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Introduction to the Verse-by-Verse Commentary of the Book of Jubilees

The **Book of Jubilees**, sometimes called *The Little Genesis*, is one of the most significant writings of ancient Jewish tradition. It retells the story of Genesis and the early chapters of Exodus, but it does so with a unique perspective: history is divided into fixed units of time called *jubilees* (periods of fortynine years). Through this sacred calendar, the book presents the world's story as carefully structured by God, showing that history itself is ordered according to His will.

Unlike Genesis and Exodus, which focus primarily on the unfolding narrative, Jubilees adds interpretation, explanation, and detail. It expands on familiar events, provides background not found elsewhere, and emphasizes God's covenant, law, and holy times. In this way, it bridges the gap between biblical narrative and Jewish tradition, offering insight into how ancient believers understood God's dealings with humanity.

The heart of Jubilees is **covenant faithfulness**. The book emphasizes obedience to God's commands—especially the Sabbath, the appointed festivals, and the covenant sign of circumcision. It warns of idolatry, compromise with the nations, and rebellion against God's law. At the same time, it shines with hope: God will not abandon His people, even when they fall into sin and exile. He promises restoration, forgiveness, and His eternal dwelling with them.

This verse-by-verse commentary is designed to guide readers carefully through Jubilees, uncovering its meaning and applying its lessons. Each verse is followed by a clear explanation, drawing out key

themes, historical background, and theological significance. Cross-references are noted where Jubilees echoes or expands upon the canonical Scriptures.

By reading Jubilees in this way, you will see:

- 1. **God's Sovereign Order of Time** History is not random but directed by the hand of the Creator.
- 2. **The Centrality of God's Law** The Sabbath, feasts, and covenant commands are signs of belonging to God.
- 3. **The Reality of Human Rebellion** Sin leads to judgment, exile, and sorrow.
- 4. **The Promise of Restoration** Repentance leads to forgiveness, cleansing, and renewed relationship with God.
- 5. **The Hope of Eternity** Jubilees closes with the vision of a renewed creation, the glory of God's sanctuary, and His eternal presence with His people.

For Christians today, the Book of Jubilees serves as a window into the faith of Israel during the centuries before Christ, and it provides rich context for understanding the New Testament. The themes of covenant, obedience, rebellion, restoration, and eternal hope resonate with the message of the Gospel and point us to Jesus Christ—the fulfillment of God's promises.

As you begin this commentary, approach the text with humility and expectation. Listen to its warnings. Rejoice in its promises. Above all, see in it the faithfulness of God, who orders time, redeems His people, and will one day renew all creation.

Preface

by Dr. Paul Crawford

The **Book of Jubilees** has long fascinated me. It is a book that breathes both history and prophecy, both warning and hope. Though not part of the traditional canon of most churches, it has preserved truths, insights, and traditions that help us better understand the Scriptures we know so well. It is a voice from Israel's past that reminds us of the seriousness of God's covenant, the danger of drifting into idolatry, and the promise of God's everlasting mercy.

When I first began working through this book, I was struck by its deep concern for **faithfulness across generations**. The Lord commanded Moses to write so that Israel's children would never forget His word. Even when they failed, His covenant love would not fail. That message is as vital today as it was thousands of years ago. In a world full of distractions, false gods, and confusion, we too need to be reminded to set our hearts on every word God has spoken.

This commentary has been written in the style of the **Crawford Standard Bible**, to make the text clear and accessible in plain American English while preserving its reverence and richness. Each verse is followed by a careful commentary that draws out its meaning, places it in biblical context, and

highlights lessons for today. My prayer is that readers will not only gain knowledge but also be stirred to greater faithfulness, obedience, and hope.

Above all, may this work point you to the God of Abraham, Isaac, and Jacob—the One who is faithful in judgment, rich in mercy, and sure in His promises. May you hear His voice in these pages, and may His Spirit write His truth upon your heart.

Jubilees 1 - Crawford Standard Bible

The Covenant on Mount Sinai

God's Command to Moses

1 In the first year after Israel came out of Egypt, in the third month, on the sixteenth day, God said to Moses, "Come up to Me on the mountain. I will give you two stone tablets with the law and the commandments I have written, so you can teach the people."

Commentary: This verse sets the stage for the entire book by anchoring it in the Sinai event. God calls Moses to receive the law, not merely as a personal revelation but as instruction for the whole nation. The law is both written and divine in origin, showing that God's covenant is not based on human tradition but on His eternal word.

2 Moses went up the mountain of God. The glory of the Lord rested on Mount Sinai, and a cloud covered it for six days.

Commentary: God's glory manifests in the cloud, reminding us of His holiness and unapproachable majesty. The six days of waiting signify preparation, patience, and reverence before entering God's presence. Moses' ascent models obedience and faith.

3 On the seventh day God called to Moses from inside the cloud. The glory of the Lord looked like a blazing fire on the top of the mountain.

Commentary: The seventh day symbolizes completion and divine perfection. The imagery of blazing fire conveys God's holiness and purity, which both attracts and terrifies. God calls from within the cloud, showing that His presence is veiled yet real.

4 Moses stayed there forty days and forty nights. During that time, God taught him about the past and the future, the divisions of time, and the law and the testimony.

Commentary: The forty days mirror other biblical periods of testing and preparation. Moses not only received laws but also revelation about time, history, and prophecy. God reveals Himself as the Lord over creation, history, and covenant.

God's Warning of Israel's Rebellion

5 God said, "Set your heart on every word I tell you today. Write them in a book so future generations will see that I did not abandon them, even when they sinned and broke the covenant I am making with you today on Mount Sinai.

Commentary: God's words are meant to endure beyond Moses' generation. Writing them ensures permanence. Even Israel's future rebellion cannot nullify God's faithfulness—His covenant stands as both warning and assurance.

6 When all these things happen to them, they will know that I am more righteous than they are in their judgments and actions. They will know I have always been with them.

Commentary: God affirms His justice and presence. Israel's sins will bring consequences, but the contrast highlights God's righteousness. His presence is constant, even in judgment, underscoring both justice and mercy.

7 Write everything I say, for I know their rebellion and stubbornness before I bring them into the land I promised Abraham, Isaac, and Jacob—a land flowing with milk and honey.

Commentary: God's foreknowledge of Israel's rebellion emphasizes His sovereignty. Yet His promise to the patriarchs guarantees blessing. The land is a gift of grace, not earned by Israel's faithfulness.

8 They will eat and be satisfied, then turn to foreign gods who cannot save them. This will stand as a witness against them.

Commentary: Prosperity often leads to complacency. Israel's ingratitude will testify against them. Idolatry exposes the futility of trusting in false gods rather than the true God who provides.

9 They will forget My commands and follow the ways of the nations—their shameful practices and their idols. These will become a trap, causing trouble and grief.

Commentary: Forgetfulness leads to compromise. By imitating surrounding nations, Israel will exchange holiness for sin. Idolatry is not neutral—it ensnares, destroys, and brings grief.

10 Many will perish. Others will be taken captive and fall into the hands of their enemies, because they abandoned My commandments, My Sabbaths, My covenant festivals, My sanctuary, and My dwelling place where I put My name.

Commentary: This verse foretells Israel's exile. Their abandonment of God's covenantal markers—Sabbaths, festivals, sanctuary—shows a rejection of God Himself. The loss of blessing leads to destruction and captivity.

11 They will build high places and groves, carve idols, and worship them. They will even sacrifice their children to demons and follow the error of their own hearts.

Commentary: This tragic prophecy reflects Israel's later history. Idolatry leads to child sacrifice and demonic worship. Following one's own heart apart from God results in unspeakable sin.

12 I will send them prophets to warn them, but they will not listen. They will kill the prophets and persecute those who seek My law. They will twist and change everything to do evil in My sight. *Commentary:* God's mercy is seen in sending prophets, yet Israel's rejection exposes hardened hearts. Persecution of the righteous becomes evidence of rebellion. Twisting God's truth into evil brings judgment.

13 I will hide My face from them and hand them over to foreign nations to be enslaved, plundered, and scattered across the earth.

Commentary: God's hiding His face means withdrawing His protection. Exile becomes the ultimate covenant curse. Yet even in scattering, His sovereign hand remains.

14 They will forget My law, My commands, and My judgments. They will wander from My appointed times—new moons, Sabbaths, festivals, jubilees, and ordinances.

Commentary: Forgetting God's times and laws is forgetting God Himself. This loss of memory erodes identity and separates them from their covenantal calling.

God's Promise of Restoration

15 "But afterward, they will turn back to Me with all their heart, soul, and strength while living among the nations. I will gather them from every land. They will seek Me, and they will find Me when they search with all their heart and soul.

Commentary: Even after rebellion, God promises restoration. Repentance with the whole heart leads to God's mercy. This reflects Deuteronomy's theme that exile is not the end—return is always possible.

16 I will give them peace and righteousness, and I will plant them in the land with all My heart and soul. They will be a blessing and not a curse, the head and not the tail.

Commentary: God not only restores but blesses. His commitment is wholehearted—"with all My heart and soul." True prosperity comes from righteousness and covenant blessing.

17 I will build My sanctuary among them and dwell with them. I will be their God, and they will be My people in truth and righteousness.

Commentary: God's greatest gift is His presence. The sanctuary symbolizes His dwelling with His people. Covenant relationship is restored when truth and righteousness reign.

18 I will never forsake them or fail them, for I am the Lord their God." *Commentary:* God's eternal faithfulness shines here. Unlike human unfaithfulness, His covenant love ensures He will never forsake His people.

Moses' Prayer

19 Moses fell on his face and prayed, "O Lord my God, do not abandon Your people and inheritance. Do not let them be led astray or fall into the power of the nations, where they might sin against You. *Commentary:* Moses intercedes on behalf of Israel, showing the heart of a shepherd. His plea is grounded in God's covenant ownership of Israel as His inheritance.

20 Show mercy, Lord, and give them an upright spirit. Do not let the spirit of Beliar rule over them to accuse and destroy them. They are Your people, whom You delivered from Egypt by Your great power. Create in them a clean heart and a holy spirit, and keep them from being trapped in their sins forever." *Commentary:* Moses prays for God's mercy and deliverance from evil powers. He asks for inner transformation—a clean heart and holy spirit—anticipating the New Covenant promise of inner renewal.

God's Answer

21 The Lord said to Moses, "I know their rebellion, their thoughts, and their stubbornness. They will not obey until they admit their sins and the sins of their fathers.

Commentary: God acknowledges Israel's stubbornness. Confession becomes the gateway to restoration. Recognition of generational sin is part of true repentance.

22 After that, they will return to Me with all their heart and soul. I will circumcise their hearts and the hearts of their descendants. I will give them a holy spirit and cleanse them so they will never turn away from Me again.

Commentary: Here God promises inward renewal. Circumcision of the heart points to spiritual transformation, fulfilled ultimately in the New Covenant. God's Spirit cleanses and empowers faithfulness.

23 Their souls will cling to Me and My commands. I will be their Father, and they will be My children. *Commentary:* Restoration means intimacy with God. The covenant relationship is expressed in family terms—God as Father, His people as children.

24 They will all be called children of the living God. Every angel and spirit will know that they are Mine, that I am their Father in righteousness, and that I love them.

Commentary: God's people are publicly acknowledged as His children. This divine adoption testifies to His love and righteousness before all creation.

25 Write down everything I am telling you today—the first and the last—which will happen throughout all the generations, in the law, the testimony, the weeks, and the jubilees, until I come and dwell with them forever."

Commentary: The command to write emphasizes preservation of God's revelation. His plan covers past, present, and future. The ultimate promise is His eternal dwelling with His people.

The Angel's Record

26 God said to the angel of His presence, "Write for Moses the history from the beginning of creation until My sanctuary is built among them forever. Then I will appear to all, and they will know I am the God of Israel, the Father of Jacob's children, and King on Mount Zion forever. Zion and Jerusalem will be holy."

Commentary: The angel of God's presence is commissioned to record history. God's sovereignty extends from creation to Zion. Jerusalem is destined to be holy, where God's kingship is revealed forever.

27 The angel who went before Israel took the tablets of time—years, weeks, and jubilees—from the creation until the day when God's sanctuary will be established in Jerusalem.

Commentary: Time itself is under God's order. The "tablets of time" reveal that history is divinely structured, not random. All ages move toward the sanctuary's fulfillment.

28 At that time, the heavens and earth will be renewed, the lights of heaven will shine for healing, peace, and blessing, and all God's chosen people will live under His glory forever.

Commentary: This closing vision points to eschatological hope. Creation will be renewed, God's glory will bring healing, and His chosen people will dwell in everlasting peace.

Key Lessons from Jubilees 1

- 1. **God Gives His Word for All Generations** His law and testimony were written so future generations would know He never abandons His people (vv.5–7).
- 2. **Sin Leads to Captivity** Turning to idols and forgetting God's commands brings destruction and scattering (vv.8–14).
- 3. **Repentance Brings Restoration** When God's people return with all their heart, He gathers them back, cleanses them, and gives them peace (vv.15–23).
- 4. **God Calls Us His Children** Through obedience and cleansing, He becomes our Father, and we become His beloved children (vv.23–24).
- 5. **Eternal Hope** God promises a renewed creation, a holy sanctuary, and His presence with His people forever (vv.26–28).

Jubilees 2 – Crawford Standard Bible

The Creation and the Sabbath

1 The angel of the presence spoke to Moses: "Write the history of creation, how in six days the Lord made all His works, and He rested on the seventh day, setting it apart forever."

Commentary: Creation is not myth but sacred history, divinely revealed by the angel of God's presence. The six days establish God's order, and the seventh day is set apart as eternal. From the beginning, the Sabbath is central to God's design, marking completion and holiness.

2 On the first day He made the heavens, the earth, the waters, and all the spirits—the angels of presence, holiness, fire, wind, clouds, darkness, snow, hail, frost, thunder, lightning, heat, cold, seasons, and all His creation.

Commentary: The first day encompasses both the physical and spiritual realms. God creates not only visible matter but also the invisible angelic hosts. The listing of natural forces reminds us that all things, even powerful elements like fire and lightning, are under God's authority.

3 We saw His works and praised Him, for He made seven great things on the first day. *Commentary:* The angelic testimony highlights that creation is a reason for worship. The number seven symbolizes completeness, reminding us that God's first acts set the rhythm of divine perfection.

4 On the second day He made the firmament in the midst of the waters, dividing those above from those below. This was the only work of the second day.

Commentary: The second day is marked by separation. God brings order by dividing waters,

demonstrating His sovereignty over chaos. The simplicity of this day points to God's careful, deliberate structuring of creation.

5 On the third day He commanded the waters to gather together so that dry land would appear. *Commentary:* God speaks and creation obeys. His word is powerful enough to restrain the waters and reveal the land. This day prepares the earth to sustain life.

6 The waters obeyed, and dry land came forth.

Commentary: Creation responds in obedience to the Creator's voice. The imagery underscores God's mastery over the elements—nothing resists His command.

7 On that day He created the seas, rivers, lakes, springs, dew, every seed, plant, fruit tree, and the Garden of Eden.

Commentary: The third day brings abundance. Not only is the land revealed, but it is made fertile with vegetation and rivers. The Garden of Eden stands as a symbol of God's provision and delight in His creation.

8 These four works He made on the third day.

Commentary: The emphasis on enumeration reveals order and precision in God's creation. Each act is purposeful and complete.

9 On the fourth day He made the sun, moon, and stars, placing them in the heavens to shine on the earth, to rule the day and the night, and to divide light from darkness.

Commentary: The heavenly lights are given not for worship but for function. They rule over day and night, marking order in time and sustaining life on earth. God alone is the Creator; the sun and moon are His servants.

10 He appointed the sun as a sign for days, Sabbaths, months, feasts, years, jubilees, and seasons. *Commentary:* Time itself is tied to creation. The sun governs God's calendar, linking heavenly order to human worship. Sabbaths and feasts are not human inventions but divinely instituted in creation.

11 These three works He made on the fourth day.

Commentary: Again, the structure is emphasized—God's creative acts are carefully numbered. Each day contributes to the grand design.

