations of the earth

25 Go, my son in shalom. May the Most High YAHWEH, my Sovereign Ruler and your Sovereign Ruler, strengthen you to do His will, And may He bless all your seed and the residue of your seed for the generations forever, with all righteous blessings, that you may be a blessing on all the earth.'

26 And he went out from him rejoicing.

43								
2100	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	2101	2102	2103	2104	2105	2106	2107	
Wk-2	2108	2109	2110	2111	2112	2113	2114	
Wk-3	2115	2116	2117	2118	2119	2120	2121	
Wk-4	2122	2123	2124	2125	2126	2127	2128	
Wk-5	2129	2130	2131	2132	2133	2134	2135	
Wk-6	2136	2137	2138	2139	2140	2141	2142	
Wk-7	2143	2144	2145	2146	2147	2148	2149	
							B.C.E.	43
							Year of Jubilee	2150

Chapter 22

In Jubilees 22, we witness a poignant family gathering after the death of Abraham. Yitschaq and Ishmael, Abraham's sons, come together to celebrate the Feast of Weeks, a time of thanksgiving. This chapter reflects the importance of family and tradition, as Yitschaq offers sacrifices and Rebecca presents new grain cakes to continue the legacy of faith and gratitude. Abraham, in his old age, blesses his sons and imparts wisdom to Yacob, emphasizing the importance of righteousness and separation from idolatry. This chapter beautifully captures the passing of the torch from one generation to the next, highlighting the enduring faith and commitment of Abraham's family to the Almighty's divine plan.

1 And it came to pass in the first week in the forty-third jubilee, in the second year, [2102] (Abraham's age 188) that is, the year in which Abraham died, that Yitschaq and Ishmael came from the "Well of the Oath" to celebrate "The Feast of Weeks" - that is, "The Feast of the First Fruits" of the harvest - to Abraham, their father, and Abraham rejoiced because his two sons had come.

2 For Yitschaq had many possessions in Beersheba, and Yitschaq was wont to go and see his possessions and to return to his father.

3 And in those days Ishmael came to see his father, and they both came together, and Yitschaq offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron.

4 And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Yacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.

5 And Yitschaq, too, sent by the hand of Yacob to Abraham a best thank offering, that he might eat and drink.

6 And he ate and drank, and blessed the Most High YAHWEH, Who has created heaven and earth, Who has made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.

7 'And now I give thanks unto You, my Sovereign Ruler, because you have caused me to see this day: behold, I am one hundred and seventy-five years, an old man and full of days, and all my days have been unto me shalom.

8 The sword of the adversary has not overcome me in all that You have given me and my children all the days of my life until this day.

9 My Sovereign Ruler, may Your mercy and Your shalom be upon Your servant, and upon the seed of his sons, that they may be to You a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the earth, unto all the ages.'

10 And he called Yacob and said: 'My son Yacob, may YAHWEH the Sovereign Ruler of all bless you and strengthen you to do righteousness, and His will before Him, and may He choose you and your seed that you may become a people for His inheritance according to His will always.

11 And do you, my son, Yacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Yacob And all the sons of YAHWEH Most High, unto all the ages: May YAHWEH give unto you a seed of righteousness; And some of your sons may He sanctify in the midst of the whole earth; May nations serve you, And all the nations bow themselves before your seed.

12 Be strong in the presence of men, And exercise authority over all the seed of Seth. Then your ways and the ways of your sons will be justified, So that they shall become a kodesh nation.

13 May the Most High YAHWEH give you all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of your seed from generation to generation forever.

14 And may He cleanse you from all unrighteousness and impurity, that you may be forgiven all the transgressions; which you have committed ignorantly. And may He strengthen you, and bless you.

15 And may you inherit the whole earth, And may He renew His covenant with you. That you may be to Him a nation for His inheritance for all the ages, and that He may be to you and to your seed an ALMIGHTY in truth and righteousness throughout all the days of the earth.

16 And do you, my son Yacob, remember my words, And observe the commandments of Abraham, your father: Separate yourself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a pollution and an abomination and uncleanness.

17 They offer their sacrifices to the dead and they worship evil spirits, and they eat over the graves, and all their works are vanity and nothingness.

18 They have no heart to understand and their eyes do not see what their works are, and how they err in saying to a piece of wood: 'You are my Sovereign Ruler,' and to a stone: 'You are my Sovereign Ruler and you are my deliverer.' [And they have no heart.]

19 And as for you, my son Yacob, May the Most High YAHWEH help you, and the ALMIGHTY of heaven bless you, and remove you from their uncleanness and from all their error.

20 Be you ware, my son Yacob, of taking a wife from any seed of the daughters of Canaan; for all his seed is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Canaan erred, and all his seed shall be destroyed from off the earth and all the residue thereof, and none springing from him shall be saved on the day of judgment.

22 And as for all the worshippers of idols and the profane (b) There shall be no hope for them in the land of the living; (c) And there shall be no remembrance of them on the earth; (c) For they shall descend into Sheol, (d) And into the place of condemnation shall they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away.

23 Fear not, my son Yacob, and be not dismayed, O son of Abraham: May the Most High YAHWEH preserve you from destruction, And from all the paths of error may he deliver you.

24 This house have I built for myself that I might put my name upon it in the earth: [it is given to you and to your seed forever], and it will be named the house of Abraham; it is given to you and to your seed forever; for you will build my house and establish my name before YAHWEH forever: your seed and your name will stand throughout all generations of the earth.'

25 And he ceased commanding him and blessing him.

26 And the two lay together on one bed, and Yacob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27 And he blessed him with all his heart and said: 'The Most High YAHWEH, the Sovereign Ruler of all, and Creator of all, who brought me forth from Ur of the Chaldees that He might give me this land to inherit it forever, and that I might establish a kodesh seed-blessed be the Most High forever.'

28 And he blessed Yacob and said: 'My son, over whom with all my heart and my affection I rejoice, may Your free unmerited favor and Your mercy be lift up upon him and upon his seed always.

29 And do not forsake him, nor set him at naught from henceforth unto the days of eternity, and may Your eyes be opened upon him and upon his seed, that You may preserve him, and

30 bless him, and may make him kodesh as a nation for Your inheritance; And bless him with all Your blessings from henceforth unto all the days of eternity, and renew Your covenant and Your free unmerited favor with him and with his seed according to all Your good pleasure unto all the generations of the earth.'

Chapter 23

In Jubilees 23, the chapter begins with the death of Abraham and his burial by his sons Isaac and Ishmael. Abraham's passing marks the end of an era, and as the narrative unfolds, it paints a bleak picture of the generations to come. The text foretells a time when righteousness will wane, and people will turn away from the covenant and Torah, leading to calamities, wars, and great suffering. However, amidst this bleak prophecy, a glimmer of hope emerges, as it is prophesied that a generation of righteous children will arise, seeking to study the laws and return to the path of righteousness. Their days will be filled with peace, joy, and blessings, and they will witness divine judgment and mercy. This chapter encapsulates the cyclical nature of human history, with periods of righteousness and wickedness, ultimately culminating in the promise of a righteous and blessed generation to come.

1 And he placed two fingers of Yacob on his eyes, and he blessed the ALMIGHTY of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.

2 And notwithstanding all this Yacob was lying in his bosom, and knew not that Abraham, his father's father, was dead.

3 And Yacob awoke from his sleep, and behold Abraham was cold as ice, and he said 'Father, father'; but there was none that spoke, and he knew that he was dead.

4 And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Yitschaq in the night, and told him; and they went together, and Yacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.

5 And Yitschaq fell on the face of his father and wept and kissed him.

6 And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

7 And his sons Yitschaq and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Yitschaq and Ishmael, and all their sons, and all the sons of Keturah in their places; and the days of weeping for Abraham were ended.

8 And he lived three jubilees and four weeks of years, one hundred

9 and seventy-five years, and completed the days of his life, being old and full of days. For the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of their ways, with the exception of Abraham.

10 For Abraham was perfect in all his deeds with YAHWEH, and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness, and was full of his days

11. And all the generations which shall arise from this time until the day of the great judgment shall grow old quickly, before they complete two jubilees, and

their knowledge shall forsake them by reason of their old age, and all their knowledge shall vanish away.

12 And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no shalom:

(A BANG Notation)

The comparison of Jubilees 23, Leviticus 26, and Deuteronomy 28 reveals thematic similarities and differences in the context of covenant, obedience, blessings, and curses in the Hebrew Scriptures.

Jubilees 23:

- Focus: Jubilees 23 primarily discusses the lifespan and righteousness of Abraham, emphasizing the reduction of human lifespan post-Flood due to sin and wickedness. It narrates how Abraham, due to his righteousness, lived longer than others of his time but still did not reach 200 years.
- Themes: The chapter touches on themes of righteousness, the consequences of wickedness (shortened lifespans), and divine judgment. It also prophesies the worsening conditions for future generations, detailing the moral and physical degeneration of humanity.
- Context: Jubilees, a Jewish religious text not included in the canonical Hebrew Bible, often expands upon narratives and laws found in Genesis and Exodus, providing additional context and interpretation.

Leviticus 26:

- Structure: This chapter is structured as a covenantal discourse, directly linking obedience and disobedience to blessings and curses.
- Blessings for Obedience: Leviticus 26:1-13 outlines specific blessings for following God's commandments, including agricultural abundance, peace, victory over enemies, and a close relationship with God.
- Curses for Disobedience: Leviticus 26:14-39 lists the curses that will befall the Israelites if they disobey God's commandments. These include disease, famine, defeat by enemies, and exile.

- Restoration: The chapter ends with a promise of restoration if the Israelites confess their sins.

Deuteronomy 28:

- Similar Structure to Leviticus 26: Deuteronomy 28 also details blessings for obedience (vv. 1-14) and curses for disobedience (vv. 15-68), echoing the covenantal theme in Leviticus.
- Blessings for Obedience: These include being set high above other nations, success in various endeavors, and being established as God's holy people.
- Curses for Disobedience: The curses in Deuteronomy are more extensive and graphic than in Leviticus, including severe hardships, diseases, military defeats, and exile.
- Emphasis: Deuteronomy 28 places a strong emphasis on the Israelites' choice and its consequences, symbolizing the covenantal relationship between God and Israel.

Comparison and Conclusion:

- While Jubilees 23 focuses on the narrative of Abraham and the broader moral decay of humanity over time, Leviticus 26 and Deuteronomy 28 are more prescriptive, outlining the direct consequences of the Israelites' obedience or disobedience to God's law.
- Leviticus and Deuteronomy share a common covenantal structure, balancing blessings for obedience with curses for disobedience, underscoring the conditional nature of Israel's relationship with God.
- Jubilees, while not as directly prescriptive, provides a narrative context that reflects similar themes of divine judgment and the importance of righteousness.

In summary, all three texts reflect the central biblical theme of the covenant between God and His people, emphasizing the critical importance of obedience to God's commandments and the consequences of disobedience, whether in the form of blessings, curses, or the broader trajectory of human history.

Expanding upon the summary of Jubilees 23, Leviticus 26, and Deuteronomy 28, we delve deeper into their thematic richness and theological implications:

Jubilees 23:

- Narrative and Prophetic Insight: Unlike Leviticus and Deuteronomy, which are largely prescriptive, Jubilees 23 presents a narrative combined with prophetic insights. It reflects on Abraham's life as an exemplar of righteousness, contrasting it with the moral decline of subsequent generations.
- Human Lifespan as a Moral Barometer: The chapter uses human lifespan as a barometer for moral and spiritual health. The decline in longevity is portrayed as a direct consequence of increasing sinfulness and deviation from God's ways.
- Eschatological Overtones: The text also has eschatological overtones, pointing to a future time of great tribulation and moral decay, anticipating a time when living to an old age would be rare due to the accumulated weight of sin and disobedience.

Leviticus 26:

- Covenantal Framework: This chapter is anchored in the Mosaic covenant. The blessings and curses are presented as direct outcomes of Israel's fidelity or infidelity to this covenant.
- Comprehensive Blessings: The blessings cover various aspects of life - agricultural prosperity, peace and security, and a thriving community. These promises reflect the holistic wellbeing that comes with living in alignment with God's laws.
- Severe Curses as Warnings: The curses serve as stark warnings against disobedience. They encompass not just material and physical hardships but also exile from the land, which for Israel meant separation from God's direct presence and blessings.
- Possibility of Restoration: The chapter concludes with a message of hope. Despite their failures and the resulting punishment, restoration and reconciliation are possible through repentance and returning to God's commandments.

Deuteronomy 28:

- Amplification of the Covenantal Message: Deuteronomy 28 amplifies the covenantal message found in Leviticus, extending the list of blessings and curses. It serves as a vivid reminder of the consequences of Israel's choices.
- Detailed Curses: The detailed description of curses in Deuteronomy is particularly striking. It covers not just physical afflictions and economic hardships but also psychological torment, social breakdown, and utter despair.
- National and Individual Implications: The text underscores that the covenantal relationship with God has both national and individual implications. The

collective obedience or disobedience of Israel directly affects the nation's fortune, but it also permeates the personal lives of its people.

- Choice and Responsibility: Deuteronomy emphasizes Israel's agency and responsibility. The blessings and curses are contingent on the choices the Israelites make, highlighting the conditional nature of the covenant.

Theological and Ethical Implications:

- Collectively, these chapters underscore a fundamental biblical theme: obedience to God's law brings life and blessings, while disobedience leads to hardship and curse. This principle is central to the theology of the Hebrew Scriptures.
- They also reflect a profound understanding of God's character in the Hebrew tradition: He is a God of justice who rewards righteousness and punishes wickedness, but He is also a God of mercy, offering the possibility of repentance and restoration.
- These texts have been foundational in shaping Jewish and Christian ethical and moral understandings, emphasizing the importance of living in a way that is harmonious with divine laws and principles.

In conclusion, Jubilees 23, Leviticus 26, and Deuteronomy 28 collectively present a comprehensive view of the covenantal relationship between God and His people, marked by blessings for obedience and curses for disobedience, while also highlighting themes of righteousness, divine justice, and the possibility of redemption.

Jubilees 23 Continues

13 For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgments such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains.¹

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations.

15 Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are three score years and ten (70), and, if he is strong, four score (80) years, and those evil, and there is no shalom in the days of this evil generation.'

16 And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which YAHWEH made between them and Him, that they should observe and do all His commandments and His ordinances and all His Torah, without departing either to the right hand or the left.

17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

18 Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19 And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the Torah and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Shabbats, and jubilees, and all judgments.

20 And they shall stand swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another.

21 And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbor's, and they shall name the great NAME of YAHWEH, but not in truth and not in righteousness, and they shall

defile the kodesh (Seorated) of ha kodeshim with their uncleanness and the corruption of their pollution.

22 And a great punishment shall befall the deeds of this generation from YAHWEH, and He will give them over to the sword, and to judgment, and to captivity, and to be plundered and devoured.

23 And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Yisrael and transgression against Yacob, And much blood shall be shed upon the earth, And there shall be none to gather, and none to bury.

24 In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved.

25 And the heads of the children shall be white with gray hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness.

27 And the days shall begin to grow many and increase amongst those children of men till their days draw nigh to one thousand years. And to a greater number of years than (before) was the number of the days.

28 And there shall be no old man Nor one who is satisfied with his days, For all shall be as children and youths.

29 And all their days they shall complete and live in shalom and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing.

30 And at that time YAHWEH will heal His servants, And they shall rise up and see great shalom, And drive out their adversaries. And the righteous shall see

and be thankful, And rejoice with joy forever and ever, And shall see all their judgments and all their curses on their enemies.

31 And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is YAHWEH who executes judgment, And shows mercy to hundreds and thousands and to all that love Him

32 And do you, Mosheh, write down these words; for thus are they written, and they record them on the heavenly tablets for a testimony for the generations forever.

The image shows a software interface titled "The B.A.N.G. Jubilee Calculator". It features a table with 8 columns: 2100, 1st Year, 2nd Year, 3rd Year, 4th Year, 5th Year, 6th Year, Sabbath, and a final column for B.C.E. and Jubilee year. The table lists weeks from Wk-1 to Wk-7. The 43rd Jubilee year is highlighted in red in the final column, corresponding to the year 2150. A "B.C.E." label is also present in the final column.