12 On the fifth day He created sea creatures, fish, and birds.

Commentary: Life fills the waters and skies. Diversity of creation shows God's creativity and abundance. The seas and heavens are no longer empty—they teem with living beings.

13 The sun rose to prosper them and all that grows from the ground.

Commentary: The cycles of nature work together under God's direction. The sun nourishes both creatures and plants, displaying interdependence in creation.

14 These three works He made on the fifth day.

Commentary: The narrative rhythm continues. The order of creation is deliberate and progressive, moving toward completion.

15 On the sixth day He made animals, beasts, and creeping things.

Commentary: Land is filled with creatures of every kind. The sixth day mirrors the fifth but shifts the focus to the earth. God prepares the world fully before creating humanity.

16 Then He created man and woman and gave them dominion over all creation.

Commentary: Humanity is the crown of creation, made in God's image and given stewardship over the earth. Dominion implies responsibility, not exploitation. Man and woman together reflect God's design.

17 These four works He made on the sixth day, twenty-two kinds in total.

Commentary: The total of twenty-two corresponds with the symbolic number of works, tying creation to the covenant history of Israel (twenty-two generations). God's order links creation and redemption.

- **18** On the seventh day He finished His work in heaven, earth, sea, abyss, light, and darkness. *Commentary:* Completion is the theme of the seventh day. God rests not out of weariness but satisfaction. His creative acts are finished, and His rest sanctifies time itself.
- **19** He gave us a great sign, the Sabbath day, to work six days but rest on the seventh. *Commentary:* The Sabbath is introduced as a sign. It reflects God's pattern of work and rest, teaching humanity to honor His rhythm of life.
- **20** The angels of presence and holiness were commanded to keep it with Him in heaven and on earth. *Commentary:* The Sabbath transcends earth—it is also observed in heaven. Angels keep it with God, showing that Sabbath is not just human law but part of divine worship.
- **21** God said: "I will set apart a people from among the nations. They will keep the Sabbath, and I will bless them as My people, even as I sanctified the Sabbath.

Commentary: The Sabbath marks God's chosen people. Just as the day is set apart, so too is Israel set apart to be holy and blessed in covenant.

- **22** I have chosen Jacob and his descendants as My firstborn son forever. I will teach them the Sabbath." *Commentary:* Israel is God's firstborn, His covenant family. Teaching them the Sabbath shows God's fatherly role, instructing His children in His ways.
- **23** Thus the Sabbath became a sign, that they would bless the Creator who made all things. *Commentary:* Keeping Sabbath is an act of worship. It is a visible sign that God alone is Creator and that His people recognize His authority.
- **24** Their obedience is accepted before Him like a sweet fragrance.

Commentary: Obedience pleases God. The imagery of fragrance echoes sacrificial worship, showing that Sabbath-keeping is an offering of devotion.

25 There were twenty-two generations from Adam to Jacob, and twenty-two works of creation before the Sabbath. Both were blessed and holy.

Commentary: The parallel between creation and generations reveals God's order in both nature and history. The number twenty-two symbolizes completeness and blessing.

26 To Jacob's seed it was granted to be the blessed and holy ones of the first law, even as He sanctified the Sabbath.

Commentary: Israel inherits holiness through God's law. The Sabbath binds creation and covenant together, identifying Jacob's seed as God's chosen.

- **27** God commanded that whoever works on the Sabbath shall surely die, for it is holier than all days. *Commentary:* The Sabbath command is weighty. Breaking it is rebellion against God's holiness. The death penalty shows its seriousness.
- **28** Command Israel to keep it, not to profane it. Whoever profanes it shall die eternally. *Commentary:* Profaning the Sabbath is spiritual rebellion. The warning of eternal death elevates Sabbath-keeping as a matter of eternal significance.
- **29** Those who keep it will remain in the land, for it is holy and blessed. *Commentary:* Sabbath-keeping is linked to covenant blessing and inheritance of the land. Faithfulness brings stability and security.
- **30** Everyone who rests on it will be holy and blessed forever, like the angels. *Commentary:* Sabbath observance unites humans with the worship of angels. It becomes a foretaste of eternal rest in God's presence.
- **31** Declare to Israel that they must not follow their own pleasure, prepare food, draw water, or carry burdens on the Sabbath, but prepare all on the sixth day.

Commentary: Practical instructions make Sabbath observance clear. Preparation on the sixth day ensures the seventh is truly a day of rest. God's law is not burdensome but orderly.

32 The Sabbath is more holy than any feast. We kept it in heaven before it was made known to mankind.

Commentary: The Sabbath predates human practice. It is observed in heaven itself. Its holiness surpasses even the great festivals because it reflects creation itself.

33 The Creator blessed the Sabbath above all days but gave it only to Israel as an everlasting covenant. *Commentary:* The Sabbath is uniquely Israel's sign of covenant. While creation reveals its holiness, God entrusted its observance as a perpetual covenant marker of His chosen people.

Key Lessons from Jubilees 2

- **God created in six days with order:** Each day had a purpose.
- The Sabbath is holy: It is God's sign between Himself and His people.
- **Israel is chosen:** Jacob's seed is set apart to keep the covenant.
- **Holiness requires obedience:** To profane the Sabbath is death; to keep it is life.
- The Sabbath links heaven and earth: It was kept by angels before mankind received it.

Jubilees 3 — Crawford Standard Bible

The Naming of the Creatures and the Creation of Woman

1 In the second week, on six days, we brought to Adam, by the word of God, all the beasts, the cattle, the birds, everything that moves on the earth, and everything that moves in the waters—each according to its kind and type: the beasts on the first day, the cattle on the second day, the birds on the third day, all that moves on the earth on the fourth day, and all that moves in the water on the fifth day. *Commentary:* Here the angel recalls how Adam was presented with all living creatures to exercise dominion by naming them. This act reflects both God's sovereignty in creating and Adam's role as steward. The order in which they are presented emphasizes God's design and distinction between kinds.

2 Adam named them all by their names, and whatever he called them, that was their name. *Commentary:* Naming symbolizes authority. Adam's task shows humanity's unique role over creation, as the one made in God's image. By naming, Adam participates in God's work of ordering creation.

3 On these five days Adam saw every kind, male and female, but he was alone and found no helper suitable for him.

Commentary: Though surrounded by life, Adam remained incomplete without a counterpart. The contrast highlights humanity's need for companionship beyond the animal world, pointing toward God's design for marriage.

4 The Lord said to us, "It is not good that the man should be alone. Let us make a helper for him." *Commentary:* For the first time, God declares something "not good"—man's solitude. The creation of woman is not an afterthought but part of God's eternal plan for human completeness and partnership.

5 The Lord God caused a deep sleep to fall on Adam, and he slept. From among his ribs God took one, and from it He made the woman. He closed up the flesh in its place.

Commentary: The deep sleep signifies divine surgery, beyond human awareness. The woman's creation from Adam's side signifies equality and unity—she is not from his head to rule over him, nor from his feet to be trampled, but from his side to stand beside him.

6 He awakened Adam from his sleep, and on the sixth day He brought the woman to him. Adam said, "This is bone of my bones and flesh of my flesh. She shall be called my wife, because she was taken from her husband."

Commentary: Adam recognizes the woman as his true counterpart. His joyful declaration celebrates unity—"bone of my bones, flesh of my flesh." Marriage is divinely instituted, rooted in God's creation, not human custom.

7 For this reason, a man will leave his father and mother and be joined to his wife, and they will become one flesh.

Commentary: The divine principle of marriage is stated. Unity between husband and wife supersedes even parental ties. The two become one, showing intimacy, permanence, and covenantal oneness.

The Law of Purification

8 Adam was created in the first week, but his wife was revealed in the second. Because of this, the commandment was given concerning purification: for a male child seven days, for a female child fourteen days.

Commentary: The difference in timing for Adam and Eve's entrance into the Garden becomes the basis for laws of purification. This connects creation events to later covenantal laws given to Israel.

9 After Adam had completed forty days in the land where he was created, we brought him into the Garden of Eden to work and guard it. His wife was brought in on the eightieth day, and afterward she entered the Garden.

Commentary: Adam's entry on the fortieth day and Eve's on the eightieth are reflected in laws of purification for mothers. Jubilees ties earthly events to heavenly statutes, showing how creation set a pattern for Israel's laws.

10 For this reason it is written on the heavenly tablets: if a woman gives birth to a male child, she shall remain in uncleanness seven days, and for thirty-three days in the blood of purification. She may not touch holy things nor enter the sanctuary until these days are completed.

Commentary: Laws of ritual purity were established on heavenly tablets, signifying eternal authority. Birth is holy, yet it requires separation before returning to sacred spaces.

11 But if she bears a female child, she shall remain in uncleanness two weeks, and for sixty-six more days in the blood of purification, totaling eighty days.

Commentary: The distinction between male and female births mirrors Eve's later entrance into the Garden. These laws remind Israel that holiness requires times of cleansing and waiting.

12 When she completed these eighty days, we brought her into the Garden, for it is holier than all the earth, and every tree in it is holy.

Commentary: The Garden of Eden is portrayed as God's sanctuary on earth. Just as Israel later needed purification to enter the temple, Eve required cleansing before entering Eden.

13 Therefore it was ordained that a woman who gives birth, whether to a male or female, shall not touch holy things nor enter the sanctuary until her days are fulfilled.

Commentary: This law safeguards God's holiness. Human life is sacred, but approach to God's presence must be orderly and reverent.

14 This is the law and testimony written for Israel, so they may observe it all their days. *Commentary:* Jubilees connects Eden directly to Israel's covenant life. God's commands are not temporary but enduring testimonies for His people.

Life in the Garden

15 In the first week of the first jubilee [1–7 A.M.], Adam and his wife were in the Garden for seven years, tilling and keeping it.

Commentary: Adam and Eve lived in obedience and innocence for seven years, reflecting a period of peace before sin. Their role as gardeners signifies stewardship under God.

16 He worked it naked and was not ashamed. He guarded it from birds, beasts, and cattle, gathered its fruit, ate of it, and stored the rest for himself and his wife.

Commentary: Nakedness without shame symbolizes purity and innocence. Work itself is not a curse but a gift. Adam's role was both to guard and to provide, showing labor as part of God's good design.

The Temptation and Fall

17 After seven years, on the seventeenth day of the second month [8 A.M.], the serpent came to the woman and said, "Has God truly said, 'You shall not eat from every tree of the Garden'?" *Commentary:* The serpent begins by twisting God's word, planting doubt. Temptation often begins with questioning what God has clearly spoken.

18 She said, "We may eat from all the trees, but of the tree in the middle of the Garden God said, 'You shall not eat of it, nor touch it, lest you die.'"

Commentary: The woman recalls God's command but adds "nor touch it," which God had not said. This small distortion shows how easily God's word can be misrepresented, making temptation stronger.

19 The serpent said, "You will not surely die. God knows that in the day you eat of it your eyes will be opened, and you will be like gods, knowing good and evil."

Commentary: The serpent flatly denies God's warning, accusing Him of withholding knowledge. This lie presents sin as enlightenment, suggesting independence from God is desirable.

20 The woman saw that the tree was pleasant to the eyes and good for food. She took of its fruit and ate.

Commentary: Desire, deception, and disobedience converge. What was forbidden appeared good, echoing how sin often disguises itself as something beneficial.

21 She covered her shame with fig leaves, then gave some to Adam, and he ate. His eyes were opened, and he saw he was naked.

Commentary: Disobedience brings shame. Covering themselves shows guilt and separation. Adam's participation demonstrates shared responsibility in the fall.

22 He sewed fig leaves into an apron and covered his shame.

Commentary: Human attempts to cover sin are inadequate. Fig leaves cannot remove guilt, foreshadowing the need for God's provision of true covering.

God's Judgment

23 God cursed the serpent and was angry with it forever.

Commentary: Judgment begins with the deceiver. The serpent is cursed eternally, showing God's justice against Satanic rebellion.

24 He judged the woman, saying: "I will greatly increase your sorrow and your pain. In sorrow you shall bring forth children. Your desire shall be for your husband, and he will rule over you."

Commentary: Sin brings disorder into relationships. Childbearing becomes painful, and harmony between man and woman is disrupted by struggle and domination.

25 To Adam He said: "Because you listened to your wife and ate of the tree I commanded you not to eat, cursed is the ground for your sake. Thorns and thistles it shall bring forth for you. By the sweat of your face you will eat bread until you return to the ground. For you are dust, and to dust you shall return."

Commentary: Work becomes toil, creation resists, and death enters human experience. Sin turns blessing into hardship and life into mortality.

26 He made garments of skin for them, clothed them, and sent them out of the Garden. *Commentary:* Even in judgment, God shows mercy. The garments of skin point to sacrifice and covering by blood, a foreshadowing of Christ's atonement.

Adam's Offering and the Loss of Speech

27 On the day Adam left the Garden, he offered incense—frankincense, galbanum, stacte, and spices—as a sweet aroma at sunrise, from the day he covered his shame.

Commentary: Worship begins outside Eden. Adam acknowledges God's sovereignty through sacrifice, expressing repentance and devotion.

28 On that day the mouths of all beasts, cattle, birds, and creeping things were closed. They no longer spoke, for before then they had spoken with one voice and one tongue.

Commentary: Jubilees adds the detail that animals once spoke. Their silence after the fall reflects the brokenness of creation, which now groans under sin.

29 God sent out of the Garden all flesh that was in it, scattering them to their places according to their kinds and types.

Commentary: Exile is not only for humanity but for creation itself. Eden becomes inaccessible, separated from the corrupted earth.

30 To Adam alone He gave coverings for his shame, unlike the animals.

Commentary: Humanity is unique in needing moral covering. Animals have no guilt, but man, bearing God's image, must be clothed to signify atonement.

31 Therefore it is written on the heavenly tablets that all who know the law must cover their shame and not uncover themselves as the nations do.

Commentary: Clothing becomes a covenantal sign of modesty and holiness. Those who know God's law are called to live differently than the nations.

Life After Eden

32 On the new moon of the fourth month, Adam and his wife left the Garden and lived in the land of Elda, the land of their creation.

Commentary: Adam and Eve return to the land where they were first formed. Their exile is not aimless, but purposeful—God places them where they began.

33 Adam called his wife Eve.

Commentary: Naming Eve reflects Adam's authority and acknowledgment of her role as "mother of all living." Her identity is tied to life, even amid the curse of death.

34 They had no son until the first jubilee. Afterward Adam knew her.

Commentary: The delay in childbirth emphasizes the weight of exile and separation. Life continues, but only after the appointed times God established.

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

Commentary: Though cast out, Adam continues in his calling to work the ground. Labor becomes toil, yet it is still sacred duty, echoing God's original design for stewardship.

Key Lessons from Jubilees 3

- Man's authority was established: Adam named the creatures, showing his dominion.
- Marriage was ordained by God: Husband and wife are one flesh.
- **God gave laws of purity:** Even childbirth was set apart by His statutes.
- **Temptation distorts God's word:** The serpent's lie brought sin, shame, and death.
- **Sin carries lasting consequences:** Pain, toil, and mortality entered the world.
- **God still shows mercy:** Though exiled, Adam and Eve were clothed and protected.
- **Holiness separates God's people:** Covering nakedness became a command for those who know His law.

Jubilees 4 — Crawford Standard Bible

Cain, Abel, and Seth

1 In the third week of the second jubilee [64–70 A.M.], Eve bore Cain. In the fourth week [71–77 A.M.], she bore Abel. In the fifth week [78–84 A.M.], she bore her daughter Awan.

Commentary: Jubilees anchors early history in sacred time—weeks within jubilees—to teach that human life unfolds according to God's ordered calendar. Listing Cain, Abel, and Awan establishes both the tragic and the familial threads that will shape the chapter: rivalry, worship, and the rise of households.

2 In the first year of the third jubilee [99–105 A.M.], Cain killed Abel in the field, because God accepted Abel's sacrifice but rejected Cain's.

Commentary: The motive is theological before it is fraternal—worship divides the brothers. God's

acceptance exposes Cain's heart, and jealousy matures into murder. Worship without righteousness becomes dangerous religion.

- **3** Abel's blood cried out from the ground to heaven, bringing accusation against Cain. *Commentary:* Blood is a witness. Creation itself becomes a court, and the earth carries the testimony upward. Jubilees reinforces the moral fabric of the cosmos: innocent blood demands divine attention.
- **4** The Lord rebuked Cain because of Abel's blood. He cursed him and made him a fugitive on the earth. *Commentary:* Judgment fits the crime: the one who shed blood upon the ground is alienated from that very ground. Cain's rootlessness embodies the disintegration that sin brings.
- **5** For this reason it was written on the heavenly tablets: "Cursed is he who strikes his neighbor treacherously. Let all who see and hear declare, 'So be it.' But whoever witnesses it and does not report it shall be cursed like the murderer."

Commentary: Law is portrayed as pre-inscribed in heaven, underscoring its permanence. Violence is condemned, and silent complicity is treated as participation. Justice in Scripture requires truthful witness, not passive neutrality.

6 Therefore we declare before the Lord every sin committed in heaven and on earth, in light and in darkness, everywhere.

Commentary: Confession is cosmic and comprehensive. Nothing escapes God's notice; therefore the righteous align with heaven by naming sin plainly, rejecting secrecy and partiality.

7 Adam and his wife mourned Abel for four weeks of years [99–127 A.M.]. *Commentary:* The length of mourning shows the depth of loss. Sin's ripple lasts decades; grief becomes an enduring tutor reminding humanity that death is an intruder.

8 In the fourth year of the fifth week [130 A.M.], Adam knew his wife again, and she bore a son, and he called his name Seth, saying, "God has raised up another seed for us in place of Abel, whom Cain killed."

Commentary: Seth is given as "seed"—language of promise. God answers murder not by erasing history but by planting hope. The line of blessing will continue through replacement grace.

9 In the sixth week [134–140 A.M.], Adam begot a daughter named Azura. *Commentary:* Naming Azura acknowledges the full household and anticipates interfamily marriages common in primeval history. Jubilees preserves these names to trace covenant lines carefully.

Cain's Line and the First City

10 Cain took Awan, his sister, as wife, and she bore him Enoch at the close of the fourth jubilee [190–196 A.M.].

Commentary: The text notes kin-marriage without endorsing it as a later norm; at humanity's dawn, the family is the only pool. Enoch (of Cain's line) will be contrasted implicitly with the later Enoch of Seth's line.

11 In the first year of the first week of the fifth jubilee [197 A.M.], houses were first built, and Cain built a city, naming it after his son Enoch.

Commentary: City-building is a technological advance but also a spiritual signal. The fugitive founds permanence without repentance, memorializing his line rather than honoring God. Civilization can mask alienation.

12 Adam also knew Eve, and she bore nine more sons.

Commentary: The human family expands rapidly. Scripture's emphasis is not exhaustive genealogy but theological trajectory—through many sons, God will preserve a righteous remnant.

The Line of Seth

13 In the fifth week of the fifth jubilee [225–231 A.M.], Seth took Azura, his sister, as wife. In the fourth year of the sixth week [235 A.M.], she bore him Enosh.

Commentary: The Sethite line is highlighted to show continuity of promise. Enosh will mark a spiritual turning point for public worship.

14 Enosh began to call on the name of the Lord on the earth.

Commentary: Corporate invocation of the Lord arises here. In a world of growing violence, the Sethites answer with worship, re-centering the community around God's name.

15 In the seventh jubilee, in the third week [309–315 A.M.], Enosh took his sister Noam as wife. In the third year of the fifth week, she bore him a son named Kenan.

Commentary: The text carefully stitches time, marriage, and birth into God's tapestry. Faithfulness is not dramatic here; it's steady, generational obedience.

16 At the close of the eighth jubilee [386–392 A.M.], Kenan took Mualeleth, his sister, as wife. In the ninth jubilee, in the first week of the third year [395 A.M.], she bore him a son named Mahalalel. *Commentary:* Each birth extends the promise through ordinary means. The names themselves—often containing praise—signal a God-centered memory.

17 In the second week of the tenth jubilee [449–455 A.M.], Mahalalel took Dinah, daughter of Barakiel, the daughter of his father's brother, as wife. In the third week, in the sixth year [461 A.M.], she bore him a son named Jared.

Commentary: Jared's birth prepares for the emergence of Enoch the prophet. The precision of dates underlines that salvation history is not random but clocked by heaven.

The Birth of Enoch

18 In Jared's days the angels of the Lord, called the Watchers, descended to earth to instruct men in judgment and righteousness.

Commentary: Initially, the Watchers' mission is positive: instruction. Jubilees will later contrast this intention with their transgression, showing how teachers can fall and distort good gifts.

19 In the eleventh jubilee [512–518 A.M.], Jared took Baraka, daughter of Rasujal, his father's brother's daughter, as wife. In the fourth week [522 A.M.], she bore him a son in the fifth week, in the fourth year, and he called his name Enoch.

Commentary: Enoch's birth is framed as providential. The careful time-marking foreshadows his unique destiny as scribe and seer.

20 Enoch was the first among men born on earth to learn writing, knowledge, and wisdom. He wrote the signs of heaven in their months, so that men might know the seasons of the years.

Commentary: Literacy is introduced as sacred vocation. Enoch's pen doesn't entertain; it orders worship and time. He catechizes creation so that feasts and Sabbaths align with God's design.

21 He was the first to write a testimony and to bear witness to the sons of men, teaching the order of the years, months, and Sabbaths of the jubilees as we revealed them to him.

Commentary: Prophetic writing becomes "testimony"—public, accountable, transmissible truth. Revelation regulates calendars so that human time bows to divine rhythm.

22 He saw in visions of sleep what would happen to men through all generations until the day of judgment. He wrote his testimony and left it for all mankind.

Commentary: Night-visions grant panoramic prophecy. Enoch's writings are a moral map across ages, warning and consoling until judgment's dawn.

Enoch's Testimony

23 In the twelfth jubilee [582–588 A.M.], in its seventh week, Enoch took Edna, daughter of Danel, his father's brother's daughter, as wife. In the sixth year [587 A.M.], she bore him a son named Methuselah.

Commentary: Even prophets live ordinary covenant lives—marriage, children, work—while carrying extraordinary callings. Methuselah will link Enoch's vision to Noah's age.

24 Enoch was with the angels of God for six jubilees. They showed him all that is in heaven and on earth, the order of the sun, and he wrote down everything.

Commentary: Prolonged heavenly instruction underscores Enoch's authority. He is a bridge between realms, a scribe of both astronomy and theology.

25 He testified against the Watchers who had sinned with the daughters of men, defiling themselves. He bore witness against them all.

Commentary: True prophecy confronts powerful evil. The Watchers' apostasy corrupts creation; Enoch's testimony becomes the legal case heaven uses to judge them.

26 He was taken from among men, and we brought him to the Garden of Eden in majesty and honor, where he writes the judgment of the world and the wickedness of men.

Commentary: Translation vindicates the witness. Unlike Adam, Enoch re-enters Eden—not to fall, but to serve—penning judgments as God's court reporter in the sanctuary-garden.

27 Because of this testimony God brought the flood on the whole land of Eden, for Enoch was set as a sign to all generations.

Commentary: Judgment flows from rejected testimony. The Flood is not arbitrary; it is the consequence of despised warnings. Enoch's life becomes a signpost that unbelief ignores at its peril.

28 He offered incense of sweet spices in the sanctuary upon the mountain, acceptable before the Lord. *Commentary:* Enoch's ministry is priestly as well as prophetic. His incense symbolizes mediated worship—truth must ascend with devotion.

The Four Holy Places

29 The Lord has four places on earth: the Garden of Eden, the Mountain of the East, Mount Sinai, and Mount Zion. In the new creation Mount Zion will be sanctified, and through it the earth will be cleansed from guilt and uncleanness throughout all generations.

Commentary: Sacred geography punctuates history. Eden (creation), the Mountain of the East (primeval sanctuary), Sinai (law), and Zion (kingdom/temple) form a theological map. Zion's future sanctification anticipates a cleansing that radiates worldwide.

The Line to Noah

30 In the fourteenth jubilee [652 A.M.], Methuselah took Edna, daughter of Azrial, his father's brother's daughter, as wife. In the third week, in the first year [701 A.M.], she bore him a son named Lamech.

Commentary: The genealogy proceeds deliberately toward Noah. Each union shows providence weaving mercy through fragile generations.

31 In the fifteenth jubilee, in the third week, Lamech took Betenos, daughter of Baraki'il, his father's brother's daughter, as wife. She bore him a son, and he called his name Noah, saying, "This one will comfort me in my toil and the labor of my hands, because of the ground the Lord has cursed." *Commentary:* Noah's name is a prayer ("rest/comfort"). The family longs for reversal of the Adamic curse; the ark will become the answer to their hope.

The Death of Adam and Cain

32 At the close of the nineteenth jubilee, in the seventh week, in the sixth year [930 A.M.], Adam died. His sons buried him in the land of his creation. He was the first to be buried in the earth. *Commentary:* The first man becomes the first burial. Dust returns to dust, and the "land of his creation" becomes his grave—solemn symmetry between origin and end.

33 He lacked seventy years of a thousand, for one thousand years are as one day in heaven. For this reason it was written concerning the tree of knowledge: "On the day you eat of it you shall surely die."

Adam died within that day.

Commentary: Jubilees interprets "day" by heaven's reckoning. Adam's 930 years fall within the millennial "day," confirming God's warning and heaven's calendar.

34 At the end of that jubilee, Cain also died when his house collapsed on him. He was killed by the stones of his house, for with a stone he had killed Abel, and by a stone he was killed in righteous judgment.

Commentary: Poetic justice closes Cain's story. The instrument of murder becomes the means of death. God's judgments fit the crime, revealing moral symmetry in providence.

35 Therefore it is written on the heavenly tablets: "With the instrument a man uses to kill his neighbor, with that same shall he be killed. As he wounded another, so shall he be repaid."

Commentary: Lex talionis is grounded in heaven, not merely civil code. Proportional justice deters violence and affirms the dignity of the victim.

Noah's Sons

36 In the twenty-fifth jubilee [1205 A.M.], Noah took Emzara, daughter of Rake'el, his father's brother's daughter, as wife.

Commentary: The final movement toward the Flood generation continues. Naming Emzara preserves the matriarch through whom preservation will come.

37 In the first year of the fifth week [1207 A.M.], she bore him Shem.

Commentary: Shem will carry the line of blessing—later associated with covenant and the priest-king line that points to Zion.

38 In the fifth year [1209 A.M.], she bore him Ham.

Commentary: Ham's line will be complex, entailing both multiplication and future moral testing after the Flood.

39 In the first year of the sixth week [1212 A.M.], she bore him Japheth.

Commentary: With Japheth the triad is complete. From these three, nations will spread; from Shem, the covenant story will narrow toward Abraham.

Key Lessons from Jubilees 4

- **Sin brings judgment:** Cain's murder invites curse and exile, establishing heaven's law against bloodshed.
- **God preserves a righteous line:** Seth replaces Abel; through this line, men begin to call on the Lord.
- **Enoch walked with God:** As scribe and seer, he ordered sacred time and bore courageous testimony, then was taken as a sign.

- **The Watchers fell:** Enoch's witness condemns their corruption, showing that teachers are judged more strictly.
- Providence prepares redemption: From Adam to Noah, God sustains the line through which deliverance will come.
- **Justice mirrors the crime:** Cain died by stone, matching his deed—divine judgments are measured and righteous.
- Sacred places tell the story: Eden, Sinai, and Zion map God's dwelling with His people and anticipate worldwide cleansing.

Jubilees 5 — Crawford Standard Bible

The Wickedness of Men and the Angels

1 When men began to multiply on the earth, daughters were born to them.

Commentary: Humanity is increasing as God commanded, but multiplication brings both blessing and danger. The focus shifts to daughters, who will become central in the coming corruption.

2 The angels of God saw that they were beautiful, and they took wives for themselves from whomever they chose. Their wives bore them sons, and they became giants.

Commentary: The "Watchers" descend and cross divine boundaries, corrupting the order of creation. Their unnatural unions produce giants—symbols of rebellion and violence. Sin escalates when divine messengers abandon their purpose.

3 Lawlessness increased on the earth. All flesh corrupted its way—men, cattle, beasts, birds, and everything that moved. They all corrupted their ways and their order. They began to devour each other, and wickedness filled the earth.

Commentary: Sin spreads beyond humanity into creation itself. Even animals become corrupted, suggesting cosmic disorder. Violence and consumption replace peace and stewardship, a reversal of Eden.

4 Every thought of man's heart was only evil continually.

Commentary: Sin is not surface-level; it is rooted in the human heart. The corruption is total, constant, and unrelenting. Evil has become humanity's default setting.

5 God looked upon the earth, and behold, it was corrupt, for all flesh had corrupted its way. *Commentary:* Divine inspection confirms universal corruption. Nothing escapes God's gaze. Humanity has forsaken the "way" intended by the Creator.

6 The Lord said He would destroy man and all flesh upon the earth that He had created. *Commentary:* Judgment is decreed. The Creator, who gave life, will withdraw it. Destruction is not arbitrary but a response to rebellion.

7 But Noah found grace in the eyes of the Lord.

Commentary: Amid universal corruption, one man stands out. Grace is God's favor, not Noah's achievement. Noah becomes the seed of hope for humanity.

8 Against the angels whom He had sent down, He was very angry. He commanded that they be bound in the depths of the earth, and there they are kept separate.

Commentary: The rebellious Watchers are judged and imprisoned. Their punishment is confinement in the abyss until the final judgment. Heaven tolerates no corruption among its messengers.

9 Concerning their sons, God commanded that they be struck with the sword and removed from under heaven.

Commentary: The hybrid offspring of the Watchers are destroyed. Their existence threatened the order of creation, so God decrees their eradication.

10 He said, "My Spirit shall not remain with man forever, for they are flesh; their days shall be one hundred and twenty years."

Commentary: Humanity's lifespan is limited. God shortens human days as part of judgment, reminding mankind of their mortality and dependence.

- **11** God sent the sword among the giants, and they began to kill one another until they were destroyed. *Commentary:* God often uses sin itself as judgment. The violent nature of the giants becomes the means of their destruction.
- **12** Their fathers, the angels, watched their destruction. Afterward, they themselves were bound in the depths of the earth forever, until the day of the great judgment, when all who have corrupted their ways will be condemned.

Commentary: The Watchers see the ruin of their children, a bitter consequence of rebellion. Their punishment is permanent until the great day when final judgment falls on all corruption.

13 God destroyed them all, leaving not one unjudged.

Commentary: Divine justice is thorough and impartial. No sinner, whether human, angelic, or hybrid, escapes judgment.

The Judgment of God

14 God made for all His creation a new and righteous nature, so that they would not sin by their nature again, but that each would be righteous in his own kind forever.

Commentary: After cleansing creation, God renews it with order. This anticipates the new creation promised after judgment, when corruption will no longer stain the world.

15 The judgment of all creatures is written on the heavenly tablets—every path ordained, every judgment established.

Commentary: God's justice is not improvised but decreed beforehand. The heavenly tablets symbolize eternal law, unchanging and binding.

16 There is nothing in heaven, on earth, in light, in darkness, in Sheol, or in the deep that is not judged. *Commentary:* Judgment is universal. No realm—seen or unseen, earthly or spiritual—is exempt from God's scrutiny.

17 All judgments are engraved and written: the great will be judged according to his greatness, the small according to his smallness, and each according to his own way.

Commentary: Divine judgment is precise and fair. Responsibility is proportionate to position, yet every individual faces accountability.

18 God shows no partiality and accepts no bribes. If He decrees judgment, He will execute it. Even if a man gave all that is on earth, God would not accept it, for He is a righteous Judge.

Commentary: Unlike human courts, God's judgment is incorruptible. No wealth, sacrifice, or bargaining can overturn His decrees. His justice is pure and final.

19 Concerning Israel it was written and ordained: if they turn to Him in righteousness, He will forgive their sins and pardon their transgressions.

Commentary: Mercy is embedded in the covenant. Repentance opens the way for pardon. God's justice is matched by His compassion.