2100	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
	2101	2102	2103	2104	2105	2106	2107	
Wk-2	2108	2109	2110	2111	2112	2113	2114	
Wk-3	2115	2116	2117	2118	2119	2120	2121	
Wk-4	2122	2123	2124	2125	2126	2127	2128	
Wk-5	2129	2130	2131	2132	2133	2134	2135	B.C.E.
Wk-6	2136	2137	2138	2139	2140	2141	2142	43 Enter Jubilee Year
Wk-7	2143	2144	2145	2146	2147	2148	2149	2150 Year of Jubilee

Chapter 24 The 43rd Jubilee

In this chapter, following the passing of Abraham, YAHWEH's blessings upon Yitschaq unfold amidst a backdrop of famine and familial conflicts. Yitschaq, now dwelling at the Well of the Vision, faces a severe famine that mirrors the hardships of his father's time. Yet, he enters into a pivotal exchange with his brother Esau, leading to the significant transfer of birthright. Yitschaq's journey leads him to Gerar, where divine promises of land and prosperity are renewed. This chapter elucidates the intricate narratives of Yitschaq's life, marked by struggles, blessings, and divine revelations. Amidst disputes over wells and rising tensions with the Philistines, Yitschaq's unwavering faith and trust in YAHWEH shine through. His actions and experiences resonate

with themes of faith, inheritance, and divine providence, setting the stage for the unfolding saga of the patriarchs.

1 And it came to pass after the death of Abraham, that YAHWEH blessed Yitschaq his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week [2115.] of this jubilee, seven years.

2 And in the first year of the fourth week [2122] a famine began in the land, besides the first famine, which had been in the days of Abraham.

3 And Yacob sod lentil pottage, and Esau came from the field hungry. And he said to Yacob his brother: 'Give me of this red pottage.' And Yacob said to him: 'Sell to me your [primogeniture, (primogeniture • \prye-moh-JENN-uh-chur\ • noun. 1 : the state of being the firstborn of the children of the same parents 2 : an exclusive right of inheritance belonging to the eldest son. Examples: Brian argued that primogeniture gave him the right to the first piece of cake among his siblings.] birthright and I will give you bread, and also some of this lentil pottage.'

4 And Esau said in his heart: 'I shall die; of what profit to me is this birthright?'

5 'And he said to Yacob: 'I'll give it to you.' And Yacob said: 'Swear to me, this day,' and he swore unto him.

6 And Yacob gave his brother Esau bread and pottage, and he ate till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Yacob gave him for his birthright.

[The Hebrew word Edom means "red", and the Hebrew Bible relates it to the name of its founder, Esau, the elder son of the Hebrew patriarch Isaac, because he was born "red all over". As a young adult, he sold his birthright to his brother Jacob for a portion of "red pottage"]

7 And Yacob became the elder, and Esau was brought down from his dignity.

8 And the famine was over the land, and Yitschaq departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech.

9 And YAHWEH appeared unto him and said to him: 'Go not down into Egypt; dwell in the land that I shall tell you of, and sojourn in this land, and I will be with you and bless you.

10 For to you and to your seed will I give all this land, and I will establish My oath which I swore unto Abraham your father, and I will multiply your seed as the stars of heaven, and will give unto your seed all this land.

11 And in your seed 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 Gerar **three weeks of years. (21 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 Yitschaq 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 Yitschaq 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 Yitschaq: 'Go from us, for you are much mightier than we', and Yitschaq departed there in the first year of the seventh week, **[2143]** 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 Yitschaq dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Yitschaq, saying: 'The water is ours'; and Yitschaq 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 thence and they dug another well, and for that they strove not, and he called the name of it 'Room', and Yitschaq said: 'Now YAHWEH 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. [2151]

22 And YAHWEH appeared to him that night, on the new month of the first month, and said to him: 'I am YAHWEH the ALMIGHTY of Abraham your father; fear not, for I am with you, and shall bless you and shall surely multiply your seed as the sand of the earth, for the sake of Abraham my servant.'

23 And he built an altar there, which Abraham his father had first built, and he called upon the NAME of YAHWEH, and he offered sacrifice to the ALMIGHTY of Abraham his father.

24 And they digged a well and they found living water.

25 And the servants of Yitschaq digged another well and did not find water, and they went and told Yitschaq that they had not found water, and Yitschaq said: 'I have sworn this day to the Philistines and this thing has been announced to us.'

26 And he called the name of that place the "Well of the Oath"; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect Or his host.

27 And Yitschaq knew that day that under constraint he had sworn to them to make shalom with them.

28 And Yitschaq on that day cursed the Philistines and said: 'Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may YAHWEH make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim.

29 And whoever escapes the sword of the enemy and the Kittim, may the righteous nation root out in judgment from under heaven; for they shall be the enemies and foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgment; For destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there shall no longer be left for these Caphtorim a name or a seed on the earth.

31 For though he ascend unto heaven, There shall he be brought down, And though he make himself strong on earth, There shall he be dragged forth, And though he hide himself amongst the nations, Even from there shall he be rooted out; And though he descend into Sheol, There also shall his condemnation be great, And there also he shall have no shalom.

32 And if he goes into captivity, by the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; for into eternal malediction shall he depart.'

33 And thus is it written and engraved concerning him on the heavenly tablets, to do to him on the Day of Judgment, so that he may be rooted out of the earth.

44							
2150	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	2151	2152	2153	2154	2155	2156	2157
Wk-2	2158	2159	2160	2161	2162	2163	2164
Wk-3	2165	2166	2167	2168	2169	2170	2171
Wk-4	2172	2173	2174	2175	2176	2177	2178
Wk-5	2179	2180	2181	2182	2183	2184	2185
Wk-6	2186	2187	2188	2189	2190	2191	2192
Wk-7	2193	2194	2195	2196	2197	2198	2199
							2200

B.C.E.
Enter Jubilee Year
Year of Jubilee

chapter 25 The 44th Jubilee

In Jubilees Chapter 25, titled "Rebecca instructs Yacob her son," the matriarch Rebecca imparts her wisdom and blessings to her son Yacob. She lovingly advises Yacob not to take a wife from the daughters of Canaan, emphasizing the unrighteousness and impurity of their deeds. Yacob, in turn, vows to follow his mother's guidance and uphold the righteous path set by his forefather Abraham, who also cautioned against marrying Canaanite women. Rebecca, filled with gratitude for her son's commitment to righteousness, offers a heartfelt blessing, invoking the name of the Most High YAHWEH. This chapter showcases a mother's love and a son's determination to honor his family's legacy of faith and righteousness.

1 And in the second year of this week in this jubilee, [2152] Rebecca called Yacob her son, and spoke to him, saying: 'My son, do not take you a wife of the daughters of Canaan, as Esau, your brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.

2 And I, my son, love you exceedingly, and my heart and my affection bless you every hour of the day and watch of the night.

3 And now, my son, hearken to my voice, and do the will of your mother, and do not take you a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. You shall take you a wife of the house of my father, and the Most High YAHWEH will bless you, and your children shall be a righteous generation and a kodesh seed.'

4 And then spoke Yacob to Rebecca, his mother, and said to her: 'Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan.

5 For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred.

6 I have heard before that daughters have been born to Laban, your brother, and I have set my heart on them to take a wife from amongst them.

7 And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my ways throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.

8 And, despite all that he has commanded me, these two and twenty years my brother has striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he has done.

9 I swear before you, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done.

10 Fear not, mother; be assured that I shall do your will and walk in uprightness, and not corrupt my ways forever.'

11 And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High YAHWEH, who had created the heaven and the earth, and she gave Him thanks and praise.

12 And she said: 'Blessed be YAHWEH ALMIGHTY, and may His Kodesh NAME be blessed forever and ever, who has given me Yacob as a pure son and a kodesh seed; for he is Yours, and Yours shall his seed be continually and throughout all the generations forevermore.

13 Bless him, O YAHWEH, and place in my mouth the blessing of righteousness, that I may bless him.'

14 And at that hour, when the Spirit of righteousness descended into her mouth, she placed both her hands on the head of Yacob, and said:

15 Blessed are you, YAHWEH of righteousness and Sovereign Ruler of the ages, and may He bless you beyond all the generations of men. May He give you, my Son, the path of righteousness, And reveal righteousness to your seed.

16 And may He make your sons many during your life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea.

17 And may He give them this goodly land - as He said He would give it to Abraham and to his seed after him always, And may they hold it as a possession forever.

18 And may I see (born) unto you, my son, blessed children during my life, And a blessed and kodesh seed may all your seed be.

19 And as you have refreshed your mother's spirit during her life, The womb of her that bare you blesses you thus, [My affection] and my breasts bless you, And my mouth and my tongue praise you greatly.

20 Increase and spread over the earth, And may your seed be perfect in the joy of heaven and earth forever; And may your seed rejoice, And on the great day of shalom may it have shalom.

21 And may your name and your seed endure to all the ages, And may the Most High YAHWEH be their Sovereign Ruler, And may the ALMIGHTY of

righteousness dwell with them, And by them may His sanctuary be built unto all the ages.

22 Blessed be he that blesses you, And all flesh that curses you falsely, may it be cursed.'

23 And she kissed him, and said to him; 'May YAHWEH of the world love you as the heart of your mother and her affection rejoice in you and bless you.' And she ceased from blessing.

Jubilees chapter 26

Jubilees Chapter 26 recounts a pivotal moment in the lives of Yitschaq, his sons Esau and Yacob, and their mother Rebecca. Yitschaq, in his old age and with failing eyesight, plans to bless his elder son Esau by having him prepare a meal for him. However, Rebecca overhears this and devises a scheme to ensure that Yacob, her favored son, receives the blessing instead. The chapter unfolds as Yacob, at his mother's behest, pretends to be Esau through a clever disguise and receives his father's blessing. This act sets in motion a series of events that will deeply impact the future of these twin brothers and their descendants.

1 And in the seventh year of this week [\[2157\]](#) Yitschaq called Esau, his elder Son, and said to him: ' I am old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.

2 And now take your hunting weapons your quiver and your bow, and go out to the field, and hunt and catch me (venison), my son, and make me savory meat, such as my soul loves, and bring it to me that I may eat, and that my soul may bless you before I die.'

3 But Rebecca heard Yitschaq speaking to Esau.

4 And Esau went forth early to the field to hunt and catch and bring home to his father.

5 And Rebecca called Yacob, her son, and said to him: 'Behold, I heard Yitschaq, your father, speak unto Esau, your brother, saying: "Hunt for me, and make me savory meat, and bring it to me that I may eat and bless you before YAHWEH before I die."

6 And now, my son, obey my voice in that which I command you: Go to your flock and fetch me two good kids of the goats, and I will make them savory meat for your father, such as he loves, and you shall bring it to your father that he may eat and bless you before YAHWEH before he die.'

7 And Yacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me.'

8 And you know that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.'

9 And Rebecca, his mother, said to him: 'Upon me be your curse, my son, only obey my voice.'

10 And Yacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them savory meat such as he loved.

11 And Rebecca took the goodly raiment of Esau, her elder son, which was with her in the house, and she clothed Yacob, her younger son, with them, and she put the skins of the kids upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the bread which she had prepared into the hand of her son Yacob.

13 And Yacob went in to his father and said: 'I am your son: I have done according as you bade me: arise and sit and eat of that which I have caught, father, that your soul may bless me.'

14 And Yitschaq said to his son: 'How have you found so quickly, my son?'

15 And Yacob said: 'Because (YAHWEH your Sovereign Ruler caused me to find).'

16 And Yitschaq said to him: Come near, that I may feel you, my son, if you are my son Esau or not.'

17 And Yacob went near to Yitschaq, his father, and he felt him and said:

18 'The voice is Yacob's voice, but the hands are the hands of Esau,' and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Yitschaq discerned not, for his hands were hairy as his brother Esau's, so that he blessed him.

19 And he said: 'Are you my son Esau?' and he said: 'I am your son': and he said, 'Bring near to me that I may eat of that which you have caught, my son, that my soul may bless you.'

20 And he brought near to him, and he did eat, and he brought him wine and he drank.

21 And Yitschaq, his father, said to him: 'Come near and kiss me, my son.

22 And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a (full) field which YAHWEH has blessed.

23 And may YAHWEH give you of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve you, And peoples bow down to you.

24 Be ruler over your brethren, And let your mother's sons bow down to you; And may all the blessings wherewith YAHWEH has blessed me and blessed

Abraham, my father; Be imparted to you and to your seed forever: Cursed be he that curses you, And blessed be he that blesses you.'

25 And it came to pass as soon as Yitschaq had made an end of blessing his son Yacob, and Yacob had gone forth from Yitschaq his father he hid himself and Esau, his brother, came in from his hunting.

26 And he also made savory meat, and brought it to his father, and said to his father: 'Let my father arise, and eat of my venison that your soul may bless me.'

27 And Yitschaq, his father, said to him: 'Who are you?' And he said to him: 'I am your first born, your son Esau: I have done as you have commanded me.'

28 And Yitschaq was very greatly astonished, and said: 'Who is he that has hunted and caught and brought it to me, and I have eaten of all before you came, and have blessed him: (and) he shall be blessed, and all his seed forever.'

29 And it came to pass when Esau heard the words of his father Yitschaq that he cried with an exceeding great and bitter cry, and said to his father: 'Bless me, (even) me also, father.'

30 And he said to him: 'Your brother came with guile, and has taken away your blessing.' And he said: 'Now I know why his name is named Yacob: behold, he has supplanted me these two times: he took away my birth-right, and now he has taken away my blessing.'

31 And he said: 'Have you not reserved a blessing for me, father?' and Yitschaq answered and said to Esau: 'Behold, I have made him your ruler, And all his brethren have I given to him for servants, And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for you, my son?'

32 And Esau said to Yitschaq, his father: 'Have you but one blessing, O father? Bless me, even me also, father.'

33 And Esau lifted up his voice and wept. And Yitschaq answered and said to him: 'Behold, far from the dew of the earth shall be your dwelling, And far from the dew of heaven from above.

34 And by your sword will you live, And you will serve your brother. And it shall come to pass when you become great, And do shake his yoke from off your neck, You shall sin a complete sin unto death, And your seed shall be rooted out from under heaven.'

35 And Esau kept threatening Yacob because of the blessing wherewith his father blessed him, and he: said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Yacob.'

Jubilees chapter 27

Jubilees Chapter 27 portrays the intricate web of familial relationships and divine blessings that shape the destiny of Yacob, Rebecca, and Esau. Rebecca, aware of Esau's murderous intentions toward Yacob, counsels her younger son to flee to her brother Laban's house in Haran for safety. However, Yacob hesitates, fearing his father Yitschaq's displeasure, but Rebecca's appeal eventually convinces Yitschaq to send Yacob away with his blessings. Yacob's journey begins with a profound dream at Bethel, where he encounters a ladder reaching from earth to heaven, signifying YAHWEH's divine covenant with him. YAHWEH assures Yacob of His continued presence, the inheritance of the promised land, and blessings for his descendants. The chapter unfolds with Yacob's journey and his deepening commitment to YAHWEH, symbolized by the renaming of the place as Bethel and a solemn vow of devotion.

1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Yacob her younger son,

2 And said to him: 'Behold Esau your brother will take vengeance on you so as to kill you.

3 Now, therefore, my son, obey my voice, and arise and flee you to Laban, my brother, to Haran, and tarry with him a few days until your brother's anger

turns away, and he remove his anger from you, and forget all that you have done; then I will send and fetch you from there.'

4,5 And Yacob said: 'I am not afraid; if he wishes to kill me, I will kill him.' But she said unto him: 'Let me not be bereft of both my sons on one day.'

6 And Yacob said to Rebecca his mother: 'Behold, you know that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'

7 And Rebecca said to Yacob: 'I will go in and speak to him, and he will send you away.'

8 And Rebecca went in and said to Yitschaq: 'I loathe my life because of the two daughters of Heth, whom Esau has taken him as wives; and if Yacob take a wife from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Canaan are evil.'