- **20** It is written that once every year He will show mercy to those who turn from all their guilt. *Commentary:* This anticipates the Day of Atonement. God sets a rhythm of mercy in His calendar, proving that grace is not occasional but structured into time.
- **21** But for the generation before the flood, no man's person was accepted except Noah alone. On account of him God spared his sons, for his heart was righteous in all his ways, as it was commanded him.

Commentary: Noah is singled out for faithfulness. His righteousness benefits his household, showing the ripple effect of covenant faithfulness.

The Command to Build the Ark

22 The Lord said He would destroy all upon the earth—man, cattle, beasts, birds, and everything that moved.

Commentary: Sin's reach demands cosmic cleansing. The judgment includes all creation corrupted by man's rebellion.

23 He commanded Noah to build an ark so that he and his family might be saved.

Commentary: God provides deliverance amid destruction. The ark is both judgment (to the world) and salvation (to Noah).

24 Noah made the ark in every detail as God commanded, in the twenty-seventh jubilee, in the fifth week, in the fifth year [1307 A.M.].

Commentary: Obedience defines Noah's life. He follows the divine blueprint exactly, ensuring salvation. Faith is proven by action.

25 In the sixth year [1308 A.M.], in the second month, from the new moon until the sixteenth day, Noah entered the ark with all that we brought to him.

Commentary: The precise timing shows God's sovereignty over history. Noah enters the ark not on impulse, but according to heaven's calendar.

26 On the seventeenth evening, the Lord closed it from outside.

Commentary: God Himself seals the ark, underscoring divine protection. Salvation is not human achievement but God's act of preservation.

The Flood

27 The Lord opened seven floodgates of heaven and the fountains of the great deep, seven in number. *Commentary:* Judgment is unleashed from above and below. The use of "seven" indicates completeness; the flood is total, not partial.

28 Rain poured for forty days and forty nights.

Commentary: Forty represents testing and judgment. The deluge is both trial and purification.

29 The fountains of the deep sent up waters, until the whole earth was covered.

Commentary: Chaos waters return, undoing creation. The ordered world of Genesis 1 collapses under judgment.

30 The waters rose fifteen cubits above the highest mountains.

Commentary: No refuge remains outside the ark. Even the highest places cannot escape divine judgment.

31 The ark was lifted above the earth, moving upon the waters.

Commentary: Though judgment covers the earth, the ark floats secure. God's provision sustains His people in the midst of wrath.

32 The waters prevailed on the earth one hundred and fifty days—five months.

Commentary: The persistence of the flood reflects the seriousness of sin. Cleansing is not brief but thorough.

33 The ark came to rest on the mountains of Lubar, part of Ararat.

Commentary: God brings rest after chaos. The mountains of Ararat become symbols of hope and new beginnings.

34 On the new moon of the fourth month, the fountains of the deep were closed, and the floodgates of heaven restrained.

Commentary: Just as judgment began at God's word, so it ends at His command. Creation is under His absolute authority.

35 On the new moon of the seventh month, the abysses of the earth were opened, and the waters began to descend into the deep below.

Commentary: The retreat of waters mirrors their rise, a reversal of judgment. The earth begins to be restored.

36 On the new moon of the tenth month, the tops of the mountains were seen.

Commentary: Visible land signals hope. Salvation moves from hidden protection to visible renewal.

37 On the new moon of the first month, the earth became visible.

Commentary: A new year dawns with a new world. The rhythm of God's calendar underscores creation's renewal.

38 In the seventh year, on the seventeenth day of the second month [1309 A.M.], the earth was dry. On the twenty-seventh day, Noah opened the ark and released the beasts, cattle, birds, and all that moved. *Commentary:* New creation begins as creatures are released. God's covenant purposes continue through preservation and renewal. The ark becomes a womb out of which the world is reborn.

Key Lessons from Jubilees 5

- **Sin invites judgment:** The corruption of men and angels brought the flood.
- **God is righteous and impartial:** He judges all, great and small, without respect of persons.
- **The fall of angels is severe:** The Watchers were bound, and their children destroyed.
- Mercy is written into God's plan: He offers forgiveness to those who turn to Him.
- **Noah found grace:** His obedience and righteousness preserved his family.
- The flood is both judgment and cleansing: God remade creation to restore righteousness.
- **God's decrees stand forever:** His law is written on the heavenly tablets, unchanging through all generations.

Jubilees 6 — Crawford Standard Bible

Noah's Sacrifice and God's Covenant

1 On the new moon of the third month, Noah came out of the ark and built an altar on the mountain. *Commentary:* A new month and a high place signal a new beginning. Noah's first act is worship, establishing that renewed creation must be anchored in sacrifice and gratitude.

2 He made atonement for the earth, taking a young goat and using its blood to cover the guilt of the land, for everything outside the ark had been destroyed.

Commentary: The Flood is portrayed not only as judgment but as defilement needing cleansing. Blood covers guilt—substitution and atonement become the basis of the restored world.

3 He placed its fat on the altar and added an ox, a goat, a sheep, young goats, salt, a turtledove, and a young pigeon. He offered them as a burnt offering with oil, wine, and frankincense, raising up a pleasing aroma before the Lord.

Commentary: The varied offerings mirror later sacrificial law. Salt (covenant permanence) and fragrant elements underscore that worship is total—costly, ordered, and pleasing to God.

4 The Lord smelled the fragrance and made a covenant with Noah: never again would a flood destroy the earth. Seedtime and harvest, cold and heat, summer and winter, day and night would not cease nor

change their order.

Commentary: Divine acceptance leads to covenant promise. God stabilizes creation cycles; providence becomes predictable so human life can flourish in faith and work.

5 The Lord said, "Be fruitful and multiply on the earth, and be a blessing on it.

Commentary: God reissues Eden's mandate, adding missional language: humanity is to bless the earth by stewarding it under God's rule.

6 The fear and dread of you I will place in every creature on earth and in the sea. I give you all beasts, birds, creatures that move on the earth, and fish in the waters—everything is food for you, just as I gave the green plants.

Commentary: Post-Flood order includes a new relation: creatures fear humanity. Meat is permitted, but this gift will be bounded by a blood-law to honor life's sanctity.

7 But you must not eat flesh with its life, that is, its blood. The life of all flesh is in the blood, and I will require the blood of man at the hand of every beast and at the hand of every man.

Commentary: Blood symbolizes life and belongs to God. Reverence for blood protects both creation (do not consume life) and humanity (bloodguilt will be demanded).

8 Whoever sheds man's blood, by man his blood shall be shed; for God made man in His image. *Commentary:* The image of God grounds justice. Human life has transcendent value; proportional judgment (lex talionis) safeguards dignity and restrains violence.

9 Be fruitful and multiply on the earth.

Commentary: The mandate is reiterated—life, growth, and family are God's will for the renewed world.

10 Noah and his sons swore never to eat blood, and God made it a covenant for all generations forever in that month.

Commentary: Oath and ordinance join. This is not a tribal custom but a perpetual stipulation reaching all generations.

11 For this reason, God commanded that Israel should also make a covenant with blood, sprinkled on them, because of all the words of His everlasting covenant.

Commentary: Noahic principles anticipate Sinai. Blood-sprinkling seals covenant words, uniting revelation with consecration.

The Law of Blood

12 This testimony was written so that no one should eat the blood of beasts, cattle, or birds as long as the earth remains. Whoever eats blood will be cut off from the land.

Commentary: The prohibition is universal and enduring. To profane blood severs a person from inheritance; holiness is tied to the land promise.

13 Command the children of Israel not to eat blood, so that their names and seed will remain before the Lord forever.

Commentary: Obedience preserves lineage and memory before God. Holiness protects the future.

14 This law has no end of days; it is eternal. Israel shall keep it throughout their generations. *Commentary:* Jubilees stresses perpetuity—this is not ceremonial drift but a permanent moral marker.

15 With the daily sacrifices—morning and evening—they will make atonement with blood on behalf of the people forever.

Commentary: Blood is not for consumption but for atonement. Sacrificial rhythm (morning/evening) keeps reconciliation at the center of communal life.

16 God gave Noah and his sons a sign that no flood would ever again cover the earth.

Commentary: Covenant promises are seen as well as heard—God condescends to human weakness by granting a visible token.

17 He set His rainbow in the cloud as a sign of the everlasting covenant.

Commentary: The bow (a war-bow now hung in the sky) signals divine peace. Creation itself becomes sacramental, preaching mercy after judgment.

The Feast of Weeks

18 For this reason it is written on the heavenly tablets that the Feast of Weeks should be celebrated once every year in this month, to renew the covenant.

Commentary: Festivals are inscribed in heaven; they renew covenant memory. Feast of Weeks (Pentecost/Firstfruits) ties harvest to grace.

19 This festival was observed in heaven from creation until the days of Noah—twenty-six jubilees and five weeks [1309–1659 A.M.]. Noah and his sons kept it for seven jubilees and one week, until Noah's death.

Commentary: Worship predates Sinai. Noah's household models continuity between heavenly liturgy and earthly obedience.

- **20** After his death, his sons abandoned it until the days of Abraham. In those days, men also ate blood. *Commentary:* Forgetfulness of festal worship travels with moral decay. Neglect of holy time breeds contempt for holy life.
- **21** But Abraham, Isaac, and Jacob, and their children kept it until Moses' time. In his days, Israel forgot it again until it was celebrated anew on Mount Sinai.

Commentary: Patriarchal faithfulness preserves the feast; Sinai restores it corporately. Revival often means remembering what was forgotten.

22 Therefore command the children of Israel to observe this festival in all their generations. They shall keep it one day each year in this month.

Commentary: Simplicity (one set day) ensures unity. Timekeeping becomes an act of obedience.

23 It is both the Feast of Weeks and the Feast of Firstfruits, twofold in its meaning, as it is written. *Commentary:* Dual symbolism: counting weeks (covenant chronology) and firstfruits (gratitude and trust). Time and offering meet in worship.

24 It is commanded in the first law that this feast must be kept in its season, one day every year. Its sacrifices were explained so Israel would always remember.

Commentary: Right season matters; right sacrifice teaches. Memory is maintained by repeated, instructed practice.

The Four New Moons and Seasons

25 The new moon of the first, fourth, seventh, and tenth months are days of remembrance, dividing the four seasons of the year. They are ordained as an everlasting testimony.

Commentary: Quarterly new moons frame the year. God's people mark seasons not by whim but by testimony.

26 Noah kept them as memorial feasts for himself and for future generations.

Commentary: Patriarchal precedent legitimizes later Israelite practice; Noah's piety is paradigmatic.

27 On the new moon of the first month, he was commanded to build the ark, and on that day the earth became dry and he opened the ark.

Commentary: Key salvific moments are tied to marked days—command and deliverance share a date, highlighting providence.

28 On the new moon of the fourth month, the fountains of the abyss beneath were closed. *Commentary:* The world's re-ordering is timestamped. Closing the abyss signals the end of chaos.

29 On the new moon of the seventh month, the mouths of the abysses were opened, and the waters began to descend.

Commentary: The retreat of judgment is as structured as its onset; God governs both calamity and calm.

30 On the new moon of the tenth month, the tops of the mountains were seen, and Noah rejoiced. *Commentary:* Visible hope arrives on a memorial day; remembrance and joy intertwine.

31 Because of these events, Noah ordained them as memorial feasts forever. *Commentary:* Commemoration converts history into worship; memory guards faith across generations.

32 They are written on the heavenly tablets, each season having thirteen weeks, making fifty-two weeks in a year—364 days in total.

Commentary: Jubilees asserts a fixed solar calendar: 4 quarters × 13 weeks. Liturgical precision depends on calendrical stability.

33 This reckoning is engraved and ordained in heaven, and it must never be neglected. *Commentary:* Calendar is theology in time. To neglect it is to loosen covenant order.

The 364-Day Calendar

34 Command Israel to observe their years according to this reckoning—364 days—to complete a full year.

Commentary: Israel's holiness includes holy timekeeping. A straight 364-day year prevents drift in feast days.

35 If they neglect this and fail to keep the order, their feasts and seasons will be dislodged, and they will go astray.

Commentary: Liturgical misalignment leads to spiritual wandering. Wrong time produces wrong worship.

36 They will forget the new moons, seasons, Sabbaths, and jubilees, walking according to the feasts of the nations in error and ignorance.

Commentary: Calendar confusion opens the door to assimilation. Time discipled by God resists the pull of the nations.

37 Some will follow the moon, which comes ten days too soon each year, and it will corrupt the order of the seasons.

Commentary: Jubilees critiques lunar drift. Ten lost days compound error, misplacing sacred rhythms.

38 They will profane holy days, confusing clean and unclean, and will go astray in months, Sabbaths, feasts, and jubilees.

Commentary: When time is corrupted, discernment collapses. Sacred/profane lines blur without God's calendar.

39 Therefore, testify to Israel that after Moses' death, they will corrupt the order of the years, failing to keep the 364-day calendar.

Commentary: A prophetic warning: post-Mosaic decline will show first in timekeeping. Faithfulness must be guarded intentionally.

40 Because of this, they will go astray in new moons, seasons, Sabbaths, and festivals—and they will eat blood with flesh.

Commentary: Calendar error leads to ethical error. Neglecting holy time culminates in violating holy life (blood), closing the circle of this chapter's themes.

Key Lessons from Jubilees 6

- **Covenant after judgment:** God stabilizes creation and binds Himself by promise.
- **Life is sacred:** Blood belongs to God; justice and worship revolve around that truth.
- **Visible signs help weak hearts:** The rainbow and fixed feasts keep memory alive.
- **Heavenly calendar, earthly obedience:** Holy times are written above and practiced below.
- **Right time, right worship:** Disordered calendars breed disordered lives.

- Atonement at the center: From Noah onward, blood atonement renews covenant fellowship.
- Fruitfulness is mission: Multiply and bless—steward the renewed earth under God.

Jubilees 7 — Crawford Standard Bible

Noah Plants a Vineyard

1 In the seventh week, in the first year of that jubilee (1317 A.M.), Noah planted vines on Mount Lubar, where the ark had rested, one of the mountains of Ararat.

Commentary: The ark rests on Ararat, and Noah begins life anew by planting. Vineyards symbolize provision, blessing, and also the danger of excess. Planting is a step of faith in God's promised stability of seasons.

2 In the fourth year (1320 A.M.) the vines produced fruit. Noah tended them and gathered their fruit in the seventh month of that year.

Commentary: The harvest arrives in its due season, showing the blessing of patient labor. Noah's care demonstrates obedience to God's command to cultivate the earth.

3 He made wine from it, placed it in a vessel, and kept it until the fifth year (1321 A.M.), until the first day of the first month.

Commentary: Wine here represents both joy and testing. By saving it for a set time, Noah honors God's order of sacred times.

4 On that day he held a joyful feast to the Lord. He offered a burnt sacrifice: one young ox, one ram, seven one-year-old sheep, and a goat to make atonement for himself and his sons.

Commentary: Sacrifice anchors joy. Noah recognizes that even in abundance he and his family need atonement. Worship and feasting are woven together.

5–6 He prepared the goat first... He placed all their offerings with oil, then sprinkled wine on the fire and burned incense, and a sweet aroma rose up before the Lord his God.

Commentary: The offerings are carefully ordered, showing reverence and intentionality. The sweet aroma indicates God's acceptance of worship, echoing covenant fellowship.

7 He rejoiced and drank the wine with his sons in gladness.

Commentary: Joy is good when kept within God's boundaries. Yet even rejoicing can become a snare if self-control is lost, which sets the stage for Ham's sin.

The Sin of Ham

8 That evening Noah entered his tent, became drunk, and lay uncovered inside.

Commentary: Drunkenness brings shame, showing the danger of excess. Even the righteous can stumble through lack of discipline.

9–10 Ham saw his father's nakedness... Shem and Japheth took a garment... and covered their father. *Commentary:* Two responses to shame are contrasted: dishonor and mockery versus respect and discretion. Shem and Japheth show reverence by covering their father without gazing.

11–13 When Noah awoke... "Cursed be Canaan... Blessed be the Lord, the God of Shem... May God enlarge Japheth."

Commentary: The curse falls not on Ham directly but on his son, Canaan. Shem receives spiritual blessing, Japheth enlargement, and both are honored above Canaan. Generational destiny flows from honor or dishonor.

14–18 Ham was angered... Japheth also built a city... Shem lived with his father Noah... *Commentary:* Division grows among the brothers. Instead of unity, jealousy and resentment lead to separation. Shem remains closest to Noah, symbolizing covenant continuity.

The Sons of Noah

19–21 The sons of Shem were Elam, Asshur, Arpachshad... The sons of Japheth were Gomer, Magog, Madai...

Commentary: The genealogy roots nations in covenant history. Every people group traces its existence to God's plan. Arpachshad, in particular, becomes key to the line leading to Abraham.

Noah's Command to His Descendants

22–23 In the twenty-eighth jubilee... Noah began to teach his children's children the laws... urging them to live righteously.

Commentary: Noah acts as patriarch and teacher, passing on God's moral law. Covenant life requires intentional teaching across generations.

24–28 "Because of these sins—the immorality of the Watchers... giants fought one another... bloodshed filled the earth... the Lord destroyed all life."

Commentary: Noah recalls the sins of the Watchers and their offspring as the reason for the Flood. The giants' violence and mankind's corruption underline God's justice in judgment. History is given as warning.

Noah's Warning Against Bloodshed

29–30 "But we were spared... I see demons beginning to seduce you..."

Commentary: Noah recognizes new dangers after the Flood. Division and demonic temptation threaten the unity and righteousness of his descendants.

31–32 "Whoever sheds man's blood... will be cut off... None who eat blood or shed blood will have descendants under heaven."

Commentary: Bloodshed is the ultimate defilement. Life is God's alone, and violence or consuming blood cuts a person off from blessing and posterity.

33–35 "Do not let blood remain uncovered... Cover the blood... Do not eat flesh with its life... The earth is defiled by bloodshed, and only by the blood of the one who shed it can the land be cleansed." *Commentary:* Practical instructions for slaughter reinforce sacred reverence for life. Covering blood shows respect. Blood defiles land until justice is done. This is the foundation of biblical justice.

Noah's Final Instruction

36–37 "So, my children, practice justice... Build cities, plant gardens, and grow fruit trees." *Commentary:* Righteousness is practical. Building, planting, and working with integrity honors God as Creator and sustainer.

38–39 "For three years the fruit will not be gathered... In the fourth year, its produce will be holy... Offer the first of your wine and oil..."

Commentary: Firstfruits belong to God. Early restraint teaches trust; offering firstfruits acknowledges God's ownership of the land and its produce.

40 "In the fifth year you will release the land, showing righteousness and justice. Then all that you plant will prosper."

Commentary: Jubilee principles appear here—rest and release lead to blessing. Righteous stewardship results in abundance.

41–42 "This is what Enoch commanded... Methuselah... Lamech... and now I also command you..." *Commentary:* Noah stands in a chain of righteous teachers from Enoch to himself. Transmission of covenant law through generations is how God preserves His truth.

Key Lessons from Jubilees 7

- 1. **The Danger of Drunkenness** Even the righteous may stumble when lacking self-control (vv.7–11).
- 2. **The Blessing and Curse** Obedience brings blessing, dishonor brings curse that touches generations (vv.11–14).
- 3. **God Hates Bloodshed** Shedding or consuming blood defiles the land and demands justice (vv.31–35).
- 4. **The Call to Righteousness** Noah exhorted his descendants to honor family, live uprightly, and reject sin (vv.22–23, 36).

- 5. **The Law of Firstfruits** Giving God the first of produce and wine honors Him as Lord of provision (vv.38–40).
- 6. **Faithful Tradition** God's commands passed through Enoch, Methuselah, Lamech, and Noah show that righteousness is preserved through faithful testimony (vv.41–42).

Jubilees 8 — Crawford Standard Bible

Kainam and the Watchers' Writing

1 In the twenty-ninth jubilee, in the first week, in its beginning (1373 A.M.), Arpachshad took a wife named Rasu'eja, daughter of Susan, the daughter of Elam. In the third year of that week (1375 A.M.), she bore him a son, and he called his name Kainam.

Commentary: The genealogy continues through Shem's son Arpachshad, preserving the covenant line that will lead to Abraham. The exact time markers stress that God orders history according to His timetable.

2 The boy grew, and his father taught him writing. He went out to seek a place for himself to build a city.

Commentary: Writing is passed down as a skill for record and legacy. But Kainam, like Cain before him, seeks to establish himself through building a city, foreshadowing human pride and independence.

3 He found an inscription carved on a rock from former generations. It contained the teachings of the Watchers—omens of the sun, moon, and stars in all the signs of heaven.

Commentary: Kainam stumbles upon forbidden knowledge—astrological writings from the fallen angels. This "wisdom" corrupts God's order, turning creation into a tool of superstition and rebellion.

4 He copied the writing and sinned because of it. But he kept silent, for he was afraid to tell Noah, lest Noah be angry with him.

Commentary: Instead of destroying the inscription, Kainam preserves it. Fear of exposure outweighs repentance. This shows how sin often thrives in secrecy, handed down to future generations.

From Kainam to Peleg

5 In the thirtieth jubilee, in the second week, in its first year (1429 A.M.), Kainam took a wife named Melka, daughter of Madai, the son of Japheth. In the fourth year (1432 A.M.) she bore him a son, and he called his name Shelah, saying, "Truly I have been sent."

Commentary: Marriage ties between Shem's and Japheth's lines reflect unity after the Flood. Shelah's name, "sent," suggests destiny and divine preservation.

6 Shelah grew, and in the thirty-first jubilee, in the fifth week, in its first year (1499 A.M.), he took a wife named Mu'ak, daughter of Kesed, his father's brother.

Commentary: The line continues through careful record, each step emphasizing God's providence in sustaining the covenant family.

7 In the fifth year (1503 A.M.), she bore him a son, and he called his name Eber.

Commentary: Eber is significant as the ancestor of the Hebrews. His line preserves the faith that will later emerge through Abraham.

8 Eber took a wife named Azurad, daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in its third year (1564 A.M.).

Commentary: Marriages and names are noted carefully. The survival of the righteous line is tied to real families living in specific times and places.

9 In the sixth year (1567 A.M.), she bore him a son, and he called his name Peleg, for in his days the sons of Noah began to divide the earth among themselves.

Commentary: Peleg's name ("division") marks a turning point. His life coincides with the great division of the earth, showing how events of history and family intersect in God's plan.

The Division of the Earth

10 They divided it secretly and told it to Noah.

Commentary: Human secrecy cannot hide what God oversees. Even attempts to divide the earth apart from God's order are brought before His authority.

11 At the beginning of the thirty-third jubilee (1569 A.M.), Noah called his sons and their children. One of the holy angels was present with them. They divided the earth into three portions for Shem, Ham, and Japheth.

Commentary: God ensures fairness by sending an angelic witness. The earth is divided under His authority, not human ambition. Nations and lands belong first to God.

12 Noah gave the lots to his sons. They reached out their hands and drew the writing from his bosom. *Commentary:* The division is formalized by written lots. The image of "drawing from his bosom" shows both intimacy and divine guidance in the process.

The Portion of Shem

13 Shem's lot was the middle of the earth, stretching from the mountain range of Rafa and the river Tina westward to the waters of the abyss, which flow into the Great Sea.

Commentary: Shem's portion is central, showing his role in God's covenant plan. He inherits the "middle of the earth," symbolizing balance and sacred position.

14 All that lay north was Japheth's, and all that lay south was Shem's. His territory extended to Karaso, to the tongue of land that faces south, and westward to the tongue of the Egyptian Sea. *Commentary:* Shem's inheritance is carefully bounded. It situates him near sacred geography, emphasizing his chosen status.

15 It turned south to the mouth of the Great Sea, then west to Afra, reaching the waters of the river Gihon. His boundary extended east to the Garden of Eden, circling back to the mouth of the river Tina.

Commentary: Shem's land includes Eden itself. His portion is marked by fertility, blessing, and sacred places—unique among his brothers.

16 This was Shem's inheritance forever, for his sons after him.

Commentary: Permanence is stressed. The land is given not temporarily but eternally.

17 Noah rejoiced when Shem's lot was revealed. He remembered his prophecy: "Blessed be the Lord, the God of Shem, and may He dwell in Shem's tents."

Commentary: Noah sees his earlier blessing fulfilled. God's covenant dwelling will be in Shem's line, pointing toward Israel.

18 He knew the Garden of Eden is the holy of holies, Mount Sinai is the center of the wilderness, and Mount Zion is the center of the earth. These three holy places face each other.

Commentary: Three sacred sites form the theological geography of Jubilees: Eden (creation), Sinai (law), and Zion (worship). Together they reveal God's redemptive plan.

19 He blessed the God of gods who had given him the word of prophecy.

Commentary: Noah acknowledges God as the supreme ruler above all powers. Prophecy confirms divine sovereignty in history.

20 He knew Shem's portion was a blessed inheritance forever—the land of Eden, the Red Sea, the east, India, Bashan, Lebanon, Kaftur, Sanir, Amana, Asshur, Elam, Babel, Media, Ararat, and the northern region beyond Asshur. All of it was spacious, fertile, and very good.

Commentary: Shem's land is both materially rich and spiritually significant. This foreshadows the Promised Land, a covenant inheritance tied to God's presence.

The Portion of Ham

21 Ham's lot was beyond the river Gihon, to the south of Eden.

Commentary: Ham's inheritance lies southward, separated from Eden. His line will settle in Africa and surrounding regions.

22 It stretched to the fiery mountains, to the sea of Atel, and to the sea of Ma'uk, into which all that is destroyed descends.

Commentary: Ham's land is linked with imagery of judgment and destruction, foreshadowing struggles for his descendants.

23 It extended north to Gadir, along the coast of the Great Sea, back to the river Gihon near the Garden of Eden.

Commentary: Though his territory touches Eden's borders, Ham does not inherit the holy centers. His line remains outside the covenantal geography.

24 This was Ham's inheritance forever, for him and his sons after him.

Commentary: The division is permanent. Each line is accountable to remain within its assigned inheritance.

The Portion of Japheth

25 Japheth's lot was beyond the river Tina, to the north, over the region of Gog and eastward. *Commentary:* Japheth inherits the distant north. His land is linked to expansion and vastness, often cold and far-reaching.

26 It extended to the mountains of Qelt, to the sea of Ma'uk, and to the east of Gadir, as far as the waters of the sea.

Commentary: Japheth's borders are marked by seas and mountains. His territory is broad but lacks the sacred centers given to Shem.

27 It stretched to Fara, to Aferag, and eastward to the sea of Me'at. From there it turned back to the river Tina at the mountains of Rafa.

Commentary: The circuit of Japheth's inheritance highlights its great expanse. God provides land suited to each family line.

28 This was Japheth's inheritance forever, for him and his sons after him—five great islands and a vast northern land.

Commentary: Japheth's lot includes maritime regions, preparing his line for seafaring and expansion.

29 His land was cold, Ham's land was hot, but Shem's land was temperate, with both heat and cold. *Commentary:* The climate descriptions symbolize character and calling. Shem's temperate land reflects balance, fitting his covenant role.

30 Thus the sons of Noah received their portions, each according to his lot, for their generations forever.

Commentary: The division ends with finality. Nations rise and fall, but God has appointed boundaries and times for them all (Acts 17:26).

Key Lessons from Jubilees 8

- 1. **Forbidden Knowledge Brings Sin** Kainam's copying of the Watchers' writings shows the danger of pursuing corrupted wisdom (vv.3–4).
- 2. **God Fixes Boundaries** The earth's division was overseen by a holy angel, reminding us that God determines nations' inheritances (vv.11–12).
- 3. **Shem's Blessed Portion** Shem's lot contains Eden, Sinai, and Zion, the holy centers of God's dwelling (vv.16–20).
- 4. **Every Nation Has Its Lot** Each son's descendants receive land by God's appointment, not human striving (vv.21–28).
- 5. **Balance in Creation** Hot, cold, and temperate regions show the order and diversity of God's world (v.29).

Jubilees 9 — Crawford Standard Bible

How the Sons of Noah Allotted the Lands

Ham's Inheritance Divided

1 Ham divided the land among his sons: the first portion went to Cush toward the east; to his west was Mizraim; to his west was Put; and farther west, on the sea, was Canaan.

Commentary: Ham's sons are given territories that later correspond to Ethiopia (Cush), Egypt (Mizraim), Libya (Put), and the land of Canaan. The progression from east to west mirrors the spread of nations after the Flood. Their inheritance sets the stage for later biblical conflicts, especially with Canaan's line.

Shem's Inheritance Divided

2 Shem also divided the land among his sons. The first portion came for Ham and his sons—from the east of the Tigris as it stretches eastward, the whole land of India, the coast of the Red Sea, the waters of Dedan, all the mountains of Mebri and Ela, all the land of Susan, and everything on the side of Pharnak to the Red Sea and the river Tina.

Commentary: Shem's first allotment stretches broadly eastward, encompassing India, the Red Sea, and regions tied to later descendants like Elam and Persia. His inheritance links the covenant line with fertile and prosperous lands, showing God's providence.

3 For Asshur came the second portion: all Asshur, Nineveh, and Shinar to the border of India, rising and skirting the river.

Commentary: Asshur's inheritance is central Mesopotamia, including Assyria and Babylon. These lands become great empires in history, often clashing with Israel. Yet their origin is in Shem's line.

4 For Arpachshad came the third portion: all the land of the Chaldean region east of the Euphrates, bordering the Red Sea, all the desert waters near the tongue of the sea that faces Egypt, and all the land of Lebanon, Sanir, and Amana to the Euphrates border.

Commentary: Arpachshad's territory includes Chaldea, Lebanon, and regions tied to Abraham's ancestry. From this portion the chosen line to Israel will emerge, centering the covenant story.

5 For Aram came the fourth portion: all Mesopotamia between the Tigris and the Euphrates, north of the Chaldees, to the mountains of Asshur and the land of Arara.

Commentary: Aram's land encompasses Syria and Mesopotamia, forming the background of many biblical interactions with Israel. Aram's line produced the Arameans, who appear repeatedly in Scripture.

6 For Lud came the fifth portion: the mountains of Asshur and everything belonging to them, until it reaches the Great Sea, and as far as the eastern border of Asshur his brother.

Commentary: Lud's inheritance includes coastal regions and mountain ranges, possibly linked with Lydia in later history. Each portion shows God's careful arrangement for the sons of Shem.

Japheth's Inheritance Divided

7 Japheth also divided the land of his inheritance among his sons.

Commentary: Japheth, often associated with Europe and northern territories, divides vast and colder regions among his children. His line is linked with expansion and seafaring peoples.

8 The first portion came to Gomer—to the east, from the northern side, to the river Tina; and in the north, Magog received all the inner regions of the north until the sea of Me'at.

Commentary: Gomer's land is central and eastern Europe, while Magog inherits the far north, later associated with prophetic end-times enemies (Ezekiel 38–39).

9 For Madai came his portion—to the west of his two brothers, to the islands and their coasts. *Commentary:* Madai's descendants became the Medes, who later allied with Persia. Their inheritance includes coastal lands and islands, preparing them for trade and expansion.

10 For Javan came the fourth portion—every island and the islands along the border of Lud. *Commentary:* Javan's portion corresponds to Greece and its many islands. This ties Japheth's line to the future rise of Greek culture and influence.

11 For Tubal came the fifth portion—within the tongue of land that reaches toward the border of Lud's portion, to the second tongue, and beyond it to the third tongue.

Commentary: Tubal's inheritance seems to stretch into Asia Minor, possibly linked to later Iberian and Anatolian peoples.

12 For Meshech came the sixth portion—all the region beyond the third tongue until it approaches the east of Gadir.

Commentary: Meshech's territory extends further west, possibly tied to Cappadocia and other ancient peoples of Asia Minor. Together with Tubal, Meshech often appears in prophecy.

13 For Tiras came the seventh portion—four great islands in the midst of the sea, reaching to the portion of Ham. (And the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance.)