9 And Yitschaq called Yacob and blessed him, and admonished him and said to him:

10 'Do not take you a wife of any of the daughters of Canaan; arise and go to Mesopotamia, to the house of Bethuel, your mother's father, and take you a wife from thence of the daughters of Laban, your mother's brother.

11 And YAHWEH Almighty bless you and increase and multiply you that you may become a company of nations, and give you the blessings of my father Abraham, to you and to your seed after you, that you may inherit the land of your sojournings and all the land which YAHWEH gave to Abraham: go, my son, in shalom.'

12 And Yitschaq sent Yacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Yacob's mother.

13 And it came to pass after Yacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

14 And Yitschaq said to Rebecca: 'My sister, weep not on account of Yacob, my son; for he goes in shalom, and in shalom will he return.

15 The Most High YAHWEH will preserve him from all evil, and will be with him; for He will not forsake him all his days;

16 For I know that his ways will be prospered in all things wherever he goes, until he return in shalom to us, and we see him in shalom. 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.'

17 And Yitschaq comforted Rebecca on account of her son Yacob, and blessed him.

18 And Yacob 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 month of the first month of this week,

[2115 A.M.] and he came to the place at even and 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 under the tree, and he was journeying alone, and he slept.

21 And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the malakim of YAHWEH ascended and descended on it: and behold, YAHWEH stood upon it.

22 And he spoke to Yacob and said: 'I am YAHWEH ALMIGHTY of Abraham, your father, and the ALMIGHTY of Yitschaq; the land whereon you are sleeping, to you will I give it, and to your seed after you.

23 And your seed 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 seed shall all the families of the nations be blessed.

24 And behold, I will be with you, and will keep you wheresoever's you go, and I will bring you again into this land in shalom; for I will not leave you until I do everything that I told you of.'


25 And Yacob awoke from his sleep, and said, 'Truly this place is the house of YAHWEH, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of YAHWEH, and this is the gate of heaven.'

26 And Yacob 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 Yacob vowed a vow unto YAHWEH, saying: 'If YAHWEH will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in shalom, then shall YAHWEH be my Sovereign Ruler, and this stone which I have set up as a pillar for a sign in this place, shall be YAHWEH's house, and of all that you give me, I shall give the tenth to you, my ALMIGHTY.'

Chapter 28 The Arrival of The Patriarchs

Jubilees 28 narrates the continuation of Yacob's journey as he arrives in the land of the east to Laban, the brother of Rebecca. He serves Laban for seven years to marry Rachel but ends up with Leah due to Laban's deceit. Yacob's relationship with Leah and Rachel, their handmaids, and the birth of their sons are detailed. The chapter sheds light on the customs of the time regarding marriage and inheritance, emphasizing the importance of fulfilling one's commitments. Additionally, it explores themes of envy and prosperity as Yacob's possessions multiply, leading to tension with Laban and his sons.

Jacob demands for his wife 2165								
Reuben 2165 Simeon 2167 Levi 2170 Judah 2172 Dan 2170 Naphtali 2173						Gad 2174 Asher 2176 Issachar 2175 Zebulon 2177 Joseph 2177		
44								
2150	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	2151	2152	2153	2154	2155	2156	2157	
Wk-2	2158	2159	2160	2161	2162	2163	2164	
Wk-3	2165	2166	2167	2168	2169	2170	2171	
Wk-4	2172	2173	2174	2175	2176	2177	2178	
Wk-5	2179	2180	2181	2182	2183	2184	2185	
Wk-6	2186	2187	2188	2189	2190	2191	2192	
Wk-7	2193	2194	2195	2196	2197	2198	2199	
							B.C.E.	44
							Enter Jubilee Year	2200
Year of Jubilee								

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel, his daughter for one week.

2 And in the first year of the third week [2165] he said to him: 'Give me my wife, for whom I have served you seven years'; and Laban said to Yacob: 'I will give you your wife.'

3 And Laban made a feast, and took Leah his elder daughter, and gave (her) to Yacob as a wife, and gave her Zilpah his handmaid for a handmaid; and Yacob did not know, for he thought that she was Rachel.

4 And he went in unto her, and behold, she was Leah; and Yacob was angry with Laban, and said to him: 'Why have you dealt this way with me? Did not I serve you for Rachel and not for Leah? Why have you wronged me?'

5 Take your daughter, and I will go; for you have done evil to me.' For Yacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form.

6 And Laban said to Yacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and

written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger - and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before YAHWEH.

7 And command you the children of Yisrael that they do not do this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8 And Laban said to Yacob: 'Let the seven days of the feast of this one pass by, and I shall give you Rachel, that you may serve me another seven years, that you may pasture my sheep as you didst in the former week.' And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Yacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah, as a handmaid.

9.

10 And he served yet another seven years for Rachel, for Leah had been given to him for nothing.

Reuben

11 And YAHWEH opened the womb of Leah, and she conceived and bore Yacob a son, and he called his name **Reuben**, on the fourteenth day of the ninth month, **in the first year of the third week. [2165]**

12 But the womb of Rachel was closed, for YAHWEH saw that Leah was hated and Rachel loved.

Simeon

13 And again Yacob went in unto Leah, and she conceived, and bore Yacob a second son, and he called his name **Simeon**, on the twenty-first of the tenth month, and **in the third year of this week. [2167]**

Levi

14 And again Yacob went in unto her, and she conceived, and bore him a third son, and he called his name **Levi**, in the new month of the first month in the sixth year of this week. [2170]

Yahudah/Judah

15 And again Yacob went in unto her, and she conceived, and bore him a fourth son, and he called his name **Yahudah**, on the fifteenth of the third month, in the first year of the fourth week. [2172]

16 And on account of all this Rachel envied Leah, for she did not bear, and she said to Yacob: 'Give me children'; and Yacob said: 'Have I withheld from you the fruits of your womb? Have I forsaken you?'

17 And when Rachel saw that Leah had borne four sons to Yacob, Reuben and Simeon and Levi and Yahudah, she said to him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.'

Dan

18 And she gave him Bilhah her handmaid to wife. And he went in unto her, and she conceived, and bore him a son, and he called his name **Dan**, on the ninth of the sixth month, in the sixth year of the third week. [2170]

Naphtali

19 And Yacob went in again unto Bilhah a second time, and she conceived, and bore Yacob another son, and Rachel called his name **Naphtali**, on the fifth of the seventh month, in the second year of the fourth week. [2173.]

Gad

20 And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Yacob to wife, and she conceived, and bare a son, and Leah called his name **Gad**, on the twelfth of the eighth month, in the third year of the fourth week. [2174]

Asher

21 And he went in again unto her, and she conceived, and bore him a second son, and Leah called his name **Asher**, on the second of the eleventh month, **in the fifth year of the fourth week.** [2176]

Issachar

22 And Yacob went in unto Leah, and she conceived, and bore a son, and she called his name **Issachar**, on the fourth of the fifth month, **in the fourth year of the fourth week,** [2175] and she gave him to a nurse.

Zebulon

23 And Yacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son **Zebulon**, and the name of the daughter Dinah, in the seventh of the seventh month, **in the sixth year of the fourth week.** [2177]

Yoseph/Joseph

24. And YAHWEH was gracious to Rachel, and opened her womb, and she conceived, and bore a son, and she called his name **Yoseph**, on the new month of the fourth month, in the sixth year in this fourth week. [2177]

25 And in the days when **Yoseph** was born, Yacob said to Laban: 'Give me my wives and sons, and let me go to my father Yitschaq, and let me make me an house; for I have completed the years in which I have served you for your two daughters, and I will go to the house of my father.'

26 And Laban said to Yacob: 'Tarry with me for your wages, and pasture my flock for me again, and take your wages.'

27 And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Yacob's and those which were not were Laban's.

29 And Yacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maid-servants.

30 And Laban and his sons envied Yacob, and Laban took back his sheep from him, and he observed him with evil intent.

Chapter 29

In Jubilees 29, after the birth of Yoseph, Yacob makes a secret plan to leave Laban. Laban goes to shear his sheep, and Yacob seizes the opportunity to discuss leaving with his wives, Leah and Rachel. He explains that YAHWEH has instructed him to return to his father's house. The wives agree to accompany him. Yacob then blesses YAHWEH and sets out with his family and possessions, crossing the river and heading to the land of Gilead. He conceals his intentions from Laban, who eventually catches up with him. YAHWEH intervenes to protect Yacob, and a covenant is made between them. They set up a heap as a witness to their agreement. The chapter also mentions the Rephaim, giants who once inhabited the land of Gilead, and their eventual destruction by YAHWEH due to their wickedness. Laban departs for Mesopotamia, and Yacob continues his journey. Esau reconciles with Yacob, who then dwells in the land of Gilead and continues his pastoral life, sending provisions to his father and mother. Yitschaq and Rebecca bless Yacob from afar as he dwells in the land of Canaan, while Esau settles in Mount Seir.

The B.A.N.G. Jubilee Calculator							
44							
2150	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
Wk-1	2151	2152	2153	2154	2155	2156	2157
Wk-2	2158	2159	2160	2161	2162	2163	2164
Wk-3	2165	2166	2167	2168	2169	2170	2171
Wk-4	2172	2173	2174	2175	2176	2177	2178
Wk-5	2179	2180	2181	2182	2183	2184	2185
Wk-6	2186	2187	2188	2189	2190	2191	2192
Wk-7	2193	2194	2195	2196	2197	2198	2199
							2200

B.C.E. Enter Jubilee Year

Year of Jubilee

1 And it came to pass when Rachel had borne Yoseph, that Laban went to shear his sheep; for they were distant from him a three days' journey.

2 And Yacob saw that Laban was going to shear his sheep, and Yacob called Leah and Rachel, and spoke kindly unto them that they should come with him to the land of Canaan.

3 For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house, and they said: 'To every place where you go we will go with you.'

4 And Yacob blessed YAHWEH the ALMIGHTY of Yitschaq his father, and the ALMIGHTY of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Yacob hid his intention from Laban and told him not.

5 And in the seventh year of the fourth week Yacob turned his face toward Gilead in the first month, on the twenty-first thereof. [2177 A.M.] And Laban pursued after him and overtook Yacob in the mountain of Gilead in the third month, on the thirteenth thereof.

6 And YAHWEH did not suffer him to injure Yacob; for he appeared to him in a dream by night.

7 And Laban spoke to Yacob. And on the fifteenth of those days Yacob made a feast for Laban, and for all who came with him, and Yacob swore to Laban that day, and Laban also to Yacob, that neither should cross the mountain of Gilead to the other with evil purpose.

8 And he made there a heap for a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap.

9 But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits.

10 And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon.

11 And YAHWEH destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the full all their sins, and they have no longer length of life on the earth.

12 And Yacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Yacob returned to the land of Gilead.

13 And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him to the land of Seir, but Yacob dwelt in tents.

14 And in the first year of the fifth week in this jubilee [2179] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim.

15 And he sent to his father Yitschaq of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley.

16 And to his mother Rebecca also four times a year, between the times of the months, between plowing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham.

17 For Yitschaq had returned from the 'Well of the Oath' and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.

18 For in the days when Yacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went up and dwelt on Mount Seir, and left Yitschaq his father at the 'Well of the Oath' alone.

19 And Yitschaq went up from the 'Well of the Oath' and dwelt in the tower of Abraham his father on the mountains of Hebron,

20 And thither Yacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Yacob with all their heart and with all their soul.

Chapter 30

Son of Hamor defiles Dinah the daughter of Yacob

1 And in the first year of the sixth week [2186] he went up to Salem, to the east of Shechem, in shalom, in the fourth month.

2 And there they carried off Dinah, the daughter of Yacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.

3 And he besought his father and her brothers that she might be given to him to wife. And Yacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spoke to them with evil intent and dealt deceitfully with them and beguiled them.

4 And Simeon and Levi came unexpectedly to Shechem and executed judgment on all the men of Shechem, and slew all the men whom they found in it, and left not a single one remaining in it: they slew all in torments because they had dishonored their sister Dinah.

5 And thus let it not again be done from henceforth that a daughter of Yisrael be defiled; for judgment is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Yisrael

6. And YAHWEH delivered them into the hands of the sons of Yacob that they might exterminate them with the sword and execute judgment upon them, and that it might not thus again be done in Yisrael that a virgin of Yisrael should be defiled.

7 And if there is any man who wishes in Yisrael to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he has wrought shame in Yisrael; and they shall burn the woman with fire, because she has dishonored the name of the house of her father, and she shall be rooted out of Yisrael.

8 And let not an adulteress and no uncleanness be found in Yisrael throughout all the days of the generations of the earth; for Yisrael is kodesh unto YAHWEH, and every man who has defiled it shall surely die: they shall stone him with stones.

9 For thus has it been ordained and written in the heavenly tablets regarding all the seed of Yisrael: he who defiles it shall surely die, and he shall be stoned with stones.

10 And to this Torah there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the

midst of all Yisrael, because he has given of his seed to Moloch, and wrought impiously so as to defile it.

11 And do you, Mosheh, command the children of Yisrael and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before YAHWEH.

12 For this reason I have written for you in the words of the Torah all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Yacob spoke, saying: 'We will not give our daughter to a man who is uncircumcised; for that were a reproach unto us.'

13 And it is a reproach to Yisrael, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Yisrael.

14 And Yisrael will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.

15 For there will be plague upon plague, and curse upon curse, and every judgment and plague and curse will come: if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of YAHWEH, or those who profane His kodesh NAME, (then) will the whole nation together be judged for all the uncleanness and profanation of this man.

16 And there will be no respect of persons [and no consideration of persons] and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the fragrance of sweet savor, so as to accept it: and so fare every man or woman in Yisrael who defiles the sanctuary.

17 For this reason I have commanded you, saying: 'Testify this testimony to Yisrael: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Yacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness.

18 And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before YAHWEH, as we, continually, and that Levi and his sons may be blessed forever; for he was zealous to execute righteousness and judgment and vengeance on all those who arose against Yisrael.

19 And so they inscribe as a testimony in his favor on the heavenly tablets blessing and righteousness before the ALMIGHTY of all:

20 And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man.

21 All this account I have written for you, and have commanded you to say to the children of Yisrael, that they should not commit sin nor transgress the ordinances nor break the covenant which has been ordained for them, (but) that they should fulfill it and be recorded as friends.

22 But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

23 And on the day when the sons of Yacob slew Shechem a writing was recorded in their favor in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.

24 And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Yacob their father.

25 And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.

26 And the dread of YAHWEH was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Yacob; for terror had fallen upon them.

Chapter 31

In Jubilees 31, Yacob prepares to fulfill his vow to YAHWEH made at Bethel, where he had fled from Esau. He commands his household to purify themselves and remove their idols, and he burns the idols that Rachel had taken from her father Laban. Yacob then travels to Bethel, where he builds an altar and sends for his parents, Yitschaq and Rebecca. Yitschaq blesses YAHWEH for allowing him to see Yacob and his sons and encourages Yacob to fulfill his vow. Yacob's sons, Levi and Yahudah, receive distinct blessings from Yitschaq, and Yacob and his family proceed to Bethel to carry out their vow to YAHWEH. This chapter underscores the importance of faithfulness to YAHWEH and the fulfillment of vows.

1 And on the new month of the month Yacob spoke to all the people of his house. saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and brought me into this land in shalom, and put you away the strange gods that are among you.'

2 And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Yacob. And he burnt and broke them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem.

3 And he went up on the new month of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Yitschaq to come to him to his sacrifice, and to his mother Rebecca.

4 And Yitschaq said: 'Let my son Yacob come, and let me see him before I die.'

5 And Yacob went to his father Yitschaq and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Yahudah, and he came to his father Yitschaq and to his mother Rebecca.

6 And Rebecca came forth from the tower to the front of it to kiss Yacob and embrace him; for her spirit had revived when she heard: 'Behold Yacob your son has come'; and she kissed him.

7 And she saw his two sons, and she recognised them, and said to him: 'Are these your sons, my son?' and she embraced them and kissed them, and blessed them, saying: 'In you shall the seed of Abraham become illustrious, and you shall prove a blessing on the earth.'

8 And Yacob went in to Yitschaq his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Yitschaq clung to the neck of Yacob his son, and wept upon his neck.