Commentary: Tiras receives island territories, possibly the Aegean or Mediterranean isles. The note about Kamaturi emphasizes God's sovereignty in assigning lands precisely.

Noah's Oath and the Warning of Judgment

14 Thus the sons of Noah divided the lands to their sons in the presence of Noah their father. He bound them all with an oath and pronounced a curse on anyone who tried to seize a portion that had not fallen to him by lot.

Commentary: Noah secures the division with an oath before God. The covenantal nature of the allotment means that crossing boundaries is not only theft but rebellion against divine order.

15 They all said, "So be it, so be it," for themselves and for their sons forever, throughout their generations, until the day of judgment—when the Lord God will judge them with sword and with fire for all the unclean wickedness of their errors, by which they have filled the earth with transgression, uncleanness, fornication, and sin.

Commentary: The agreement is eternal, binding not only the sons of Noah but all their descendants. The closing warning ties land division to the last judgment, when God will bring justice for every sin. The final vision looks beyond human history to God's ultimate reckoning.

Key Lessons from Jubilees 9

- 1. **Boundaries Are Sacred** The lots set limits for each family and nation under God's providence (vv.1–13).
- 2. **Oath Before God** Taking what is not yours brings a curse; justice requires honoring the lot (v.14).
- 3. **Sure Judgment** God's final judgment against corruption and uncleanness is certain (v.15).

Jubilees 10 — Crawford Standard Bible

Demons and Noah's Prayer

1 In the third week of this jubilee, the unclean demons began to mislead the children of the sons of Noah—causing them to go astray and be destroyed.

Commentary: Even after the flood, evil continued to work through demonic spirits—the disembodied offspring of the Watchers. Their aim was the same: to corrupt humanity and destroy God's image in man.

2 The sons of Noah came to their father and told him about the demons who were leading their children astray, blinding them, and killing them.

Commentary: The danger was generational. Noah's sons recognized that without intervention, their children would fall prey to the same corruption that had brought the flood.

- **3–4** Noah prayed before the Lord his God, saying, "God of the spirits of all flesh, You have shown mercy to me,
- **5** You saved me and my sons from the waters of the flood,
- **6** You did not destroy me as You did the sons of perdition.
- 7 Great is Your grace toward me, and great is Your mercy toward my soul."

Commentary: Noah begins his prayer with thanksgiving. He recalls God's mercy in saving him and contrasts his deliverance with the destruction of the wicked, grounding his plea in gratitude.

- **8** "Lift Your grace upon my sons; do not let wicked spirits rule over them, lest they destroy them from the earth.
- **9** Bless me and my sons, that we may increase, multiply, and fill the earth."

Commentary: Noah intercedes for protection and blessing. He knows multiplication and fruitfulness depend on God's grace, not human strength alone.

10 "You know how Your Watchers, the fathers of these spirits, acted in my days. As for these living spirits, imprison them in the place of condemnation so they do not destroy the sons of Your servant.

11 Do not let them rule over the spirits of the living, for You alone have dominion over them. Do not allow them power over the sons of the righteous, now and forever."

Commentary: Noah asks God to bind the demonic powers. He acknowledges their origin in the fallen angels and appeals to God's authority over all spirits, seeking eternal protection for the righteous.

A Tenth Left under Mastema

12 The Lord our God commanded us to bind them all.

Commentary: God responds by ordering the binding of these spirits, showing His authority to restrain evil at will.

13 But the chief of the spirits, Mastema, said, "Lord, Creator, let some remain before me and obey my voice, to do what I command. If none remain, I cannot carry out my will among the sons of men. These are for corruption and leading astray before my judgment, for great is the wickedness of men." *Commentary:* Mastema, the adversary, pleads for permission to retain influence. His role echoes Satan's—testing and corrupting mankind until final judgment.

14 The Lord said, "Let a tenth of them remain before him, and let nine parts go down into the place of condemnation."

Commentary: God allows only a fraction of demonic powers to remain. This shows that even in evil, God limits and controls the reach of the enemy.

15 He commanded one of us to teach Noah their medicines, for He knew mankind would not walk uprightly nor strive in righteousness.

Commentary: God provides wisdom for counteracting demonic harm. Medicines and herbs become tools of healing to protect humanity.

16 We did as the Lord commanded: we bound all the evil spirits in the place of condemnation, and we left a tenth to be subject to Satan on the earth.

Commentary: Obedience to God's word secures protection. Though evil remains, it is restricted and subordinated to divine authority.

17 We explained to Noah how to heal diseases with herbs of the earth, and how to resist their seductions.

Commentary: God equips His people with both physical remedies and spiritual discernment. Healing is paired with resistance to temptation.

- **18** Noah wrote everything in a book as we instructed him.
- **19** He gave the book to Shem, his firstborn, for he loved him more than all his sons.

Commentary: The knowledge is preserved in writing, passed to Shem, the covenant heir. This ensures wisdom is transmitted to the righteous line that leads to Israel.

The Death of Noah

20 Noah died and was buried on Mount Lubar in the land of Ararat.

Commentary: Noah, the second father of mankind, rests where the ark settled. His burial site connects his life's mission with God's deliverance.

- **21** He lived nine hundred and fifty years—nineteen jubilees, two weeks, and five years (1659 A.M.). *Commentary:* The exact reckoning of Noah's age underlines his long life and faithfulness, paralleling the lifespans of the patriarchs before the flood.
- **22** He excelled the children of men in righteousness, save Enoch, who was perfect. *Commentary:* Noah's character stands apart, second only to Enoch in purity. His life testifies to God's preservation of the righteous.
- **23** Enoch's role was ordained as a testimony to generations, to recount the deeds of every age until the day of judgment.

Commentary: Enoch's unique role as prophet and witness to coming judgment is reaffirmed. His writings were meant for all generations.

The Tower of Babel

- **24** In the thirty-third jubilee, in the first year of the second week, Peleg took a wife named Lomna, daughter of Sina'ar. In the fourth year of that week, she bore him a son, and he called his name Reu, saying, "The children of men have become evil, planning to build a city and a tower in Shinar." *Commentary:* The rebellion of Babel is introduced in the days of Peleg. Naming Reu acknowledges the growing wickedness of mankind.
- **25** They departed from Ararat to Shinar and began to build, saying, "Let us climb to heaven." *Commentary:* Human pride drives the building of the tower. The intent is not survival but defiance—an attempt to reach heaven on their own terms.
- **26** In the fourth week they baked bricks with fire. The bricks were like stone, and the clay for mortar was asphalt from the sea and fountains of Shinar.
- *Commentary:* The text stresses human ingenuity and industry. Man uses technology not for God's glory, but for rebellion.
- **27** They built for forty-three years (1645–1688 A.M.). The tower's breadth was 203 bricks; the height reached 5,433 cubits and two palms; one wall was thirteen stades and another thirty.
- *Commentary:* The immense detail emphasizes mankind's determination and arrogance. Their unity in rebellion magnified their sin.
- **28** The Lord said to us, "Behold, they are one people with one purpose. Nothing will be withheld from them. Let us go down and confuse their language so they cannot understand one another. Let them be scattered into nations until the day of judgment."

Commentary: God recognizes the danger of unchecked unity in sin. His judgment prevents further rebellion by dividing language and nations.

29 The Lord descended, and we descended with Him, to see the city and the tower. *Commentary:* Heavenly beings witness God's judgment firsthand. The descent contrasts man's attempt to climb upward.

- **30** He confused their language so they did not understand each other, and they stopped building. *Commentary:* Confusion breaks unity. Human pride collapses when communication fails.
- **31** For this reason the land of Shinar is called Babel, because there the Lord confused the language of mankind, and from there they were scattered into their cities by their languages and nations. *Commentary:* The name "Babel" memorializes both human rebellion and divine judgment. It becomes the root of Babylon's biblical symbolism.
- **32** The Lord sent a mighty wind against the tower and overthrew it on the earth. It fell between Asshur and Babylon in Shinar, and they called its name "Overthrow."

Commentary: Beyond confusing language, God physically destroys the tower, making it a lasting testimony against pride.

33 In the thirty-fourth jubilee, in the first year of the first week (1688 A.M.), they were dispersed from Shinar.

Commentary: Dispersion fulfills God's will for mankind to spread across the earth, countering man's desire to centralize and exalt himself.

Canaan's Trespass and Madai's Portion

34 Ham and his sons went to the land of their inheritance in the south.

Commentary: Each son initially settles in his allotted inheritance, fulfilling Noah's instructions.

35 Canaan saw that Lebanon, as far as the river of Egypt, was very good. He refused to go west to his own inheritance by the sea, but dwelt in Lebanon, from the Jordan to the sea.

Commentary: Canaan covets Shem's land. His disobedience plants the seeds of later conflict, as Israel will eventually fight for the same territory.

36 Ham his father, and Cush and Mizraim his brothers, said to him, "You have settled in land not given to you. Do not do this, or you and your sons will fall and be cursed by sedition. Do not dwell in Shem's land, for it was given to him by lot. Cursed are you by the oath we swore before the holy Judge and Noah our father." But Canaan did not listen. He dwelt in Lebanon from Hamath to Egypt, he and his sons to this day. That land is called Canaan. Japheth and his sons dwelt by the sea in their portion. Madai did not like his land by the sea, so he asked for land from Ham, Asshur, and Arpachshad his wife's brother. He settled in Media near his wife's brother to this day, and he called his land Media, after his father Madai.

Commentary: Canaan's rebellion against divine boundaries becomes permanent. His defiance brings a generational curse and explains the origins of Israel's enemies. Madai's discontent contrasts with

Canaan's arrogance—rather than seize land, he negotiates, yet his story still warns against discontent with God's provision.

Key Lessons from Jubilees 10

- 1. **Prayer Protects Generations** Noah's intercession shows the power of standing in the gap against spiritual attack (vv.3–11).
- 2. **God Controls Evil** Demons remain only under God's permission, and even Mastema's power is limited (vv.12–14).
- 3. **Wisdom for Healing** God gave Noah knowledge of medicine to counteract demonic harm (vv.15–19).
- 4. **The Tower of Pride** Babel proves that pride and unity against God bring swift judgment (vv.24–33).
- 5. **Respect Inheritance** Canaan's defiance of boundaries led to his curse, teaching us to honor God's allotments (vv.34–36).
- 6. **Contentment with God's Portion** Madai's dissatisfaction reminds us to trust in the inheritance God provides (v.36).

Jubilees 11 — Crawford Standard Bible

The Birth of Serug

1 In the thirty-fifth jubilee, in the third week, in its first year (1681 A.M.), Reu took a wife named Ôra, daughter of Ur, the son of Kesed.

Commentary: The genealogical line continues carefully through Reu. The preservation of names and years shows God's providence in guiding history toward Abram.

2 In the seventh year of this week (1687 A.M.), she bore him a son, and he called his name Seroh. *Commentary:* Serug's name foreshadows the age of sin and rebellion. Children's names often reflected the spiritual climate of their time.

Violence and Idolatry Spread

3 The sons of Noah began to war against each other, taking captives, killing, and shedding blood on the earth. They are blood, built strong cities with walls and towers, and exalted themselves over others. *Commentary:* The cycle of corruption repeats quickly. Violence, pride, and eating blood (a direct violation of God's covenant with Noah) show humanity's disregard for God's law.

4 They founded the beginnings of kingdoms and waged war—people against people, nation against nation, city against city. They did evil, made weapons, taught their sons war, captured cities, and sold

male and female slaves.

Commentary: Here we see the birth of organized kingdoms and warfare. Instead of filling the earth with peace, men filled it with conquest, oppression, and slavery.

5 Ur, the son of Kesed, built the city of Ara of the Chaldees, naming it after himself and his father. *Commentary:* Cities were monuments to human pride and power. Naming them after oneself revealed a spirit of self-exaltation instead of glorifying God.

6 They made molten idols and worshiped the images they had crafted. They also made graven figures and unclean images, while evil spirits misled them into sin and uncleanness.

Commentary: Idolatry takes hold. What began as violence now spreads to false worship, with demons leading mankind deeper into corruption.

7 Mastema worked to spread this corruption, sending spirits under his authority to bring lawlessness, bloodshed, and destruction on the earth.

Commentary: Behind human rebellion stands Mastema, the prince of evil. His organized activity shows the unseen war driving mankind's fall.

8 For this reason, Reu called his son Serug, for in his days men turned to sin and transgression. *Commentary:* Serug's name becomes a living reminder of his generation's rebellion. Even the covenant line is surrounded by idolatry and sin.

The Birth of Nahor and Terah

9 Serug grew up and lived in Ur of the Chaldees, near the family of his wife's mother. He worshiped idols.

Commentary: Even in the chosen line, idolatry takes root. God's plan is not dependent on man's righteousness but His sovereign grace.

10 In the thirty-sixth jubilee, in the fifth week, in its first year (1744 A.M.), he took a wife named Melka, daughter of Kaber, the daughter of his father's brother.

Commentary: The family line continues with care, showing how God preserved Abraham's ancestry through detailed genealogies.

11 In the first year of that week, she bore him a son, Nahor. Nahor lived in Ur of the Chaldees, and his father taught him the practices of the Chaldeans—to divine and to interpret omens by the signs of heaven.

Commentary: Nahor inherits pagan practices, especially astrology and divination. The corruption of the Chaldeans runs deep in Abraham's ancestry.

12 In the thirty-seventh jubilee, in the sixth week, in its first year (1800 A.M.), Nahor took a wife named Ijaska, the daughter of Nestag of the Chaldees.

Commentary: Marriage alliances continue to tie the family to idolatrous Chaldean culture.

13 In the seventh year of that week (1806 A.M.), she bore him Terah.

Commentary: Terah, the father of Abram, is born into an age marked by both idolatry and barrenness. Yet from him, God will raise up Abram.

The Ravages of the Ravens

14 Mastema sent ravens and birds to devour the seed of the land, ruining the work of men. Before the seed could be plowed under, the ravens picked it from the surface.

Commentary: Evil spirits use creation itself as a weapon against humanity. The devouring of seed mirrors the spiritual attack on God's purposes.

15 For this reason, Terah was named so, because the ravens and birds brought poverty by consuming the seed.

Commentary: Terah's name reflects hardship and loss. Names in this period were constant reminders of the struggles of life under corruption.

16 The years became barren, for the birds devoured nearly all the fruit of the trees. Only with great effort could men save a little of their produce.

Commentary: The land itself suffers under the curse. Humanity is forced into toil and scarcity, showing how sin and spiritual attack cripple creation.

The Birth of Abram

17 In the thirty-ninth jubilee, in the second week, in its first year (1870 A.M.), Terah took a wife named Edna, daughter of Abram, the daughter of his father's sister.

Commentary: God orchestrates Abram's lineage, preserving the covenant family line even in an idolatrous age.

18 In the seventh year of that week (1876 A.M.), she bore him a son, and he called his name Abram, after the father of his mother who had died before she conceived.

Commentary: Abram's name honors his maternal grandfather. Though born into a corrupt culture, Abram is destined to be the chosen vessel of God's covenant.

19 The child grew and saw the errors of the earth—that all went astray after idols and uncleanness. His father taught him writing.

Commentary: Abram shows early spiritual discernment, recognizing the futility of idols. Unlike others, his heart seeks the Creator.

20 When Abram was fourteen years old (1890 A.M.), he separated from his father so that he would not worship idols with him.

Commentary: Abram's first act of faith is separation. He refuses idolatry, even if it means breaking with his family's tradition. This step marks him as God's chosen servant.

Abram Resists the Ravens

21 Abram prayed to the Creator of all things, asking to be saved from the sins of men and from the uncleanness of their ways.

Commentary: Abram begins his life of faith in prayer, appealing to the Creator directly rather than idols.

22 When seed time came, Abram went with those sowing to protect the seed from the ravens. A cloud of ravens came, but Abram ran before them, saying, "Do not descend! Return to the place you came from." The ravens turned back.

Commentary: Abram's word of command reveals God's power working through him. By faith, he exercises dominion over creation.

23 That day, seventy times Abram drove them back. Not one raven remained in the land. All who saw it marveled, and Abram's name became great. From then on, he taught men how to sow with plow attachments so their seed was hidden in the earth, and they no longer feared the birds.