9 And the darkness left the eyes of Yitschaq, and he saw the two sons of Yacob, Levi, and Yahudah, and he said: 'Are these your sons, my son? for they are like you.'

10 And he said to him that they were truly his sons: 'And you have truly seen that they are truly my sons'.

11 And they came near to him, and he turned and kissed them and embraced them both together.

12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Yahudah by his left.

13 And he turned to Levi first, and began to bless him first, and said to him: May the ALMIGHTY of all, the very YAHWEH of all the ages, bless you and your children throughout all the ages.

14 And may YAHWEH give to you and to your seed greatness and great splendor, and cause you and your seed, from among all flesh, to approach Him to serve in His sanctuary as the malakim of the presence and as the kodesh ones. (Even) as they, shall the seed of your sons be for splendor and greatness and kodeshness, and may He make them great unto all the ages.

15 And they shall be judges and princes, and chiefs of all the seed of the sons of Yacob; They shall speak the word of YAHWEH in righteousness, And they shall judge all His judgments in righteousness. And they shall declare My ways to Yacob And My paths to Yisrael. The blessing of YAHWEH shall be given in their mouths To bless all the seed of the beloved.

16 Your mother has called your name Levi, And justly has she called your name; You shall be joined to YAHWEH And be the companion of all the sons of Yacob; Let His table be yours, And do you and your sons eat thereof; And may your table be full unto all generations, And your food fail not unto all the ages.

17 And let all who hate you fall down before you, And let all your adversaries be rooted out and perish; And blessed be he that blesses you, And cursed be every nation that curses you.'

18 And to Yahudah he said: 'May YAHWEH give you strength and power To tread down all that hate you; A prince shall you be, you and one of your sons, over the sons of Yacob; May your name and the name of your sons go forth and traverse every land and region.

19 Then shall the Gentiles fear before your face, and all the nations shall quake [And all the peoples shall quake]. In you shall be the help of Yacob, And in you be found the salvation of Yisrael.

20 And when you sit on the throne of honor of your righteousness, There shall be great shalom for all the seed of the sons of the beloved; Blessed be he that blesses you, And all that hate you and afflict you and curse you Shall be rooted out and destroyed from the earth and be accursed.'

21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Yacob his son in very truth.

22 And he went forth from between his feet and fell down and bowed down to him, and he blessed them and rested there with Yitschaq his father that night, and they eat and drank with joy.

23 And he made the two sons of Yacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness.

24 And Yacob told his father everything during the night, how YAHWEH had shown him great mercy, and how he had prospered (him in) all his ways, and protected him from all evil.

25 And Yitschaq blessed YAHWEH the ALMIGHTY of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Yitschaq.

26 And in the morning Yacob told his father Yitschaq the vow which he had vowed to YAHWEH, and the vision which he had seen, and that he had built an altar, and that everything was ready for the sacrifice to be made before YAHWEH as he had vowed, and that he had come to set him on an ass.

27 And Yitschaq said to Yacob his son: 'I am not able to go with you; for I am old and not able to bear the way: go, my son, in shalom; for I am one hundred and sixty-five years this day; I am no longer able to journey; set your mother (on an ass) and let her go with you.

28 And I know, my son, that you have come on my account, and may this day be blessed on which you have seen me alive, and I also have seen you, my son.

29 May you prosper and fulfill the vow which you have vowed; and put not off your vow; for you shall be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom you have vowed the vow.'

30 And he said to Rebecca: 'Go with Yacob your son'; and Rebecca went with Yacob her son, and Deborah with her, and they came to Bethel.

31 And Yacob remembered the prayer with which his father had blessed him and his two sons, Levi and Yahudah, and he rejoiced and blessed YAHWEH the ALMIGHTY of his fathers, Abraham and Yitschaq.

32 And he said: 'Now I know that I have an eternal hope, and my sons also, before the ALMIGHTY of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Yitschaq blessed them.

Chapter 32

In Jubilees 32, we witness the divine selection of Levi as the priest of the Most High YAHWEH, a momentous event that forever changes the course of Yacob's family. As Yacob fulfills his vow to give a tithe, we see the birth of Benjamin, though at great cost, as Rachel passes away during childbirth. YAHWEH bestows a new name upon Yacob, Yisrael, and reveals a profound destiny for his descendants, promising them rulership over nations. In a vision, heavenly tablets foretell the future of Yacob's lineage, and YAHWEH instructs him not to build an eternal sanctuary at Bethel but to return to the house of his father and prepare for a peaceful death in Egypt. The chapter also marks the establishment of a new festival, "Addition," and the burial of Deborah, Rebecca's nurse. The multifaceted narrative in this chapter weaves themes of divine guidance, sacrifice, destiny, and family, setting the stage for the unfolding journey of Yacob and his descendants.

1 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High YAHWEH, him and his sons forever; and he awoke from his sleep and blessed YAHWEH.

2 And Yacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yes, he gave tithes of all.

3 And in those days Rachel became pregnant with her son Benjamin. And Yacob counted his sons from him upwards and Levi fell to the portion of YAHWEH,

and his father clothed him in the garments of the priesthood and filled his hands.

4 And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savor before YAHWEH.

5 This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink offerings.

6 And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four hegoats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days.

7 And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking YAHWEH, who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men.

9 And Levi discharged the priestly office at Bethel before Yacob his father in preference to his ten brothers, and he was a priest there, and Yacob gave his vow: thus he tithed again the tithe to YAHWEH and sanctified it, and it became kodesh unto Him.

10 And for this reason it is ordained on the heavenly tablets as a Torah for the tithing again the tithe to eat before YAHWEH from year to year, in the place where it is chosen that His NAME should dwell, and to this Torah there is no limit of days forever.

11 This ordinance is written that it may be fulfilled from year to year in eating the second tithe before YAHWEH in the place where it has been chosen, and nothing shall remain over from it from this year to the year following.

12 For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

13 And all that is left thereof and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.

14 And thus let them eat it together in the sanctuary, and let them not suffer it to become old.

15 And all the tithes of the oxen and sheep shall be kodesh unto YAHWEH, and shall belong to his priests, which they will eat before Him from year to year; for thus is it ordained and engraved regarding the tithe on the heavenly tablets.

16 And on the following night, on the twenty-second day of this month, Yacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it kodesh forever, for himself and his children after him.

17 And YAHWEH appeared to him by night and blessed him and said to him: 'Your name shall not be called Yacob, but Yisrael shall they name your name.'

18 And He said to him again: 'I am YAHWEH who created the heavens and the earth, and I will increase you and multiply you exceedingly, and kings shall come forth from you, and they shall judge everywhere wherever the foot of the sons of men has trodden.

19 And I will give to your seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it forever.'

20 And He finished speaking with him, and He went up from him, and Yacob looked till He had ascended into heaven.

21 And he saw in a vision of the night, and behold an malak descended from heaven with seven tablets in his hands, and he gave them to Yacob, and he read them and knew all that was written therein which would befall him and his sons throughout all the ages.

22 And he showed him all that was written on the tablets, and said to him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham your father and dwell with Yitschaq your father until the day of the death of your father.

23 For in Egypt you shall die in shalom, and in this land you shall be buried with honor in the sepulchre of your fathers, with Abraham and Yitschaq.

24 Fear not, for as you have seen and read it, thus shall it all be; and do you write down everything as you have seen and read.'

25 And Yacob said: 'YAHWEH, how can I remember all that I have read and seen?' And he said to him: 'I will bring all things to your remembrance.'

26 And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which he had read and seen.

27 And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name 'Addition,' for this day was added and the former days he called 'The Feast '.

28 And thus it was manifested that it should be, and it is written on the heavenly tablets: wherefore it was revealed to him that he should celebrate it, and add it to the seven days of the feast.

29 And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year.

30 And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and

he called the name of this place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.'

31 And Rebecca went and returned to her house to his father Yitschaq, and Yacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.

32 And he went after his mother till he came to the land of Kabratan, and he dwelt there.

The Birth of Benjamin

33 And Rachel bare a son in the night, and called his name 'Son of my sorrow'; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. [2186]

34 And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Yacob built a pillar on the grave of Rachel, on the road above her grave.

Chapter 33

In Jubilees 33, we witness a solemn chapter marked by events that carry significant moral weight. It begins with Yacob's journey to visit his father Yitschaq, accompanied by his wife Leah. However, this chapter takes a dramatic turn when it reveals an unsettling incident involving Reuben, Yacob's eldest son, and Bilhah, Rachel's maidservant. The story unfolds with Reuben's transgression, a grave act that profoundly affects the family. Yacob's reaction to this offense is stern, reflecting the gravity of such actions in the eyes of YAHWEH. The chapter also underscores the importance of preserving purity and moral integrity within the chosen nation of Yisrael. As the narrative continues, we witness blessings and the fulfillment of prophecies, all within the broader context of YAHWEH's divine plan for His people.

1 And Yacob went and dwelt to the south of Magdaladra'ef. And he went to his father Yitschaq, he and Leah his wife, on the new month of the tenth month.

2 And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.

3 And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in her house.

4 And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben.

5 And she was ashamed because of him, and released her hand from him, and he fled.

6 And she lamented because of this thing exceedingly, and did not tell it to any one.

7 And when Yacob returned and sought her, she said to him: 'I am not clean for you, for I have been defiled as regards you; for Reuben has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me.'

8 And Yacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt.

9 And Yacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is abominable before YAHWEH.

10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth.

11 And there shall be nothing unclean before YAHWEH our ALMIGHTY in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time: 'Cursed be he who lies with the wife of his father, for he has uncovered his father's shame'; and all the kodesh ones of YAHWEH said 'So be it; so be it.'

13 And do you, Mosheh, command the children of Yisrael that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement forever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of YAHWEH our ALMIGHTY.

14 For to no man who does so in Yisrael is it permitted to remain alive a single day on the earth, for he is abominable and unclean.

15 And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Yacob, his father, was still alive.

16 For until that time there had not been revealed the ordinance and judgment and Torah in its completeness for all, but in your days (it has been revealed) as a Torah of seasons and of days, and an everlasting Torah for the everlasting generations.

17 And for this Torah there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them.

18 And do you, Mosheh, write it down for Yisrael that they may observe it, and do according to these words, and not commit a sin unto death; for YAHWEH our ALMIGHTY is judge, who respects not persons and accepts not gifts.

And tell them these words of the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination,

and a pollution are all they who commit it on the earth before our Sovereign Ruler.

20 And there is no greater sin than the fornication which they commit on earth; for Yisrael is a kodesh nation unto YAHWEH its Sovereign Ruler, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the kodesh nation.

21 And in the third year of this sixth week [2188] Yacob and all his sons went and dwelt in the house of Abraham, near Yitschaq his father and Rebecca his mother.

22 And these were the names of the sons of Yacob: the first-born Reuben, Simeon, Levi, Yahudah, Issachar, Zebulun, the sons of Leah; and the sons of Rachel, Yoseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Yacob.

23 And they came and bowed themselves to Yitschaq and Rebecca, and when they saw them they blessed Yacob and all his sons, and Yitschaq rejoiced exceedingly, for he saw the sons of Yacob, his younger son and he blessed them.

Chapter 34

In Jubilees 34, we witness a series of events in the life of Jacob and his family. Jacob sends his sons and servants to pasture their sheep near Shechem, but they are ambushed by the seven kings of the Amorites. Learning of this danger, Jacob, along with his sons and servants, assembles a force and defeats the Amorite kings, recovering their herds. Peace is established, and tribute is imposed. In the seventh year, Jacob sends Joseph to check on the welfare of his brothers, leading to Joseph's sale into slavery in Egypt. The chapter also recounts the mourning and grief that befalls Jacob upon hearing of Joseph's supposed death and the subsequent deaths of Bilhah and Dinah, bringing three mourning events in one month. This chapter sets the stage for significant events in the lives of Jacob and his sons and introduces the practice of annual atonement and mourning on the tenth of the seventh

month for the sins of the family. Additionally, it lists the wives of Jacob's sons.

1 And in the sixth year of this week of this forty-fourth jubilee [2191] Jacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem.

2 And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey.

3 And Yacob and Levi and Yahudah and Yoseph were in the house with Yitschaq their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father.

4 And there came the king[s] of Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the king[s] of Ga'as, and the king of Bethoron, and the king of Ma'anisakir, and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.

5 And they announced this to Yacob saying: 'Behold, the kings of the Amorites have surrounded your sons, and plundered their herds.'

6 And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amanisakir and Ga[ga]'as, and he recovered his herds.

8 And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel and Tamnatares.

9 And he returned in shalom, and made shalom with them, and they became his servants, until the day that he and his sons went down into Egypt.

Jacob demands for his wife 2165

The B.A.N.G. Jubilee Calculator

Joseph Born in 2177 Sent to check on his brothers in 2190. Although it is not recorded, I believe that Joseph was living among the Ishmaelites for two year before being sold in Egypt. Biblical text records that Joseph was 17 years old when he was sold into bondage in Egypt.

	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath
2150				44			
Wk-1	2151	2152	2153	2154	2155	2156	2157
Wk-2	2158	2159	2160	2161	2162	2163	2164
Wk-3	2165	2166	2167	2168	2169	2170	2171
Wk-4	2172	2173	2174	2175	2176	2177	2178
Wk-5	2179	2180	2181	2182	2183	2184	2185
Wk-6	2186	2187	2188	2189	2190	2191	2192
Wk-7	2193	2194	2195	2196	2197	2198	2199
							2200

B.C.E.

Enter Jubilee Year

44

Year of Jubilee

10 And in the seventh year of this week [2192] he sent Yoseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.

11 And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Elew.

12 And the sons of Yacob slaughtered a kid, and dipped the coat of Yoseph in the blood, and sent it to Yacob their father on the tenth of the seventh month.

13 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast has devoured Yoseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14 And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15 And on that day Bilhah heard that Yoseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Yoseph had perished.

16 And there came these three mournings upon Yisrael in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also his daughter, they buried there.

17 And he mourned for Yoseph one year, and did not cease, for he said 'Let me go down to the grave mourning for my son'.

18 For this reason it is ordained for the children of Yisrael that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Yoseph came to Yacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Yoseph his son.

19 And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

20 And after Yoseph perished, the sons of Yacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Yahudah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa: and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Yoseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka. 21 And Simeon repented, and took a second wife from Mesopotamia as his brothers.

Chapter 35 The 45th Jubilee

In Jubilees 35, we find Rebecca's heartfelt request to her sons, Jacob and Esau, as she nears her death. She implores them to love one another, bury her beside their grandmother Sarah, and live in harmony. While Jacob and Esau pledge their love and promise not to harm each other, the tension between them is palpable. Rebecca's death marks the passing of an era, and her burial, along with the oaths taken by her sons, sets the stage for the unfolding dynamics between Jacob and Esau in the chapters to come.

1 And in the first year of the first week of the forty-fifth jubilee [2201] Rebecca called Yacob, her son, and commanded him regarding his father and regarding his brother, that he should honor them all the days of his life.

2 And Yacob said: 'I will do everything as you have commanded me; for this thing will be honor and greatness to me, and righteousness before YAHWEH, that I should honor them.

3 And you too, mother, know from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.

4 And how should I not do this thing which you have commanded me, that I should honor my father and my brother!

5 Tell me, mother, what perversity have you seen in me and I shall turn away from it, and mercy will be upon me.'

6 And she said to him: 'My son, I have not seen in you all my days any perverse but (only) upright deeds. And yet I will tell you the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fiftyfive years: and behold I have completed all the days of my life which I am to live.'

7 And Yacob laughed at the words of his mother, because his mother had said to him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out

and saw, and her teeth were strong, and no ailment had touched her all the days of her life.

8 And Yacob said to her: 'Blessed am I, mother, if my days approach the days of your life, and my strength remain with me thus as your strength: and you will not die, for you are jesting idly with me regarding your death.'

9 And she went in to Yitschaq and said to him: 'One petition I make unto you: make Esau swear that he will not injure Yacob, nor pursue him with enmity; for you know Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after your death to kill him.

10 And you know all that he has done since the day Yacob his brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; your flocks he has taken to himself, and carried off all your possessions from before your face.

11 And when we implored and besought him for what was our own, he did as a man who was taking pity on us.

12 And he is bitter against you because you did bless Yacob your perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not departed from us since he came from Haran until this day, and he remains with us continually at home honoring us.'

13 And Yitschaq said to her: 'I, too, know and see the deeds of Yacob who is with us, how that with all his heart he honors us; but I loved Esau formerly more than Yacob, because he was the firstborn; but now I love Yacob more than Esau, for he has done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, and there is no righteousness around him.

14 And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken YAHWEH the

ALMIGHTY of Abraham and gone after his wives and after their uncleanness and after their error, he and his children.

15 And you do bid me make him swear that he will not slay Yacob his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

16 But if he desires to slay Yacob, his brother, into Yacob's hands will he be given, and he will not escape from his hands, for he will descend into his hands.

17 And fear you not on account of Yacob; for the guardian of Yacob is great and powerful and honored, and praised more than the guardian of Esau.'

18 And Rebecca sent and called Esau and he came to her, and she said to him: 'I have a petition, my son, to make to you, and do you promise to do it, my son.'

19 And he said: 'I will do everything that you say to me, and I will not refuse your petition.'

20 And she said to him: 'I ask you that the day I die, you will take me in and bury me near Sarah, your father's mother, and that you and Yacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) you will prosper, my sons, and be honored in the midst of the land, and no enemy will rejoice over you, and you will be a blessing and a mercy in the eyes of all those that love you.'

21 And he said: 'I will do all that you have told me, and I shall bury you on the day you die near Sarah, my father's mother, as you have desired that her bones may be near your bones.'

22 And Yacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in your body, and together came we forth from your womb, and if I do not love my brother, whom shall I love?

23 And I, myself, beg you to exhort Yacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.

24 And I swear unto you that I shall love him, and not desire evil against him all the days of my life but good only.'


25 And he swore unto her regarding all this matter. And she called Yacob before the eyes of Esau, and gave him commandment according to the words which she had spoken to Esau.

26 And he said: 'I shall do your pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.'

27 And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old,(158 Years) on that night, and her two sons, Esau and Yacob, buried her in the double cave near Sarah, their father's mother.

Chapter 36

In Jubilees Chapter 36, we find Yitschaq, the father of Esau and Yacob, imparting his final instructions and blessings to his sons as he approaches the end of his life. Yitschaq emphasizes the importance of righteousness, brotherly love, and the rejection of idols. He urges them to fear and worship YAHWEH ALMIGHTY and to love each other deeply. Yitschaq also warns of the dire consequences of devising evil against one's brother and the judgment that awaits those who harm their kin. The chapter concludes with Yitschaq's death, the division of his possessions between Esau and Yacob, and the burial of his beloved wife Leah.

2200	1st Year	2nd Year	3rd Year	4th Year	5th Year	6th Year	Sabbath	
Wk-1	2201	2202	2203	2204	2205	2206	2207	 B.C.E. 45 Enter Jubilee Year <small>Year of Jubilee</small>
Wk-2	2208	2209	2210	2211	2212	2213	2214	
Wk-3	2215	2216	2217	2218	2219	2220	2221	
Wk-4	2222	2223	2224	2225	2226	2227	2228	
Wk-5	2229	2230	2231	2232	2233	2234	2235	
Wk-6	2236	2237	2238	2239	2240	2241	2242	
Wk-7	2243	2244	2245	2246	2247	2248	2249	

1 And in the sixth year of this week [2206] Yitschaq called his two sons Esau and Yacob, and they came to him, and he said to them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are.

2 Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulcher to bury in; in the sepulcher which I digged for myself, there bury me.

3 And this I command you, my sons, that you practice righteousness and uprightness on the earth, so that YAHWEH may bring upon you all that YAHWEH said that he would do to Abraham and to his seed.

4. And love one another, my sons, your brothers as a man who loves his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls.

5. And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not, for they are full of deception for those that worship them and for those that bow down to them.

6 Remember you, my sons, YAHWEH ALMIGHTY of Abraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He

might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations forever.

7 And now I shall make you swear a great oath -for there is no oath which is greater than it by the NAME magnificent and honored and great and splendid and wonderful and mighty, which created the heavens and the earth and all things together- that you will fear Him and worship Him.

8 And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth forever all the days of your life so that you may prosper in all your deeds and not be destroyed.

9 And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under heaven.

10 But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he shall depart into eternal execration; so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease forever.

I say and testify to you, my sons, according to the judgment which shall come upon the man who wishes to injure his brother.

12 And he divided all his possessions between the two on that day and he gave the larger portion to him that was the first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath.

13 And he said: 'This larger portion I will give to the firstborn.'

14 And Esau said, 'I have sold to Yacob and given my birthright to Yacob; to him let it be given, and I have not a single word to say regarding it, for it is his.'

15 And Yitschaq said, May a blessing rest upon you, my sons, and upon your seed this day, for you have given me rest, and my heart is not pained concerning the birthright, lest you should work wickedness on account of it.

16 May the Most High YAHWEH bless the man that works righteousness, him and his seed forever.'

17 And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept.

18 And Yitschaq slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Yacob buried him.

19 And Esau went to the land of Edom, to the mountains of Seir, and dwelt there.

20 And Yacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped YAHWEH with all his heart and according to the visible commands according as He had divided the days of his generations.

21 And Leah his wife died in the fourth year of the second week of the forty fifth jubilee, [2211] and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother.

22 And all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he was lamenting her for he loved her exceedingly after Rachel her sister died;

23 For she was perfect and upright in all her ways and honored Yacob, and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honorable.

24 And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

Chapter 37

The 37th chapter of the Book of Jubilees presents a pivotal moment in the biblical narrative as it unfolds the story of Yoseph (Joseph) and his brothers. This chapter delves into the jealousy and animosity that arise among Yoseph's brothers due to their father Yisrael's (Jacob's) preferential treatment of him, symbolized by the coat of many colors gifted to Yoseph. The narrative explores the intricate family dynamics and the events that set the stage for Yoseph's eventual journey to Egypt, which plays a central role in the biblical account. This chapter serves as a crucial precursor to the well-known story of Yoseph and his brothers, showcasing themes of sibling rivalry, betrayal, and divine providence. Isaac was weaned at the age of 15. Being weigned in the Jubilee year 2029, and his death year in 2206 makes Isaac 180 years of age at his death.

The Death of Isaac

1 And on the day that Yitschaq the father of Yacob and Esau died, [2194] the sons of Esau heard that Yitschaq had given the portion of the elder to his younger son Yacob and they were very angry.

Book of Genesis 35:28-29, which states:

"And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him."

2 And they strove with their father, saying 'Why has your father given Yacob the portion of the elder and passed over you, although you are the elder and Yacob the younger?'

3 And he said to them 'Because I sold my birthright to Yacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my father food and drink, and my father blessed him and put me under his hand.

4 And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in shalom each with his brother and not make our ways corrupt.'

5 And they said to him, 'We shall not hearken unto you to make shalom with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if you will not go with us, we shall do hurt to you also.

6 And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.'

7 And their father said to them, 'Do not go and do not make war with him lest you fall before him.'

8 And they said to him, 'This too, is exactly your mode of action from your youth until this day, and you are putting your neck under his yoke. We shall not hearken to these words.'

9 And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war.

10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.

11 And they said to their father: Go forth with them and lead them, else we shall slay you.'

12 And he was filled with wrath and indignation on seeing that his sons were forcing him to go before them to lead them against Yacob his brother. But afterward he remembered all the evil which lay hidden in his heart against Yacob his brother;

13 And he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Yacob his brother.

14 And notwithstanding all this, Yacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war.

15 And the men of Hebron sent to him saying, 'Behold your brother has come against you, to fight you, with four thousand girthed with the sword, and they carry shields and weapons'; for they loved Yacob more than Esau. So they told him; for Yacob was a more liberal and merciful man than Esau.

16 But Yacob would not believe until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the battlements and spoke to his brother Esau and said, 'Noble is the comfort wherewith you have come to comfort me for my wife who has died. Is this the oath that you did swear to your father and again to your mother before they died? You have broken the oath, and on the moment that you did swear to your father were you condemned.'

18 And then Esau answered and said to him, 'Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) forever; but every day they devise evil one against another, and how each may slay his adversary and foe.

19 And you do hate me and my children forever. And there is no observing the tie of brotherhood with you.

20 Hear these words which I declare unto you, 'If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of

brotherhood with you, And if the breasts separated themselves from their mother, for you have not been a brother to me.

21 And if the wolves make shalom with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be shalom in my heart towards you.

22 And if the lion becomes the friend of the ox and makes shalom with him, And if he is bound under one yoke with him and plows with him, Then will I make shalom with you.

23 And when the raven becomes white as the raze, Then know that I have loved you And shall make shalom with you, You shall be rooted out, And your sons shall be rooted out, And there shall be no shalom for you'

24 And when Yacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon the spear that pierces and kills it, and recoils not from it;

25 Then he spoke to his own and to his servants that they should attack him and all his companions.

Chapter 38 Esau's Death

The 38th chapter of the Book of Jubilees continues to unravel the narrative of Yoseph and his family, presenting a significant focus on the character of Yehudah (Judah), one of Yoseph's brothers. In this chapter, we witness Yehudah's life and relationships, particularly his marriage to a Canaanite woman named Bathshua and the birth of his three sons, Er, Onan, and Shelah. The narrative highlights the importance of maintaining the family's lineage and adherence to divine laws, and it introduces essential themes that will play a role in the broader biblical narrative, setting the stage for future events in the book.

1 And after that Yahudah spoke to Yacob, his father, and said to him: 'Bend your bow, father, and send forth your arrows and cast down the adversary and slay the enemy; and may you have the power, for we shall not slay your brother, for he is such as you, and he is like you let us give him(this) honor.'

2 Then Yacob bent his bow and sent forth the arrow and struck Esau, his brother (on his right breast) and slew him.

3 And again he sent forth an arrow and struck 'Adoran the Aramaean, on the left breast, and drove him backward and slew him.

4 And then went forth the sons of Yacob, they and their servants, dividing themselves into companies on the four sides of the tower.

5 And Yahudah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon.

7 And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines.

8 And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in 'Aduram.

9 And the sons of Yacob pursued after them to the mountains of Seir. And Yacob buried his brother on the hill which is in 'Aduram, and he returned to his house.

10 And the sons of Yacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Yacob.

11 And they sent to their father (to inquire) whether they should make shalom with them or slay them.

12 And Yacob sent word to his sons that they should make shalom, and they made shalom with them, and placed the yoke of servitude upon them, so that they paid tribute to Yacob and to his sons always.

13 And they continued to pay tribute to Yacob until the day that he went down into Egypt.

14 And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Yacob had imposed on them until this day.

15 And these are the kings that reigned in Edom before there reigned any king over the children of Yisrael [until this day] in the land of Edom.

16 And Bela, the son of Beor, reigned in Edom, and the name of his city was Danaba.

17 And Bela died, and Jobab, the son of Zara of Boser, reigned in his stead.

18 And Jobab died, and 'Asam, of the land of Teman, reigned in his stead.

19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

20. And 'Adath died, and Salman, from 'Amaseqa, reigned in his stead.

21. And Salman died, and Saul of Ra'aboth (by the) river, reigned in his stead. And Saul died, and Ba'elunan, the son of Achbor, reigned in his stead.

22 And Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza'ab.

23 These are the kings who reigned in the land of Edom.

Chapter 39 The 44th Jubilee

In this chapter, we enter the life of Yoseph, the son of Yacob, as he finds himself far from his home in the land of Canaan, now residing in the land of Egypt. Yoseph's journey takes a dramatic turn when he is sold into slavery by his brothers and ends up in the house of Potiphar, an official in Pharaoh's court. Yoseph's unwavering devotion to YAHWEH and his steadfast refusal to yield to temptation, even in the face of great adversity, become evident as he encounters the advances of Potiphar's wife. Through a series of events, Yoseph's life takes unexpected twists, leading him into prison, where his faith and favor with YAHWEH continue to shine. As dreams of Pharaoh's imprisoned servants unfold, the stage is set for the unfolding of Yoseph's remarkable destiny in the land of Egypt. Joseph birth is $2177 + 17 = 2194$ which is the 2nd year, in the 7th week, in the 44th Jubilee. It can also be recognized as the 44th year, in the 44th Jubilee.

1, And Yacob dwelt in the land of his father's sojourns in the land of Canaan.

2 These are the generations of Yacob. And Yoseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook, bought him.

3 And he set Yoseph over all his house and the blessing of YAHWEH came upon the house of the Egyptian on account of Yoseph, and YAHWEH prospered him in all that he did.

4 And the Egyptian committed everything into the hands of Yoseph; for he saw that YAHWEH was with him, and that YAHWEH prospered him in all that he did.

5 And Yoseph's appearance was comely [and very beautiful was his appearance], and his master's wife lifted up her eyes and saw Yoseph, and she loved him and besought him to lie with her.

6 But he did not surrender his soul, and he remembered YAHWEH and the words which Yacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High YAHWEH, and the sin will be recorded against him in the eternal books continually before YAHWEH.

7 And Yoseph remembered these words and refused to lie with her.

8 And she besought him for a year, but he refused and would not listen.

9 But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left his garment in her hands and broke through the door and fled without, from her presence.

10 And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying 'Your Hebrew servant, whom you love, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he broke through the door.'

11 And the Egyptian saw the garment of Yoseph and the broken door, and heard the words of his wife, and cast Yoseph into prison into the place where the prisoners were kept whom the king imprisoned.

12 And he was there in the prison; and YAHWEH gave Yoseph favor in the sight of the chief of the prison guards and compassion before him, for he saw that YAHWEH was with him, and that YAHWEH made all that he did to prosper.

13 And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Yoseph did everything, and YAHWEH perfected it.

14 And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Yoseph was kept.

15 And the chief of the prison guards appointed Yoseph to serve them; and he served before them.

16 And they both dreamed a dream, the chief butler and the chief baker, and they told it to Yoseph.

17 And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the (chief) baker he slew, as Yoseph had interpreted to them.

18 But the chief butler forgot Yoseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Yoseph had told him, for he forgot.

Chapter 40

In this chapter, we witness the unfolding of Yoseph's destiny in Egypt. Pharaoh, the ruler of Egypt, is troubled by two perplexing dreams that foretell a coming famine. None of his interpreters or magicians can decipher their meaning. However, the chief butler, who had previously been in prison with Yoseph, finally remembers him and his exceptional ability to interpret dreams. Yoseph is summoned from prison and interprets Pharaoh's dreams, revealing that Egypt will experience seven years of plenty followed by seven years of severe famine. Impressed by Yoseph's wisdom and insight, Pharaoh appoints him as a high-ranking official, second only to the king himself. Yoseph's leadership and godly character quickly become evident as he diligently oversees the storage of food during the years of plenty, preparing Egypt for the impending famine. YAHWEH's favor rests upon Yoseph, bringing peace and prosperity to Egypt. This chapter marks the beginning of

Yoseph's remarkable rise to power and sets the stage for the fulfillment of his earlier dreams.

1 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare them.

2 And then the chief butler remembered Yoseph and spoke of him to the king, and he brought him forth from the prison, and he told his two dreams before him.

3 And he said before Pharaoh that his two dreams were one, and he said to him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine, as has not been in all the land.

4 And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe.'

5 And YAHWEH gave Yoseph favor and mercy in the eyes of Pharaoh, and Pharaoh said to his servants. We shall not find such a wise and discreet man as this man, for the spirit of YAHWEH is with him.'

6 And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and placed a ring on his hand and made him ruler over all his house, and magnified him, and said to him. 'Only on the throne shall I be greater than you.'

8 And Yoseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no

respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.

9 And the land of Egypt was at shalom before Pharaoh because of Yoseph, for YAHWEH was with him, and gave him favor and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein).

10 And the king called Yoseph's name Sephantiphans, and gave Yoseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook.

11 And on the day that Yoseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh].

12 And in that year Yitschaq died. And it came to pass as Yoseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.

13 And Yoseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

Chapter 41 the 45th Jubilee

The sons of Yacob took wives

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2209.] Yahudah took for his first-born Er, a wife from the daughters of Aram, named Tamar.