Commentary: Abram not only resisted spiritually but also offered practical wisdom. His invention secured the harvest, showing how faith and wisdom work together under God's guidance.

Key Lessons from Jubilees 11

- 1. **Sin Multiplies Quickly** Violence, kingdoms, and idolatry spread after the flood, proving man's constant bent toward corruption (vv.3–8).
- 2. **Evil Has a Leader** Mastema and his spirits actively seek to destroy mankind, even using creation to oppress them (vv.7, 14–16).
- 3. **Abram Chose God Early** Even as a youth, Abram rejected idols and turned to the Creator (vv.19–20).
- 4. **Faith Has Power** Abram's prayer and command turned back the ravens, showing that God honors faith (vv.21–23).
- 5. **Wisdom Protects Provision** Abram's plow innovation preserved the harvest, proving how God grants wisdom for survival and blessing (v.23).

Jubilees 12 — Crawford Standard Bible

Abram Questions Idolatry

1 In the sixth week, in the seventh year (1904 A.M.), Abram said to Terah his father, "Father!" *Commentary:* Abram's boldness to question his father shows a stirring of conviction in his heart, even from his youth.

- 2 Terah said, "Here I am, my son." Abram said,
- 3 "What help or profit do we get from the idols you worship and bow before?

- **4** They have no spirit in them.
- **5** They are lifeless shapes, deceiving the heart. Do not worship them.
- **6** Worship the God of heaven, who causes rain and dew to fall on the earth, who does everything on the earth, who created all things by His word, and from whose face all life comes.
- 7 Why worship things with no spirit? They are the work of men's hands.
- **8** You carry them on your shoulders, but they cannot help you.
- **9** They bring shame to those who make them and deceive the heart of those who worship them. Do not worship them."

Commentary: Abram exposes the futility of idolatry. His words show profound wisdom: idols are lifeless, powerless, and man-made, while the living God is Creator and Sustainer of all things.

Terah's Fear

- **10** Terah said to him, "I also know this, my son, but what can I do with a people who make me serve before them?
- **11** If I tell them the truth, they will kill me, for their hearts cling to worshiping and honoring these idols.
- **12** Be silent, my son, or they will kill you." Abram spoke these words also to his two brothers, and they were angry with him, so he kept silent.

Commentary: Terah confesses that he knows idols are worthless, yet fear rules him. This contrast highlights the difference between Abram's faith-filled courage and Terah's compromise. Fear of men leads to silence, but faith speaks truth.

Abram's Marriage and Lot's Birth

- **13** In the fortieth jubilee, in the second week, in the seventh year (1925 A.M.), Abram took a wife named Sarai, his father's daughter. She became his wife.
- **14** Haran, his brother, took a wife in the third year of the third week (1928 A.M.). In the seventh year of that week (1932 A.M.) she bore him a son, and he called his name Lot.
- **15** Nahor, his brother, also took a wife.

Commentary: The family expands. Here we see the introduction of Sarai, Abram's wife, and Lot, his nephew—both of whom will play significant roles in the unfolding covenant story.

Abram Burns the Idols

- **16** In the sixtieth year of Abram's life, in the fourth week, in the fourth year (1936 A.M.), Abram arose at night and burned the house of the idols with all that was in it. No one knew it.
- **17** They arose in the night to save their gods from the fire.
- **18** Haran rushed to save them, but the fire flamed over him, and he died in Ur of the Chaldees before Terah his father.
- **19** They buried Haran in Ur of the Chaldees.

Commentary: Abram not only spoke against idolatry but acted in faith. By destroying the idols, he declared the living God's supremacy. Haran's death in the attempt to defend false gods illustrates the futility and danger of idolatry.

Departure to Haran

20 Terah went out from Ur of the Chaldees with his sons to go into the land of Lebanon and Canaan. He settled in Haran, and Abram lived with Terah his father in Haran two weeks of years. *Commentary:* God begins to move Abram geographically as well as spiritually. Terah's relocation to Haran sets the stage for Abram's eventual call to Canaan.

Abram's Night of Watching

21 In the sixth week, in the fifth year (1951 A.M.), Abram sat up all night on the new moon of the seventh month to observe the stars from evening to morning, to know the year's rains. He was alone as he observed.

22 A word came into his heart: "All the signs of stars, the moon, and the sun are in the Lord's hand. Why do I search them out?

23 If He desires, He causes rain morning and evening; if He desires, He withholds it. All things are in His hand."

Commentary: Abram realizes that the heavenly bodies are not to be worshiped nor used for divination. True authority rests in the Creator, not in creation. This revelation separates him from Chaldean astrology.

Abram's Prayer

- **24** That night he prayed: "My God, God Most High, You alone are my God.
- 25 You and Your dominion I have chosen. You created all things, the work of Your hands.
- **26** Deliver me from evil spirits who rule the thoughts of men's hearts. Do not let them lead me astray from You, my God.

27 Establish me and my seed forever, so we will not go astray from now on and forevermore." *Commentary:* Abram's prayer reveals a heart surrendered to God. He seeks deliverance from spiritual deception and asks for God's covenantal blessing on his descendants. This prayer anticipates the covenant promises God will soon make.

The Call of Abram

28 He said, "Shall I return to Ur of the Chaldees, who seek my life, or remain here? Make the right path before me prosper, so I may fulfill it and not walk in the deceit of my heart, O my God."

29 He finished speaking and praying. Behold, the word of the Lord came to him through me, saying:

30 "Get up from your country, from your kindred, and from your father's house to a land I will show you. I will make you a great and numerous nation. I will bless you. I will make your name great. You will be blessed in the earth. In you all families of the earth will be blessed. I will bless those who bless you and curse those who curse you. I will be a God to you, to your son, to your son's son, and to all your seed. Fear not; from now on and for all generations I am your God."

31 The Lord said, "Open his mouth and ears so he may speak and hear the language revealed." For it had ceased from all men since the overthrow of Babel. I opened Abram's mouth, ears, and lips, and he spoke Hebrew, the tongue of creation. He took the books of his fathers, written in Hebrew, and transcribed them. I made known to him what he could not understand. He studied them during the six rainy months. In the seventh year of the sixth week (1953 A.M.), he spoke to his father and said he would leave Haran to go to Canaan and return. Terah said to him, "Go in peace. May the eternal God make your path straight. May the Lord protect you from evil, grant you grace, mercy, and favor before all who see you. May no one harm you. If you see a land pleasant to your eyes, dwell there. Take me to you and take Lot, your brother's son, as your own son. May the Lord be with you. Leave Nahor with me until you return in peace, and then we will go with you all together."

Commentary: God's covenant call comes with a promise of blessing for Abram and all nations. Abram is also given the restoration of Hebrew—the tongue of creation—linking him to his fathers and to divine revelation. His obedience begins the unfolding story of faith and promise.

Key Lessons from Jubilees 12

- 1. **Reject Idolatry** Abram's courage to confront idols shows the importance of speaking truth against false worship (vv.1–9).
- 2. **Fear vs. Faith** Terah feared men, while Abram feared God, reminding us that reverence for God is greater than fear of people (vv.10–12).
- 3. **True Worship Leads to Action** Abram's destruction of idols illustrates faith that acts, not just believes (vv.16–19).
- 4. **God Calls the Obedient** Abram's prayerful heart prepared him to receive God's call (vv.21–30).
- 5. **Restoration of the Holy Tongue** God restored Hebrew to Abram, reconnecting him to the language of creation and Scripture (v.31).
- 6. **Blessing for Generations** God's covenant with Abram was designed to bless all families of the earth through him (vv.30–31).

Jubilees 13 — Crawford Standard Bible

Abram Enters Canaan

1 Abram journeyed from Haran with Sarai his wife and Lot, his brother's son, into the land of Canaan. He came into Asshur and proceeded to Shechem, where he dwelt near a great oak. *Commentary:* Abram obeys God's call and enters Canaan, the land of promise. His steps of faith establish the beginning of God's covenant journey.

2 He saw that the land was very pleasant, from the entrance of Hamath to the great oak. *Commentary:* God's provision is not barren but fruitful. Abram beholds the beauty and abundance of the inheritance God would give.

3 The Lord said to him, "To you and to your seed I will give this land." *Commentary:* God's covenant is confirmed—Abram's descendants would possess the land. Though childless, Abram trusts God's promise.

4 Abram built an altar there and offered a burnt sacrifice to the Lord, who had appeared to him. *Commentary:* Worship is Abram's first response to God's promise. Wherever God appears, Abram consecrates the place with an altar.

Abram's Altars and Early Journeys

5 From there he moved to the mountain between Bethel on the west and Ai on the east, where he pitched his tent.

Commentary: Abram's tent shows he was a pilgrim in the land, yet he marked it with faith as his inheritance.

6 He saw that the land was wide and fruitful, with vines, figs, pomegranates, oaks, terebinths, olive trees, cedars, cypresses, date palms, and all kinds of trees, with water on the mountains. *Commentary*: The description highlights Canaan's abundance, a testimony of God's blessing for His chosen people.

7 He blessed the Lord who had brought him out of Ur of the Chaldees into this land. *Commentary:* Abram acknowledges God as his guide, protector, and provider. Gratitude becomes the language of faith.

8 In the first year, in the seventh week, on the new moon of the first month (1954 A.M.), he built an altar on the mountain and called on the name of the Lord, saying, "You, eternal God, are my God." *Commentary:* Abram not only worshiped but also declared covenant loyalty: the eternal God was his God.

9 He offered a burnt sacrifice on the altar, praying that the Lord would be with him and not forsake him all his days.

Commentary: Faith seeks God's abiding presence, not just His gifts. Abram desires God Himself above the land.

10 From there he journeyed southward and came to Hebron, which was being built at that time. He dwelt there two years. Then he went into the southern land, to Bealoth, but there was a famine. *Commentary:* Even in the land of promise, trials came. The famine shows that God's people must depend on Him, not on circumstances.

Abram in Egypt

11 Abram went down to Egypt in the third year of the week and lived there five years before Sarai was taken from him.

Commentary: Abram temporarily sought refuge in Egypt. Times of famine often test faith.

12 At that time the city of Tanais in Egypt was built—seven years after Hebron.

Commentary: This note situates the story historically, grounding Abram's journey in real time and place.

13 When Pharaoh seized Sarai, the Lord struck Pharaoh and his house with great plagues because of her.

Commentary: God intervenes to protect Sarai and His covenant plan. Plagues foreshadow His later judgments on Egypt in the days of Moses.

14 Abram became very wealthy in sheep, cattle, donkeys, horses, camels, male and female servants, silver, and gold. Lot also became wealthy.

Commentary: Despite his trial, God prospered Abram materially. Yet this blessing would test relationships later.

15 Pharaoh returned Sarai to Abram and sent him out of Egypt. Abram returned to the place where he had first pitched his tent, between Ai and Bethel, to the altar he had built. There he blessed the Lord who had brought him back in peace.

Commentary: Abram's journey back to Bethel shows restoration. God brings him back to the place of worship and promise.

The Parting of Lot

16 In the forty-first jubilee, in the third year of the first week (1963 A.M.), Abram returned to this place, offered a burnt sacrifice, and called on the name of the Lord, saying, "You, Most High God, are my God forever."

Commentary: Abram renews his devotion and covenant relationship with God, affirming God as his eternal Lord.

17 In the fourth year of that week (1964 A.M.), Lot parted from Abram and went to dwell in Sodom. The men of Sodom were exceedingly sinful.

Commentary: Lot's choice reveals worldly attraction and spiritual danger. His separation foreshadows Sodom's coming judgment.

18 It grieved Abram deeply that Lot, his brother's son, had left him, for he had no children of his own. *Commentary:* Abram's sorrow reflects both family loss and his longing for an heir. Yet God uses this to reaffirm His promises.

The Lord's Covenant with Abram

- **19** That year, after Lot parted from him, the Lord said to Abram, "Lift up your eyes northward, southward, eastward, and westward.
- **20** All the land you see I will give to you and to your seed forever.
- **21** I will multiply your seed like the sand of the sea. Though a man could count the dust of the earth, your seed shall not be numbered.
- **22** Arise, walk through the length and breadth of the land, for to your seed I will give it." *Commentary:* God expands His covenant, promising Abram not only land but innumerable descendants. His faith is tested by the contrast between promise and present barrenness.
- 23 Abram went to dwell in Hebron.

Commentary: Abram obeys and settles in the heart of the land, living by faith in God's word.

The War of the Kings

24 In that year Chedorlaomer, king of Elam, Amraphel, king of Shinar, Arioch, king of Sellasar, and Tergal, king of nations, fought against the king of Gomorrah. The king of Sodom fled, and many were wounded in the Valley of Siddim, by the Salt Sea.

Commentary: Conflict among nations sweeps Lot into danger. Sinful alliances bring destruction.

25 They captured Sodom, Admah, and Zeboiim. They also took Lot, Abram's brother's son, with all his possessions, and carried him away to Dan.

Commentary: Lot's choice to dwell near Sodom leads to captivity. Worldly gain often brings bondage.

26 One who escaped came and told Abram. Abram armed the trained men of his household and pursued them.

Commentary: Abram proves to be a man of courage and responsibility. Faith does not sit idly but takes action when family is in peril.

The Tithe and the Ordinance of Firstfruits

27 Abram recovered Lot, all his possessions, and the people taken captive. He gave a tenth of all the firstfruits to the Lord.

Commentary: Abram honors God with the firstfruits, acknowledging Him as the source of victory. Here tithing is established as a principle of worship.

28 The Lord ordained this as an everlasting statute: Israel must give the priests who serve before Him the tenth of everything—the seed, the wine, the oil, the cattle, and the sheep.

Commentary: Tithing becomes a covenant command for all generations, supporting the priesthood and sustaining worship.

29 The priests were given these tithes to eat and drink with joy before the Lord.

Commentary: God's provision for His servants is not burdensome but joyful. Tithes are both duty and celebration.

Abram Refuses the Spoil

30 The king of Sodom came to Abram and bowed before him, saying, "My lord Abram, give us the people you rescued, but keep the goods for yourself." But Abram said, "I lift my hands to the Most High God, that I will take nothing from you—not even a thread or a sandal strap—so you cannot say, 'I made Abram rich.' Only what the young men have eaten, and the share of Aner, Eschol, and Mamre, they shall take their portion."

Commentary: Abram refuses worldly wealth to safeguard God's glory. His testimony shows that God alone prospers His people.

Key Lessons from Jubilees 13

- 1. **Faith Responds in Worship** Abram built altars and offered sacrifices wherever God led him (vv.4, 8–9, 16).
- 2. **God Protects His People** The plagues on Pharaoh show God's covenant protection over His chosen (vv.13–15).
- 3. **Separation Can Bring Grief** Abram mourned Lot's departure, but it opened the way for covenant blessing (vv.17–22).
- 4. **God Confirms His Promises** Abram was reassured of land and descendants though childless (vv.19–22).
- 5. **God Delivers Through the Faithful** Abram's rescue of Lot highlights courage, faith, and gratitude expressed in tithing (vv.24–29).
- 6. **Reject Worldly Riches** Abram's refusal of Sodom's spoil teaches us to depend on God alone (v.30).

Jubilees 14 — Crawford Standard Bible

God's Covenant with Abram

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying, "Do not fear, Abram. I am your defender, and your reward will be exceedingly great."

Commentary: God reassures Abram with protection and promise. He is not only Abram's shield against enemies but also his exceeding reward, showing that God Himself is the greatest blessing.

2 Abram said, "Lord, Lord, what will You give me, since I go on childless, and the heir of my house is Eliezer of Damascus, the son of Maseq, the son of my handmaid? You have not given me seed, and behold, he will be my heir."

Commentary: Abram's faith struggles with the reality of barrenness. He voices his concern honestly before God, showing that prayer includes bringing doubts as well as trust.

3 The Lord said, "This man will not be your heir, but one who comes from your own body will be your heir."

Commentary: God makes His promise specific. Abram's heir will be his own son, not a servant or substitute.