2 But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Yahudah, his father, would not permit him.

3 And this Er, the first-born of Yahudah, was wicked, and YAHWEH slew him.

4 And Yahudah said to Onan, his brother 'Go in unto your brother's wife and perform the duty of a husband's brother to her, and raise up seed unto your brother.'

5 And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of YAHWEH, and He slew him.

6 And Yahudah said to Tamar, his daughter-in-law: 'Remain in your father's house as a widow till Shelah my son be grown up, and I shall give you to him to wife.'

7 And he grew up; but Bedsu'el, the wife of Yahudah, did not permit her son Shelah to marry.

8 And Bedsu'el, the wife of Yahudah, died [2205 A.M.] in the fifth year of this week. And in the sixth year Yahudah went up to shear his sheep at Timnah. [2106 A.M.]

9 And they told Tamar: 'Behold your father-in-law goes up to Timnah to shear his sheep.' And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah.

10 And as Yahudah was going along he found her, and thought her to be an harlot, and he said to her: 'Let me come in unto you'; and she said to him, 'Come in,' and he went in.

11 And she said to him: 'Give me my hire'; and he said to her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.'

12 And she said to him 'Give them to me until you do send me my hire', and he said to her: 'I will send unto you a kid of the goats'; and he gave them to her, and she conceived by him.

13, And Yahudah went unto his sheep, and she went to her father's house.

14 And Yahudah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?'

15 And they said to him; 'There is no harlot here with us.' And he returned and informed him, and said to him that he had not found her: 'I asked the people of the place, and they said to me: "There is no harlot here.'

16 And he said: 'Let her keep them lest we become a cause of derision.' And when she had completed three months, it was manifest that she was with child, and they told Yahudah, saying: 'Behold Tamar, your daughter-in-law, is with child by whoredom.'

17 And Yahudah went to the house of her father, and said to her father and her brothers: 'Bring her forth, and let them burn her, for she has wrought uncleanness in Yisrael.'

18 And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 'Discern whose are these, for by him am I with child.'

19 And Yahudah acknowledged, and said: 'Tamar is more righteous than I am. And therefore let them burn her not.'

20 And for that reason she was not given to Shelah,

21 And he did not again approach her, And after that she bare two sons, Perez [2170 A.M.] and Zerah, in the seventh year of this second week.

22 And thereupon the seven years of fruitfulness were accomplished, of which Yoseph spoke to Pharaoh.

23 And Yahudah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and

he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before YAHWEH because of his transgression.

24 And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before YAHWEH our ALMIGHTY; and every one that acts thus, every one who lies with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them, with fire let them burn them.

26 And do you command the children of Yisrael that there be no uncleanness amongst them, for every one who lies with his daughter-in-law or with his mother-in-law has wrought uncleanness; with fire let them burn the man who has lain with her, and likewise the woman, and He will turn away wrath and punishment from Yisrael.

27 And unto Yahudah we said that his two sons had not lain with her, and for this reason his seed was established for a second generation, and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the judgment of Abraham, which he had commanded his sons, Yahudah had sought to burn her with fire.

Chapter 42

In this chapter, we continue to follow the story of Yoseph and his family during the time of famine. Yoseph, who is now a high-ranking official in

Egypt, meets his ten brothers when they come to Egypt to purchase food. Although Yoseph recognizes his brothers, they do not recognize him. Yoseph tests their honesty by accusing them of being spies and detaining Simeon while sending the others back to Canaan with food. He instructs them to return with their younger brother, Benjamin, to prove their innocence.

Yoseph's brothers return to their father, Yaakov, in Canaan and recount their encounter with the Egyptian official, not realizing it is their brother Yoseph. They explain that Simeon is held captive until they return with Benjamin. Yaakov is distressed but initially refuses to send Benjamin, fearing he might lose another son. However, as the famine worsens, Yaakov eventually agrees to send Benjamin to Egypt, and Reuben and Yahudah offer to take responsibility for his safety.

The chapter also mentions that the famine affects the entire region except for Egypt, where Yoseph had stored grain during the years of plenty. When the brothers return to Egypt with Benjamin, Yoseph hatches a plan to test their intentions by secretly placing his silver cup in Benjamin's sack, setting the stage for a dramatic turn of events in the upcoming chapters.

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2215] land, and the rain refused to be given to the earth, for none whatever fell.

2 And the earth grew barren, but in the land of Egypt there was food, for Yoseph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 And the Egyptians came to Yoseph that he might give them food, and he opened the store-houses where was the grain of the first year, and he sold it to the people of the land for gold.

4 And Yacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and arrived among those that went (there).

5 And Yoseph recognized them, but they did not recognise him, and he spoke unto them and questioned them, and he said to them; 'Are you not spies and have you not come to explore the approaches of the land?'

6 And he put them in ward. And after that he set them free again, and detained Simeon alone and sent off his nine brothers.

7 And he filled their sacks with corn, and he put their gold in their sacks, and they did not know.

8 And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother.

9 And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin.

10 And Yacob said: 'Me have you bereaved of my children! Yoseph is not and Simeon also is not, and you will take Benjamin away. On me has your wickedness come.'

11 And he said: 'My son will not go down with you lest perchance he falls sick; for their mother gave birth to two sons, and one has perished, and this one also you will take from me. If perchance he took a fever on the road, you would bring down my old age with sorrow unto death.'

12 For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him.

13 And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Yoseph gathering seed together and putting it in storehouses and preserving it for the years of famine.

14 And the people of Egypt fed themselves thereon during the first year of their famine.

15 But when Yisrael saw that the famine was very sore in the land, and that there was no deliverance, he said to his sons: 'Go again, and procure food for us that we die not.'

16 And they said: 'We shall not go; unless our youngest brother goes with us, we shall not go.'

17 And Yisrael saw that if he did not send him with them, they should all perish by reason of the famine

18 And Reuben said: 'Give him into my hand, and if I do not bring him back to you, slay my two sons instead of his soul.'

19 And he said to him: 'He shall not go with you.' And Yahudah came near and said: 'Send him with me, and if I do not bring him back to you, let me bear the blame before you all the days of my life.'

20 And he sent him with them in the second year of this week on the [2216] first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.

21 And they went and stood before Yoseph, and he saw Benjamin, his brother, and he knew him, and said to them: 'Is this your youngest brother?' And they said to him: 'It is he.' And he said 'YAHWEH be kind to you, my son!'

22 And he sent him into his house and he brought forth Simeon to them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23 And they ate before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24 And they ate and drank and arose and remained with their asses.

25 And Yoseph devised a plan whereby he might learn their thoughts as to whether thoughts of shalom prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

Chapter 43

In this pivotal chapter, the narrative reaches its climax with the revelation of Yoseph's true identity to his brothers. Their journey to Egypt takes a dramatic turn as a silver cup is planted in Benjamin's sack, leading to accusations and anguish among the brothers. However, this ordeal also becomes the moment of truth and reconciliation. Yahudah, displaying profound compassion and selflessness, pleads for Benjamin's release, emphasizing their father Yaakov's deep attachment to him. Yoseph, moved to tears by his brothers' genuine concern and love, can no longer conceal his identity and discloses it to them in a deeply emotional reunion. The chapter culminates with Yoseph's insistence that they bring their families to Egypt to survive the famine, and he sends them back to their father with lavish gifts and provisions, sparking renewed hope and an eagerly anticipated reunion with their long-lost brother.

1 And he did as Yoseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack.

2 And early in the morning they departed, and it came to pass that, when they had gone from there, Yoseph said to the steward of his house: 'Pursue them, run and seize them, saying, "For good you have requited me with evil; you have stolen from me the silver cup out of which my lord drinks." And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgment.'

3 And he ran after them and said to them according to these words.

4 And they said to him: 'YAHWEH forbid that your servants should do this thing, and steal from the house of your lord any utensil, and the money also which we found in our sacks the first time, we your servants brought back from the land of Canaan.

5 How then should we steal any utensil? Behold here are we and our sacks search, and wherever you find the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve your lord.'

6 And he said to them: 'Not so, the man with whom I find, him only shall I take as a servant, and you shall return in shalom unto your house.'

7 And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack.

8 And they rent their garments, and laded their asses, and returned to the city and came to the house of Yoseph, and they all bowed themselves on their faces to the ground before him.

9 And Yoseph said to them: 'You have done evil.' And they said: 'What shall we say and how shall we defend ourselves? Our lord has discovered the transgression of his servants; behold we are the servants of our lord, and our asses also.'

10 And Yoseph said to them: 'I too fear YAHWEH; as for you, go you to your homes and let your brother be my servant, for you have done evil. Know you not that a man delights in his cup as I with this cup?

11 And yet you have stolen it from me.' And Yahudah said: 'O my lord, let your servant, I pray you, speak a word in my lord's ear two brothers did your servant's mother bear to our father: one went away and was lost, and has not been found, and he alone is left of his mother, and your servant our father loves him, and his life also is bound up with the life of this (lad).

12 And it will come to pass, when we go to your servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death.

13 Now rather let me, your servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of your servant our father, and if I do not bring him back, your servant will hear the blame to our father forever.'

14 And Yoseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Yoseph.

15 And he conversed with them in the Hebrew tongue and fell on their neck and wept.

16 But they knew him not and they began to weep. And he said to them: 'Weep not over me, but hasten and bring my father to me; and you see that it is my mouth that speaks and the eyes of my brother Benjamin see.

17 For behold this is the second year of the famine, and there are

18 still five years without harvest or fruit of trees or ploughing. Come down quickly you and your households, so that you perish not through the famine, and do not be grieved for your possessions, for YAHWEH sent me before you to set things in order that many people might live.

19 And tell my father that I am still alive, and you, behold, you see that YAHWEH has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.

20 And tell my father of all my splendor, and all the riches and splendor that YAHWEH has given me.' 21 And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-colored raiment and silver.

21 And to their father he sent raiment and silver and ten asses which carried corn, and he sent them away.

23 And they went up and told their father that Yoseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.

24 And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Yoseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Yoseph lives; I will go down and see him before I die.'

Chapter 44

In this chapter of Jubilees, we witness the pivotal moment when Yisrael, (Jacob), decides to journey into Egypt with his family due to the severe famine in the land of Canaan. Before embarking on this journey, Yisrael offers a sacrifice to YAHWEH, reflecting on his earlier divine vision at Bethel and his concerns about going to Egypt. YAHWEH reassures him in a vision, promising to make a great nation of his descendants in Egypt and assuring him that He will be with him and bring him back to the land. Yisrael, along with his sons and their families, prepares to leave for Egypt.

The chapter also provides a comprehensive list of Yisrael's sons and their descendants who accompany him on this journey. Each son's lineage is detailed, including the sons of Leah, the sons of Rachel, and the sons of Bilhah and Zilpah, the handmaids of Leah and Rachel, respectively. The total number of Yisrael's descendants who enter Egypt is seventy souls, a significant number in the biblical narrative.

Additionally, the chapter mentions the deaths of some of Yisrael's descendants before their arrival in Egypt, as well as the deaths of Er and Onan, sons of Yahudah, in the land of Canaan. These deaths contribute to the total count of seventy souls who enter Egypt.

1 And Yisrael took his journey from Haran from his house on the new month of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to YAHWEH the ALMIGHTY of his father Yitschaq on the seventh of this month.

2 And Jacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt.

3 And while he was thinking of sending word to Yoseph to come to him, and that he would not go down, he remained there seven days, if perchance he could see a vision as to whether he should remain or go down.

4 And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and birds, and also over man.

5 And on the sixteenth YAHWEH appeared to him, and said to him, 'Jacob, Jacob'; and he said, 'Here am I.'

6 And He said to him: 'I am YAHWEH the ALMIGHTY of your fathers, the ALMIGHTY of Abraham and Yitschaq; fear not to go down into Egypt, **for I will there, make of you a great nation I will go down with you, and I will bring you up (again), and in this land shall you be buried, and Yoseph shall put his hands upon your eyes. Fear not; go down into Egypt.'**

7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8 And Yisrael rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

9 And Yisrael sent Yahudah before him to his son Yoseph to examine the Land of Goshen, for Yoseph had told his brothers that they should come and dwell there, that they might be near him.

10 And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle.

11 And these are the names of the sons of Jacob who went into Egypt with Jacob their father Reuben, the First-born of Yisrael;

12 And these are the names of his sons Enoch, and Pallu, and Hezron and Carmi-five.

13 Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephasite woman-seven.

14 Levi and his sons; and these are the names of his sons: Gershon, and Kohas, and Merari-four. Yahudah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah-four.

15 Issachar and his sons; and these are the names of his sons: Tola, and Phua, and Jasub, and Shimron-five.

17 Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel-four.

18 And these are the sons of Yacob and their sons whom Leah bore to Yacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Yacob their father into Egypt, were twentynine, and Yacob their father being with them, they were thirty.

19 And the sons of Zilpah, Leah's handmaid, the wife of Yacob, who bore unto Yacob Gad and Ashur.

20 And there are the names of their sons who went with him into Egypt. The sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, (and Eri, and Areli, and Arodi-eight.

21 And the sons of Asher: Imnah, and Ishvah, (and Ishvi), and Beriah, and Serah, their one sister-six.

22 All the souls were fourteen, and all those of Leah were forty-four.

23 And the sons of Rachel, the wife of Yacob: Yoseph and Benjamin.

24 And there were born to Yoseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim—three.

25 And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard—eleven.

26 And all the souls of Rachel were fourteen.

27 And the sons of Bilhah, the handmaid of Rachel, the wife of Yacob, whom she bore to Yacob, were Dan and Naphtali.

28 And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi, and 'Ijaka, and Salomonsix.

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 Yacob 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 Yoseph, and had no children.

34 And in the land of Canaan two sons of Yahudah died, Er and Onan, and they had no children, and the children of Yisrael buried those who perished, and they were reckoned among the seventy Gentile nations.

Chapter 45

In this chapter, we enter a significant phase in the story of Yisrael (Jacob) and his family as they journey into the land of Egypt. Yisrael's reunion with his long-lost son Yoseph is marked by tears of joy and thanksgiving to the Almighty. Yisrael expresses his profound gratitude for witnessing Yoseph's face once more, echoing the divine vision he experienced at Bethel. The chapter highlights the blessings and the happiness of this reunion as Yoseph provides for his family and secures a place for them in the land of Goshen. As the famine in Egypt continues, Yoseph's wisdom and leadership shine as he manages the crisis, acquiring land and resources for Pharaoh and providing for the people. Yisrael's later years in Egypt, his blessings to his sons, and the transmission of important knowledge to Levi mark a significant chapter in the narrative of the Israelites' sojourn in Egypt.

Israel goes into Egypt

1 And Yisrael went into the country of Egypt, into the land of Goshen, on the new month of the fourth month, in the second year of the third week of the forty-fifth jubilee. [2216]

2 And Yoseph went to meet his father Yacob, to the land of Goshen, and he fell on his father's neck and wept.

3 And Yisrael said to Yoseph: 'Now let me die since I have seen you, and now may YAHWEH ALMIGHTY of Yisrael be blessed the ALMIGHTY of Abraham and the ALMIGHTY of Yitschaq who has not withheld His mercy and His free unmerited pardon from His servant Yacob.

4 It is enough for me that I have seen your face whilst I am yet alive; yes, true is the vision which I saw at Bethel. Blessed be YAHWEH my Sovereign Ruler forever and ever, and blessed be His NAME.'

5 And Yoseph and his brothers ate bread before their father and drank wine, and Yacob rejoiced with exceeding great joy because he saw Yoseph 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 Yoseph 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 roundabout, which he ruled over before Pharaoh. And Yisrael and his sons dwelt in the land of Goshen, the best part of the land of Egypt and Yisrael was one hundred and thirty years old when he came into Egypt.

7 And Yoseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine.

8 And the land of Egypt suffered by reason of the famine, and Yoseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

9 And the years of the famine were accomplished, and Yoseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10 For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed

11 and the Egyptians sowed the land, and it bore much corn that year. And this was the first year of the fourth week of the forty-fifth jubilee. [2222]

12 And Yoseph took of the corn of the harvest, the fifth part for the king and left four parts for them for food and for seed, and Yoseph made it an ordinance for the land of Egypt until this day.

The Death of Israel/Jacob

13 And Yisrael lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth year of the fifth week of the forty-fifth jubilee. [2232]

14 And Yisrael blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what

would come upon them in the last days, and blessed them and gave to Yoseph two portions in the land.

15 And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron.

16 And he gave all his books and the books of his fathers to Levi, his son, so that he might preserve them and renew them for his children until this day.

Chapter 46

In Jubilees Chapter 46, the narrative shifts to the period following the death of Jacob. Here, we witness the flourishing of the children of Israel in the land of Egypt, where they multiply into a great nation characterized by unity and brotherly love. Notably, during the lifetime of Joseph, there is a striking absence of evil and adversity among them. Joseph's influential role in Egypt and his subsequent death are recounted, and he leaves a solemn command to his brethren to carry his bones with them when they eventually depart from Egypt. However, as time passes, a new Egyptian king rises to power, and his policies take a dark turn as he subjects the Israelites to harsh slavery and oppression, fearing their potential to become a formidable force. This chapter lays the foundation for the challenging journey of the children of Israel in Egypt and the events that will ultimately lead to their liberation.

1 And it came to pass that after Yacob died the children of Yisrael multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten weeks of years, [70 years] all the days of the life of Yoseph.

2 And there was no Satan nor any evil all the days of the life of Yoseph which he lived after his father Yacob, for all the Egyptians honored the children of Yisrael all the days of the life of Yoseph.

3 And Yoseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.

4 And he died and all his brethren and all that generation.

5 And he commanded the children of Yisrael before he died that they should carry his bones with them when they went forth from the land of Egypt.

6 And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Ermon.

7 But he was not able to enter, for another, a new king had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt.

Exo 1:8 Now there arose up a new king over Egypt, which knew not Joseph.

8 And Yoseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and all his brethren died after him. [2287]

9 And the king of Egypt went forth to war with the king of Canaan in the forty-seventh jubilee, in the second week in the second year, [2309] and the children of Yisrael brought forth all the bones of the children of Yacob save the bones of Yoseph, and they buried them in the field in the double cave in the mountain.

The Book of Jasher chapter 60: 1-2 & 10-13

1 And when the year came round, being the seventy-second year from the Israelites going down to Egypt, after the death of Joseph, Zepho, the son of Eliphaz, the son of Esau, fled from Egypt, [2288] he and his men, and they went away.

2 And he came to Africa, which is Dinhabah, to Angeas king of Africa, and Angeas received them with great honor, and he made Zepho the captain of his host}

10 And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram your father remained with them.

11 And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.

12 And he devised an evil device against the children of Yisrael of afflicting them.

13 And he said to the people of Egypt: 'Behold the people of the children of Yisrael have increased and multiplied more than we. Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.'

Exodus chapter 1: 9-14.

9. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when they falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigor:
14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor.

Jubilees Chapter 46:14

14 And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt.

The Book of Jasher chapter 61: 1-4

1 And it came to pass at that time Pharaoh king of Egypt commanded all his people to make for him a strong palace in Egypt.

2 And he also **commanded the sons of Jacob to assist the Egyptians in the building**, and the Egyptians made a beautiful and elegant palace for a royal habitation, and he dwelt therein and he renewed his government and he reigned securely.

Zebulun Dies

3 And Zebulun the son of Jacob died in that year, **that is the seventy-second year of the going down of the Israelites to Egypt**, and Zebulun died a hundred and fourteen years old, and was put into a coffin and given into the hands of his children. [2177 to 2291]

Simeon Dies

4 And in the seventy-fifth year died his brother **Simeon**, [Birth 2167] Death 2287] he was a hundred and twenty years old at his death, and he was also put into a coffin and given into the hands of his children.

[Birth 2217 Death 2343]

The Book of Jasher chapter 62: 1-5

Reuben Dies

1 In that year, being the seventy-ninth year of the Israelites going down to Egypt, died **Reuben** the son of Jacob, in the land of Egypt; Reuben was a hundred and twenty-five years old when he died, and they put him into a coffin, and he was given into the hands of his children.

[[Birth 2165](#) Death 2290]

Dan Dies

2 And in the eightieth year died his brother **Dan**; he was a hundred and twenty years at his death, and he was also put into a coffin and given into the hands of his children. [[Birth 2170](#) Dath 2293]

Issachar Dies

3 And in that year died Chusham king of Edom, and after him reigned Hadad the son of Bedad, for thirty-five years; and in the eighty-first year died **Issachar** the son of Jacob, in Egypt, and **Issachar** was a hundred and twenty-two years old at his death, and he was put into a coffin in Egypt, and given into the hands of his children. [[Birth 2175](#) Death 2297]

Asher Dies

4 And in the eighty-second year died **Asher** his brother, he was a hundred and twenty-three years old at his death, and he was placed in a coffin in Egypt, and given into the hands of his children.[[Birth 2176](#) Death 2299]

Gad Dies

5 And in the eighty-third year died **Gad**, he was a hundred and twenty-five years old at his death, and he was put into a coffin in Egypt, and given into the hands of his children.

[[Birth 2174](#) Death 2299]

Chapter 47

The Book of Jubilees delves into the tumultuous times surrounding the birth and early life of Moses, a pivotal figure in biblical history. Born during a period of great affliction for the children of Israel under Pharaoh's oppressive decree to cast all male infants into the river, Moses' mother, Jochebed, devises a plan to protect her son. Placing him in an ark by the riverbank, he's discovered by Pharaoh's daughter, Tharmuth, who raises him as her own. The narrative unfolds with the account of Moses growing up in the royal court, his exposure to the plight of the Hebrews, and the transformative moment when he intervenes in a conflict between two Hebrews, leading to a fateful escape after taking a life. This chapter sets the stage for Moses' extraordinary journey and mission as a liberator of his people.

The Birth of Moses 1. And in the seventh week, in the seventh year, in the forty-seventh jubilee, [2349] your father went forth from the land of Canaan, and you were born in the fourth week, in the sixth year thereof, in the forty-eighth jubilee; [2377] (The middle of the 48th Jubilee) this was the time of tribulation on the children of Yisrael.

The Book of Jasher chapter 63: 1-2

Levi Dies

1. And in the ninety-third year died Levi, the son of Jacob, in Egypt, and Levi was a hundred and thirty-seven years old when he died, and they put him into a coffin and he was given into the hands of his children. [Birth 2172 Death [2309].

2. And it came to pass after the death of Levi, when all Egypt saw that the sons of Jacob the brethren of Joseph were dead, **all the Egyptians began to afflict the children of Jacob**, and to embitter their lives from that day unto the day of their going forth from Egypt, and they took from their hands all the vineyards and fields which Joseph had given unto them, and all the elegant houses in which the people of Israel lived, and all the fat of Egypt, the Egyptians took all from the sons of Jacob in those days.

3. And the hand of all Egypt became more grievous in those days against the children of Israel, and the Egyptians injured the Israelites until the children of Israel were wearied of their lives on account of the Egyptians.

The Book of Jasher Chapter 68: 1-5

1. And it was at that time the spirit of God was upon Miriam the daughter of Amram the sister of Aaron, and she went forth and prophesied about the house, saying, Behold a son will be born unto us from my father and mother this time, and he will save Israel from the hands of Egypt.

2 And when Amram heard the words of his daughter, he went and took his wife back to the house, after he had driven her away at the time when Pharaoh ordered every male child of the house of Jacob to be thrown into the water.

3 So Amram took Jochebed his wife, three years after he had driven her away, and he came to her and she conceived.

4 And at the end of seven months from her conception she brought forth a son, and the whole house was filled with great light as of the light of the sun and moon at the time of their shining.

5 And when the woman saw the child that it was good and pleasing to the sight, she hid it for three months in an inner room.

Jasher 63: 4-6

Pharaoh Dies

4 And it came to pass in those days, **in the hundred and second year of Israel's going down to Egypt, [2216] to [2318] (the 47th Jubilee)** that Pharaoh king of Egypt died, and Melol his son reigned in his stead, and all the mighty men of Egypt and all that generation which knew Joseph and his brethren died in those days.

5 And another generation rose up in their stead, which had not known the sons of Jacob and all the good which they had done to them, and all their might in Egypt.

6 Therefore all Egypt began from that day forth to embitter the lives of the sons of Jacob, and to afflict them with all manner of hard labor, because they

had not known their ancestors who had delivered them in the days of the famine.

Summarizing the Book of Jasher chapter 63 verses 9-35.

Chapter 63 of the Book of Jasher continues the saga of Zepho, the valiant warrior descended from Esau, as he faces formidable adversaries from Africa led by King Angeas and his brother Lucus. Zepho's incredible courage and faith in the God of his ancestors lead him into a fierce battle against overwhelming odds. As the battle unfolds, Zepho's prayers for divine intervention are answered, and the mighty hand of the Lord helps him and the children of Chittim secure a resounding victory over Angeas and his vast army. This chapter is a testament to the power of faith and the providence of God in times of dire need, highlighting the extraordinary exploits of Zepho and his people in the face of imminent danger.

Summarizing the Book of Jasher chapter 64 verses 1-19

In this section of the Book of Jasher, we find Balaam, the renowned sorcerer, who was initially with Angeas in the battle against Zepho. Witnessing Zepho's victory, Balaam decided to join Zepho and the children of Chittim, who welcomed him with great honor, recognizing his wisdom. Zepho, after his triumphant return from battle, ordered a count of his people who had fought alongside him, and to his joy, not a single person was missing.

However, despite his success and divine intervention in battle, Zepho tragically forgot the Lord and continued to follow the ways of the wicked children of Esau and Chittim, serving other gods. Nevertheless, Zepho's reputation as a formidable warrior discouraged the African troops from further plundering Chittim.

After these events, Zepho proposed a plan to the children of Chittim, suggesting they go to Egypt to fight against the descendants of Jacob and Pharaoh. He aimed to avenge the wrongs done to his brethren, the children of Esau, by Joseph and his family. Zepho sent messengers to Hadad, the king of Edom, and all the children of Esau, as well as to various other nations, urging them to join him in this battle. In response, a massive coalition of forces

assembled, including the children of Esau, the children of the east, the children of Ishmael, and Zepho's army of Chittim, forming an imposing alliance. Together, they gathered their vast armies in Hebron, ready to wage war against Egypt, whose people had also prepared for the impending conflict, setting the stage for a colossal confrontation in the valley of Pathros.

"Zepho: The Warrior Descendant of Esau"

The Servant of Yoseph in Egypt Summarization

The story of Zepho can be found in the ancient non-canonical text known as the Book of Jasher. Zepho is described as a descendant of Esau, the twin brother of Jacob in the Bible. Here's a summary of his story as described in the Book of Jasher:

1.Zepho's Birth: Zepho was born to Eliphaz, the son of Esau, and Timna, a Horite woman who had been a concubine of Eliphaz. Zepho's birth is mentioned in the Book of Jasher, and he is described as a valiant and mighty man from his youth.

2.Conflict with Angeas: Zepho became a prominent figure among the descendants of Esau and was eventually appointed as the captain of the host for Angeas, the king of Dinhabah in Africa.

3.Desire for Revenge: Zepho harbored a desire for revenge against the descendants of Jacob (Israel) because of an ancient conflict between the two families. This conflict likely stemmed from the rivalry between Jacob and Esau as well as later interactions between the two groups.

4.War with Chittim: Zepho persuaded Angeas, the king of Dinhabah, to wage war against the people of Chittim (often associated with Cyprus or other Mediterranean regions). Angeas and his army, including Zepho, set out to conquer Chittim.

5. Battle with Chittim: A great battle ensued between the forces of Angeas, led by Zepho, and the people of Chittim. According to the Book of Jasher, Zepho and his army were victorious, and they plundered Chittim.

6. Return to Chittim: After their successful campaign, Zepho and Angeas returned to Chittim, and Zepho was eventually made the king of Chittim by its inhabitants.

7. Reign as King: Zepho ruled over Chittim for a period of fifty years, during which he maintained a strong and prosperous kingdom.

8. Conflict with Egypt: Later in his reign, Zepho contemplated waging war against Egypt, likely in an attempt to avenge some past wrongs perpetrated by the descendants of Jacob (Israel). He gathered a coalition of forces from various regions, including Edom, Ishmael, and Chittim, to confront Egypt.

9. Battle Against Egypt: Zepho and his allies, along with the descendants of Esau and Ishmael, engaged in a battle against Egypt. Initially, it appeared that Zepho's coalition was winning the battle.

10. Divine Intervention: However, as the battle raged on, Balaam, a renowned diviner, attempted to divine the outcome but was unsuccessful. This failure was seen as a sign from the Lord that He was intervening in the battle.

11. Israelite Intervention: The children of Israel, who had been residing in Goshen, were asked to join the battle by the Egyptians, who were facing defeat. The Israelites agreed to help.

12. Victory of the Israelites: With the assistance of the God of Israel, 150 Israelites defeated Zepho's coalition. Thousands of the enemy's troops were killed, and the Israelites suffered no casualties.

13. Egyptian Fear of Israel: After the battle, the Egyptians greatly feared the children of Israel due to their strength and victory.

Zepho's story in the Book of Jasher primarily focuses on his role as a warrior and leader among the descendants of Esau and his conflicts with other nations, particularly Egypt and Chittim. It's important to note that the Book of Jasher is not part of the canonical Bible, and its historical accuracy and authenticity are subjects of debate among scholars and theologians.

Chapter 47:2

2 And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river.

Note:

The king of Egypt, commands the casting of all male Israelite infants into the river, can indeed be seen as indicative of Pharaoh's fear of the Israelites and their growing numbers. This command reflects a broader context of Pharaoh's concerns about the Israelites within Egypt.

- 1. Population Growth:** The Israelites had become a numerous people during their time in Egypt, which was a source of concern for Pharaoh. Their population growth was likely seen as a potential threat to the stability and dominance of Egypt.
- 2. Prevailing Over the Kings:** The Book of Jasher, as previously discussed, records an event where the children of Israel, despite being vastly outnumbered, prevailed in battle against formidable kings and their armies. This demonstrated their military strength and might have further alarmed Pharaoh.
- 3. Divine Blessing:** The Israelites were believed to be under the protection of their God, who had promised to make them into a great nation. Pharaoh might have perceived this divine favor as a force that could work against him and his kingdom.
- 4. Future Rebellion:** Pharaoh's command to cast male Israelite infants into the river can be seen as an attempt to prevent the Israelites from becoming too numerous and potentially rebelling against the Egyptian rulership. This fear of a rebellion, fueled by a large population, likely influenced his harsh measures. Witnessing 150 Israelites destroying an army that three hundred thousand Egyptians could not defeat, might

have had something to do with this evil plot to diminish the numbers of Israelites in Egypt.

5. Enslavement: Prior to the command to kill the male infants, the Israelites had already been subjected to harsh slavery and forced labor. This was another strategy employed by Pharaoh to control their population and limit their influence.

In summary, Pharaoh's command to cast male Israelite infants into the river was a manifestation of his fear of the Israelites' population growth, military prowess, and the potential threat they posed to Egypt's dominance. It was a desperate attempt to curb their numbers and ensure the continuation of Egyptian rule.

Chapter 47:2

3 And they cast them in for seven months until the day that you were born. (Yahweh speaking to Moses/Moshe).

Jasher 68:6-11

6 In those days the Egyptians conspired to destroy all the Hebrews there.

7 And the Egyptian women went to Goshen where the children of Israel were, and they carried their young ones upon their shoulders, their babes who could not yet speak.

8 And in those days, when the women of the children of Israel brought forth, each woman had hidden her son from before the Egyptians, that the Egyptians might not know of their bringing forth, and might not destroy them from the land.

9 And the Egyptian women came to Goshen and their children who could not speak were upon their shoulders, and when an Egyptian woman came into the house of a Hebrew woman her babe began to cry.

10 And when it cried the child that was in the inner room answered it, so the Egyptian women went and told it at the house of Pharaoh.

11 And Pharaoh sent his officers to take the children and slay them; thus did the Egyptians to the Hebrew women all the days.

12 And it was at that time, about three months from Jochebed's concealment of her son, that the thing was known in Pharaoh's house.

13 And the woman hastened to take away her son before the officers came, and she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.

14 And his sister Miriam stood afar off to know what would be done to him, and what would become of her words

Chapter 47:4-12

4 And your mother hid you for three months, and they told regarding her. And she made an ark for you, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed you in it seven days, and your mother came by night and suckled you, and by day Miriam, your sister, guarded you from the birds.

5 And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard your voice crying, and she told her maidens to bring you forth, and they brought you unto her.

6 And she took you out of the ark, and she had compassion on you.

7 And your sister said to her: 'Shall I go and call unto you one of the Hebrew women to nurse and suckle this babe for you?'

8 And she said (unto her): 'Go.' And she went and called your mother Jochebed, and she gave her wages, and she nursed you.

9 And afterwards, when you were grown up, they brought you unto the daughter of Pharaoh, and you didst become her son, and Amram your father taught you writing, and after you had completed three weeks they brought you into the royal court. (Three weeks of years = 21 years.) [2377-2398] age 21

10 And you were three weeks of years at court until the time (Three weeks of years = 21 years.) [2398-2420] age 43 when you didst go forth from the royal court and did see an Egyptian smiting your friend who was of the children of Yisrael, and you did slay him and hide him in the sand.

11 And on the second day thou didst find two of the children of Israel striving together, and thou didst say to him who was doing the wrong : " Why dost thou smite thy brother.

12 And he was angry and indignant, and said: 'Who made you a prince and a judge over us? Think you to kill me as you killed the Egyptian yesterday?' And you did fear and flee on account of these words.

Chapter 48

In Jubilees Chapter 48, we delve into the return of Moses from Midian to Egypt. This chapter recounts the pivotal moments in the life of Moses, as he heeds the call of Yahweh and undertakes the mission to free the Israelites from their bondage in Egypt. It highlights the challenges and opposition he faced, including the treacherous intentions of the prince Mastema, who sought to thwart his efforts. Moses, empowered by divine intervention and guided by his unwavering faith, confronts Pharaoh with divine signs and plagues, leading to the liberation of the Israelites from Egyptian slavery. This chapter vividly illustrates the trials and triumphs of Moses as he emerges as the chosen leader of his people, destined to fulfill Yahweh's covenant with Abraham and bring about their liberation.

Year of the Exous

1 And in the sixth year of the third week of the forty-ninth jubilee you did depart and dwell in the land of Midian ([2420] age 43) , five weeks and one year.(36 years) [2456] Moses age 79)And you did return into Egypt in the second week in the second year in the fiftieth jubilee. [2459] (age 82)

2 And you yourself know what He spoke to you on Mount Sinai, and what prince Mastema desired to do with you when you were returning into Egypt.

3 Did he not with all his power seek to slay you and deliver the Egyptians out of your hand when he saw that you were sent to execute judgment and vengeance on the Egyptians?

4 And I delivered you out of his hand, and you didst perform the signs and wonders which you were sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.

5 And YAHWEH executed a great vengeance on them for Yisrael's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hailstones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and (by the death) of the first-born of men and animals, and on all their idols YAHWEH took vengeance and burned them with fire.

6 And everything was sent through your hand, that you should declare (these things) before they were done, and you did speak with the king of Egypt before all his servants and before his people.

7 And everything took place according to your words; ten great and terrible judgments came on the land of Egypt that you might execute vengeance on it for Yisrael.

8 And YAHWEH did everything for Yisrael's sake, and according to His covenant, which he had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

9 And the prince Mastema stood up against you, and sought to cast you into the hands of Pharaoh, and he helped the Egyptian sorcerers,

10 And they stood up and wrought before you the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

11 And YAHWEH smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that they could not perform a single sign.

12 And notwithstanding all (these) signs and wonders the prince Mastema was not put to shame because he took courage and cried to the Egyptians to pursue after you with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.

13 And I stood between the Egyptians and Yisrael, and we delivered Yisrael out of his hand, and out of the hand of his people, and YAHWEH brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Yisrael, YAHWEH our Sovereign Ruler cast them into the midst of the sea, into the depths of the abyss beneath the children of Yisrael, even as the people of Egypt had cast their children into the river He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of your people which they had thrown into the river.

15 And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastema was bound and imprisoned behind the children of Yisrael that he might not accuse them.

16 And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Yisrael.

17 And he hardened their hearts and made them stubborn, and the device was devised by YAHWEH our Sovereign Ruler that He might smite the Egyptians and cast them into the sea.

18 And on the fourteenth we bound him that he might not accuse the children of Yisrael on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve.

19 And we did not lead forth the children of Yisrael from Egypt empty handed.

JUBILEES 49

JUBILEES 49 is a chapter that emphasizes the importance of observing the commandment of the Passover. It recalls the events of the first Passover in Egypt when the children of Israel were delivered from bondage. The chapter provides detailed instructions on how to celebrate the Passover, emphasizing the need to do so at its appointed time and in the presence of YAHWEH. The text underscores that this observance is an eternal ordinance and should be kept faithfully from generation to generation. Additionally, it highlights the significance of unleavened bread and the offering of oblations during the festival. Mosheh is instructed to ensure that the children of Israel remember and faithfully observe these ordinances each year, emphasizing the historical and spiritual importance of this festival in their lives.

1 Remember the commandment which YAHWEH commanded you concerning the Passover, that you should celebrate it in its season on the fourteenth of the first month, that you should kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.

2 For on this night -the beginning of the festival and the beginning of the joy you were eating the Passover in Egypt, when all the powers of Mastema had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle.

3 And this is the sign which YAHWEH gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into that house they should not enter to slay, but should pass by it, that all those should be

saved that were in the house because the sign of the blood was on its lintels.

4 And the powers of YAHWEH did everything according as YAHWEH commanded them, and they passed by all the children of Yisrael, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog.

5 And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.

6 And all Yisrael was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to YAHWEH ALMIGHTY of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage.

7 And remember you this day all the days of your life, and observe it from year to year all the days of your life, once a year, on its day, according to all the Torah thereof, and do not adjourn it from day to day, or from month to month.

8 For it is an eternal ordinance, and engraved on the heavenly tablets regarding all the children of Yisrael that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained forever.

9 And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before YAHWEH, and to eat and to drink before YAHWEH on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of YAHWEH in its appointed season, he shall take the guilt upon himself.

10 Let the children of Yisrael come and observe the Passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from

the third part of the day to the third part of the night, for two portions of the day
are given to the light, and a third part to the evening.

11 This is that which YAHWEH commanded you that you should observe it between the evenings.

12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh
from the third part of the night and onwards, let them burn it with fire.

13 And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its
feet they shall roast with fire, and not break any bone thereof; for of the children
of Yisrael no bone shall be crushed.

14 For this reason YAHWEH commanded the children of Yisrael to observe the Passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed.

15 And do you command the children of Yisrael to observe the Passover throughout their days, every year, once a year on the day of its fixed time, and it
shall come for a memorial well pleasing before YAHWEH, and no plague shall come upon them to slay or to smite in that year in which they celebrate the Passover in its season in every respect according to His command.

16 And they shall not eat it outside the sanctuary of YAHWEH, but before the sanctuary of YAHWEH, and all the people of the congregation of Yisrael shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the sanctuary of your ALMIGHTY before YAHWEH from twenty years old and upward; for thus is it

written and ordained that they should eat it in the sanctuary of YAHWEH.

18 And when the children of Yisrael come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of YAHWEH in the midst of the land in one of their tribes until the sanctuary of YAHWEH has been built in the land, let them come and celebrate the Passover in the midst of the tabernacle of YAHWEH, and let them slay it before YAHWEH from year to year.

19 And in the days when the house has been built in the NAME of YAHWEH in the land of their inheritance, they shall go there and slay the Passover in the evening, at sunset, at the third part of the day.

20 And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with

fire in the court of the house which has been sanctified in the NAME of YAH

21 And they may not celebrate the Passover in their cities, nor in any place save before the tabernacle of YAHWEH, or before His house where His NAME has dwelt; and they shall not go astray from YAHWEH.

22 And do you, Mosheh, command the children of Yisrael to observe the ordinances of the Passover, as it was commanded to you; declare you unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, and that they should observe its festival, and that they bring an oblation every day during those seven days of joy before YAHWEH on the altar of YAHWEH your ALMIGHTY.

23 For you celebrated this festival with haste when you went forth from Egypt till you entered into the wilderness of Shur; for on the shore of the sea you completed it.

Chapter 50

Jubilees 50 provides insights into the observance of Shabbats and the significance of these sacred days in the context of wondering in the wilderness and the future life in the land of Canaan. It begins by revealing the locations and contexts of the various Shabbats, emphasizing their importance as days of rest and devotion to YAHWEH. The chapter also touches upon the notion of jubilee years and their connection to the ultimate purification and redemption of Israel. It lays down specific rules and prohibitions for the observance of Shabbats, stressing their sanctity and the consequences of desecration. Furthermore, it underlines the honor bestowed upon Israel by YAHWEH through these appointed festivals and sacrifices, highlighting their role in maintaining the kodesh, or, separated kingdom of Yisrael. The chapter closes by affirming the importance of adhering to these commandments, as they are an integral part of the divine laws governing the seasons and days.

1 And after this Torah I made known to you the days of the Shabbats in the desert of Sin, which is between Elim and Sinai.

2 And I told you of the Shabbats of the land on Mount Sinai, and I told you of the jubilee years in the Shabbats of years: but the year thereof have I not told you till you enter the land which you are to possess.

3 And the land also shall keep its Shabbats while they dwell upon it, and they shall know the jubilee year.

4 Wherefore I have ordained for you the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2459] and one week and two years: and there are yet forty years to come for learning the commandments of YAHWEH, until they pass over into the land of Canaan, crossing the Jordan to the west.

5 And the jubilees shall pass by, until Yisrael is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells

with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time forevermore.

6 And behold the commandment regarding the Shabbats -I have written them down for you- and all the judgments of its laws.

7 Six days shall you labor, but on the seventh day is the Shabbat of YAHWEH your Sovereign Ruler. In it you shall do no manner of work, you and your sons, and your men-servants and your maid-servants, and all your cattle and the sojourner also who is with you.

8 And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.

9 You shall do no work whatever on the Shabbat day save what you have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Shabbat from all work on that day, and to bless YAHWEH your Sovereign Ruler, who has given you a day of festival and a kodesh day: and a day of the kodesh kingdom for all Yisrael is this day among their days forever.

10 For great is the honor which YAHWEH has given to Yisrael that they should eat and drink and be satisfied on this festival day, and rest thereon from all labor which belongs to the labor of the children of men save burning frankincense and bringing oblations and sacrifices before YAHWEH for days and for Shabbats.

11 This work alone shall be done on the Shabbat-days in the sanctuary of YAHWEH your Sovereign Ruler; that they may atone for Yisrael with sacrifice continually from day to day for a memorial well-pleasing before YAHWEH, and that He may receive them always from day to day according as you have been commanded.

12 And every man who does any work thereon, or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Shabbats:

13 The man who does any of these things on the Shabbat shall die, so that the children of Yisrael shall observe the Shabbats according to the commandments regarding the Shabbats of the land, as it is written in the tablets, which He gave into my hands that I should write out for you the laws of the seasons, and the seasons according to the division of their days. Herewith is completed the account of the division of the days.

Moses was born in the 48th Jubilee in the year [2377], and according to all biblical sources, Moses lived to be 120 years old. Making his Death year [2497]. The next two years leading up to the 49 year in the 50th Jubilee. Joshua takes the place of Moses, and leads Yisrael into the promised land 40 years after the Exodus that took place in 2459. Adding 40 years to this Jubilee year brings us to the Jubilee year 2499.

Historically the centuries that are most commonly believed to identify the time of the Exodus is 1536 BC, 1446 BC, 1453 BC, 1453 BC, 1419 BC, 1225 BC, and the guessing game continues. Let me direct your attention to some scripture.

Dan_7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, **and think to change times and laws:** and they shall be given into his hand until **a time and times and the dividing of time.**

Why would anybody seek to change the times and laws? Well if you are a slave owner, perhaps The Book of Leviticus chapter 25, verses 8-22 had something to do with it.

Leviticus 25 The Year of Jubilee

Lev 25:8-22 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

:9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubile ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbor, or buyest out of thy neighbor's hand, ye shall not oppress one another:

15 According to the number of years after the jubile thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

Obeing the Jubilee law would have compelled all who believe in the Most High God of Israel to release their slaves every 50 years. However, if the times were altered, and the knowledge of Jubilee years was obscured or erased from history, there would be no obligation to observe the Jubilee law. The first fifty Jubilees span 2500 years. The Exodus Jubilee cycle occurred in the year 2459, specifically In the 2nd year, in the 2nd week of the 50th Jubilee cycle. Moses received the history of these Jubilees from a heavenly sources on Mount Sinai, as directed by the God of Israel.

This revelation ensured the continuity of the Jubilee cycles, as Moses understood that 40 years remained in the 50th Jubilee. Adding these 40 years to 2459 brings us to the year 2499, the final year of the 50th Jubilee cycle. The following year is the Jubilee year 2500, which is the 50th Jubilee Celebratory year. It was during this Jubilee year that Israel entered the land of Canaan. Subsequently, the record of upcoming Jubilees was erased from history. This erasure meant that those who crucified the Messiah had no reason to observe the Jubilee cycles. Consequently, Christian Bibles lack references to the Jubilee cycles recorded within the Torah. The law was critical for understanding the time keeping system of the God of Israel. In Leviticus chapter 26, the God of Israel promised to punish Israel sevenfold for violating the laws of Sabbaths and of the Jubilees.

I believe the the 3rd method has successfully reconstructed the Jubilee Timeline. My next Book will cover the Jubilees from the 50th to the 140th, which we are living in today. The B.A.N.G. is recreating "The Jubilee Timeline" (from the 50th to the 140th Jubilee). This effort involves continuing the Jubilee cycle beyond the 51st Jubilee, and measuring the time intervals between known Biblical and genealogical events, and the periods of Israel's captivities. I will also examine Biblical prophecy, particularly from the Book of Daniel, to correct the timeline from a zero-year reference point. Don't miss this enlightening timeline. Stay with the B.A.N.G., use your scriptural knowledge, scrutinize

my findings, and question the chronology of this eye-opening timeline. You will be shocked, amazed, and surprised when you recognizing the precision with which the God of Israel fulfills His word. You will conclude with satisfaction, curiosity, and a zeal for the word of our Creator.

The calculation method utilized to identify Jubilee years in this book is rooted in the Third Methodology, an advanced approach derived from the Smith Jubilee Formula

(SJF). The Black Ancestry Network Group (B.A.N.G.) posits that this third method surpasses all contemporary methods in terms of accuracy for calculating Jubilee cycles. One of the key principles of the Third Methodology is that within the Jubilee cycles, no Jubilee year is divisible by 50. Conversely, every Jubilee Celebratory year is precisely divisible by 50. This distinction ensures that the calculation aligns with the intricate structure of the Jubilee system as described in sacred texts.

The Smith Jubilee Formula integrates inclusive numbering principles, harmonizing with the Biblical mandates found in the Book of Jubilees. It accounts for the nuanced details of the Jubilee cycles, including the number of Jubilees, their weeks, and individual years. This approach addresses both textual and practical considerations, offering a robust framework that adheres to the historical and theological contexts of the Biblical chronology.

The Third Methodology also incorporates a deep understanding of agricultural cycles and the significance of fallow years, ensuring that the divine commandments align with real-world practices. By synthesizing the strengths of both the 49-year and 50-year cycles, the Smith Jubilee Formula provides a balanced solution that maintains the integrity of the Jubilee observance while avoiding consecutive fallow years. In essence, the Third Methodology not only calculates chronological milestones with precision but also respects the intricate tapestry of Biblical wisdom and historical practices. This makes it a superior tool for scholars and enthusiasts seeking to understand the divine orchestration of time as revealed in the Book of Jubilees.



The Black Ancestry Network Group

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