- **4** He brought Abram outside and said, "Look toward heaven and count the stars, if you are able to count them."
- **5** Abram looked toward heaven and saw the stars. Then the Lord said, "So shall your seed be." *Commentary:* God uses the stars as a visual promise of Abram's countless descendants. The heavens testify of God's faithfulness.
- **6** Abram believed the Lord, and it was counted to him as righteousness.

Commentary: This verse highlights the heart of the gospel—faith, not works, makes a person righteous before God. Abram trusted God's word despite circumstances.

7 The Lord said to him, "I am the Lord who brought you out of Ur of the Chaldees, to give you the land of the Canaanites as an inheritance forever. I will be God to you and to your seed after you." *Commentary:* God grounds His covenant in His past faithfulness and extends it into future promise. He pledges both Himself and the land as Abram's inheritance.

8 Abram said, "Lord, Lord, how shall I know that I will inherit it?" *Commentary:* Abram seeks confirmation. His request is not unbelief but a desire for assurance.

9 The Lord said, "Take for Me a heifer of three years, a goat of three years, a sheep of three years, a turtledove, and a pigeon."

Commentary: God initiates a covenant ritual, using animals as symbols of solemn agreement.

- **10** Abram took all these in the middle of the month and dwelt by the oak of Mamre near Hebron.
- **11** He built an altar there and sacrificed them. He poured out their blood upon the altar, divided the animals in the midst, and placed each part opposite the other. The birds he did not divide.

Commentary: This covenant ceremony of divided pieces shows the seriousness of God's oath—He pledges His word with blood.

12 Birds came down upon the pieces, but Abram drove them away and would not let them touch the sacrifices.

Commentary: The birds represent threats or distractions, yet Abram protects the covenant offering, demonstrating vigilance in guarding what is holy.

- **13** As the sun was setting, a deep sleep fell upon Abram, and a dreadful darkness came over him. *Commentary:* Abram experiences a divine encounter marked by awe and fear. God's presence often overwhelms human strength.
- **14** Then the Lord said, "Know for certain that your seed will be strangers in a land not their own. They will be enslaved and afflicted four hundred years.
- **15** But I will judge the nation that enslaves them, and afterward they will come out with great possessions.
- **16** As for you, you will go to your fathers in peace and be buried at a good old age.
- **17** In the fourth generation your descendants will return here, for the sin of the Amorites is not yet complete."

Commentary: God foretells Israel's future in Egypt, slavery, deliverance, and eventual conquest of Canaan. His plan is precise, rooted in justice and timing.

18 Abram awoke, and the sun had set. Behold, a smoking furnace and a flame of fire passed between the pieces.

Commentary: The smoking furnace and flaming torch symbolize God's presence. He alone passes through the pieces, showing that the covenant depends on His faithfulness, not Abram's.

- **19** On that day the Lord made a covenant with Abram, saying, "To your seed I will give this land, from the river of Egypt to the great river, the Euphrates:
- **20** The Kenites, the Kenizzites, the Kadmonites,
- 21 The Perizzites, the Rephaim,
- **22** The Phakorites, the Hivites, the Amorites,
- 23 The Canaanites, the Girgashites, and the Jebusites."

Commentary: God clearly defines the land boundaries and peoples Abram's descendants will inherit and overcome. His promise is both spiritual and geographical.

24 The day passed, and Abram offered the divided pieces, the birds, the fruit offerings, and the drink offerings, and the fire consumed them.

Commentary: God seals the covenant with fire from heaven, consuming the sacrifice as a sign of acceptance.

25 On that day we made a covenant with Abram, just as we had covenanted with Noah in that month. Abram renewed the festival and ordinance for himself forever.

Commentary: God ties Abram's covenant to His earlier covenant with Noah, showing continuity in His dealings with mankind. Festivals were meant to remind generations of His promises.

26 Abram rejoiced and told Sarai his wife all these things. He believed he would have seed, though she did not bear children.

Commentary: Abram's faith grew stronger, though Sarai still struggled with barrenness. Faith often precedes fulfillment.

27 Sarai advised Abram, saying, "Go in to Hagar, my Egyptian maid. Perhaps I may build a family through her."

Commentary: Sarai's human reasoning reveals impatience with God's timing. Attempts to fulfill God's promise by human means always bring complications.

28 Abram listened to Sarai's voice and agreed.

Commentary: Abram yields to Sarai's plan, echoing Adam listening to Eve. Even the faithful can stumble by leaning on human counsel instead of God's word.

- 29 Sarai took Hagar her Egyptian maid and gave her to Abram her husband as a wife.
- **30** Abram went in to Hagar, and she conceived.
- **31** She bore him a son, and Abram called his name Ishmael, in the fifth year of this week (1965 A.M.). Abram was eighty-six years old when Ishmael was born.

Commentary: Ishmael's birth fulfills Sarai's plan but not God's promise. This begins a line of tension that will affect nations. God's covenant would still wait for Isaac, the child of promise.

Key Lessons from Jubilees 14

- 1. **Faith Is Counted as Righteousness** Abram's trust in God became the foundation of his standing before Him (v.6).
- 2. **God Confirms His Promises with Covenant** The divided pieces show God binds Himself to His word (vv.9–19).
- 3. **God's Timing Is Perfect** Israel's 400 years in Egypt remind us that God works on His own timetable (vv.14–17).
- 4. **God Sets Boundaries of Inheritance** The land covenant was detailed and specific (vv.19–23).
- 5. **Human Plans Can Cause Strife** Sarai and Abram's decision with Hagar brought Ishmael, revealing the consequences of impatience (vv.26–31).

Jubilees 15 – Crawford Standard Bible with Commentary

God's Covenant Confirmed with Abraham

1 In the fifth year of the fourth week of this jubilee (1979 A.M.), in the third month, in the middle of the month, Abraham celebrated the Feast of Firstfruits of the grain harvest.

Commentary: Abraham recognized God's provision by observing the Feast of Firstfruits. This feast connected Abraham to the heavenly ordinances, showing gratitude and dependence upon the Lord for the harvest.

2 He offered new offerings on the altar—the firstfruits of the produce—to the Lord: a heifer, a goat, and a sheep as burnt offerings, together with their fruit offerings, drink offerings, and incense.

Commentary: Abraham offered both animal and agricultural sacrifices, displaying a complete act of worship. His sacrifice acknowledged God as provider of both food and life.

3 The Lord appeared to Abraham and said, "I am God Almighty. Walk before Me and be perfect. *Commentary:* God revealed Himself as *El Shaddai*, the Almighty, calling Abraham to a life of blamelessness and wholehearted devotion. Covenant relationship requires integrity.

4 I will make My covenant between Me and you, and I will multiply you exceedingly." *Commentary:* God reaffirmed His covenant, emphasizing abundance. Despite Abraham's age, God's word assured fruitfulness.

5 Abraham fell on his face, and God continued speaking to him: *Commentary:* Abraham's posture of humility shows reverence and submission. Covenant promises inspire worship and awe.

6 "Behold, My covenant is with you, and you shall be the father of many nations. *Commentary:* God expanded His promise: Abraham would not only father Israel but become patriarch of many nations.

7 No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of many nations.

Commentary: The name change from "exalted father" (Abram) to "father of a multitude" (Abraham) signified God's covenantal transformation.

8 I will make you exceedingly fruitful. Nations and kings shall come from you. *Commentary:* God's covenant included royal lineage, fulfilled in David, Solomon, and ultimately Christ, the King of kings.

9 I will establish My covenant between Me and you, and your descendants after you throughout their generations, for an everlasting covenant—to be God to you and to your seed after you. *Commentary:* This everlasting covenant was relational: God Himself would be their God. The covenant was not only about land or seed but about divine fellowship.

10 I will give to you and your seed after you the land where you now dwell as a stranger—the land of Canaan—for an everlasting possession. I will be their God."

Commentary: The promise of land reaffirmed Israel's inheritance. What Abraham only sojourned in would be permanently owned by his descendants.

The Covenant of Circumcision

11 The Lord said to Abraham, "As for you, keep My covenant, you and your descendants after you. *Commentary:* Covenant blessings come with covenant responsibility. Abraham was called to obedience.

12 Every male among you shall be circumcised.

Commentary: Circumcision was the physical sign of covenant belonging.

13 On the eighth day every male child shall be circumcised throughout your generations—whether born in your house or bought with money from a foreigner who is not of your seed.

Commentary: The covenant extended beyond natural descendants to all under Abraham's household authority, signifying inclusion.

14 He who is born in your house and he who is bought with money must be circumcised. My covenant shall be in your flesh as an everlasting ordinance.

Commentary: Circumcision marked covenant identity permanently in the body, symbolizing dedication to God.

15 Any uncircumcised male who is not circumcised on the eighth day shall be cut off from his people, for he has broken My covenant."

Commentary: Failure to keep the covenant sign meant exclusion from covenant blessings.

The Promise of Isaac

16 God said, "As for Sarai your wife, her name shall no longer be Sarai, but Sarah.

Commentary: Just as Abram's name was changed, Sarai's name became Sarah, marking her as the mother of nations.

17 I will bless her and give you a son by her. She will become nations, and kings of peoples shall come from her."

Commentary: God promised Sarah herself would bear the covenant child, emphasizing divine intervention.

18 Abraham fell on his face and laughed in joy, saying in his heart, "Shall a son be born to a man one hundred years old? Shall Sarah, who is ninety, bear a child?"

Commentary: Abraham's laughter reflected astonished joy at the miraculous promise.

19 Abraham said to God, "Oh, that Ishmael might live before You!" *Commentary:* Abraham still hoped for Ishmael's blessing, showing fatherly concern.

20 God said, "Yes, but Sarah your wife will bear you a son, and you shall call his name Isaac. I will establish My everlasting covenant with him and his seed after him.

Commentary: God clarified that Isaac, not Ishmael, would carry the everlasting covenant.

21 As for Ishmael, I have heard you. I will bless him, make him fruitful, and multiply him exceedingly. He shall be the father of twelve princes, and I will make him a great nation.

Commentary: God did bless Ishmael, but his blessing was distinct from the covenant promise.

22 But My covenant I will establish with Isaac, whom Sarah will bear to you at this set time next year." *Commentary:* God fixed the timing, proving His sovereignty over life and promise.

23 When God finished speaking with Abraham, He went up from him.

Commentary: The covenant dialogue ended with divine departure, leaving Abraham with a clear charge.

Abraham Obeys God's Command

24 Abraham took Ishmael his son, all who were born in his house, and all who were bought with money—every male in his household—and circumcised the flesh of their foreskin that very day, as God had commanded him.

Commentary: Abraham's obedience was immediate and complete, involving his entire household.

25 Abraham was circumcised on the same day, along with Ishmael his son, and all the men of his household, both those born in the house and those bought with money from foreigners. *Commentary:* Abraham himself submitted to the covenant sign, modeling leadership through obedience.

26 This law is for all generations forever. There is no delay of days and no omission of the eighth day, for it is an eternal ordinance, written and ordained on the heavenly tablets.

Commentary: Circumcision was not temporary but eternal, written on the heavenly tablets, underscoring its divine origin.

27 Every child not circumcised on the eighth day does not belong to the covenant of the Lord but to the children of destruction. He has no sign of belonging to the Lord and will be destroyed and uprooted from the earth, for he has broken the covenant of the Lord.

Commentary: This verse underscores the seriousness of covenant obedience. Neglect equaled disinheritance.

Israel Set Apart

28 From the day of their creation, all the angels of the presence and the angels of sanctification have been so appointed. Likewise, God sanctified Israel before the angels, that they should be with Him and His holy ones.

Commentary: Israel's calling was established in heaven, not merely on earth.

29 Command the children of Israel to observe this covenant throughout their generations as an eternal ordinance, that they may not be uprooted from the land.

Commentary: The covenant was tied to the land promise. Obedience ensured dwelling in the inheritance.

30 This covenant is ordained forever, to be kept by the children of Israel alone.

Commentary: Israel was uniquely set apart, unlike the nations.

31 Ishmael, his sons, his brothers, and Esau were not chosen, though they are the sons of Abraham, because the Lord knew them. He chose Israel alone to be His people.

Commentary: Election was not based on lineage alone but God's sovereign choice.

32 He sanctified Israel and gathered them from among the nations. Though many nations and peoples are His, He has placed spirits over them to lead them astray.

Commentary: Nations were under angelic rulers, but Israel belonged directly to God.

33 But over Israel He appointed no angel or spirit, for He alone is their ruler. He will preserve them, bless them, and keep them as His own forever.

Commentary: Israel's direct relationship with God highlighted their special covenant status.

34 The Lord declared, "The children of Israel will fail to keep this covenant. They will neglect to circumcise their sons, leaving them uncircumcised as they were born. Because of this, great wrath will come upon Israel. They will forsake My covenant, provoke Me, and treat their bodies like the Gentiles. They will be removed from the land with no forgiveness for this eternal error."

Commentary: A prophetic warning of Israel's unfaithfulness, pointing forward to exile and divine judgment.

Key Lessons from Jubilees 15

- 1. **Faith Is Counted as Righteousness** Abraham believed God's promise even when it seemed impossible, and God declared him righteous (v.6).
- 2. **God Renames and Reframes Lives** Abram became Abraham, Sarai became Sarah, showing that God gives new identity and purpose (vv.7, 16).
- 3. **Covenant Requires Obedience** Circumcision was the sign of covenant belonging, teaching that faith must be lived out in action (vv.11–15, 24–25).
- 4. **God's Promises Work on His Timeline** Isaac was promised at a set time, reminding us to trust God's appointed seasons (vv.20–22).
- 5. **God's Covenant Is Exclusive** Though Ishmael was blessed, the everlasting covenant was through Isaac, emphasizing God's sovereign plan (vv.20–21, 31).
- 6. **Israel's Unique Calling** Israel was chosen above all nations to belong directly to God (vv.28–33).
- 7. **Disobedience Brings Judgment** Neglecting the covenant sign of circumcision brought wrath and exile, showing the seriousness of covenant faithfulness (v.34).
- 8. **Immediate Obedience Matters** Abraham obeyed the same day God commanded, modeling covenant faithfulness without delay (vv.24–25).

Jubilees 16 – Crawford Standard Bible with Commentary

The Promise of Isaac

1 On the new moon of the fourth month, we appeared to Abraham at the oak of Mamre, and we spoke with him, announcing that Sarah, his wife, would bear him a son.

Commentary: God's messengers confirmed His promise personally to Abraham, marking a turning point in the covenant.

2 Sarah laughed when she heard us speaking with Abraham. We rebuked her, and she became afraid and denied that she had laughed.

Commentary: Sarah's doubt revealed the human struggle with faith, but God corrected her so that His word would be trusted.

3 We told her the name of her son, as it was already written on the heavenly tablets—his name would be Isaac.

Commentary: Isaac's name, meaning "laughter," was preordained, showing God's control over destiny and even Sarah's moment of doubt.

4 We declared that when we returned at the set time, she would have conceived a son. *Commentary:* God's promises are fulfilled at His appointed time; nothing can hinder His timing.

Judgment on Sodom and Gomorrah

5 In that same month, the Lord executed His judgments on Sodom, Gomorrah, Zeboim, and the entire region of the Jordan. He burned them with fire and brimstone, destroying them completely because they were exceedingly wicked, defiling themselves, and committing fornication and uncleanness on the earth.

Commentary: The destruction of the cities of the plain was God's judgment against rampant sin, especially sexual immorality and lawlessness.

6 Likewise, God will judge every place where the sins of Sodom are repeated, with the same judgment of fire.

Commentary: This verse extends the warning beyond Sodom, making it timeless—God's justice is consistent across generations.

7 But Lot was saved, for God remembered Abraham and brought him out from the overthrow. *Commentary:* Lot's deliverance highlights the power of intercession; Abraham's covenant relationship brought protection for his nephew.

8 Yet Lot and his daughters committed sin upon the earth, for he lay with his daughters, such a sin as had not been committed since the days of Adam.

Commentary: The tragedy of Lot's family shows that survival without holiness still leads to corruption.

9 It was commanded and written on the heavenly tablets that all Lot's descendants should be removed and destroyed, leaving no seed of that man on earth on the day of condemnation.

Commentary: The Moabites and Ammonites, descended from Lot's sin, were destined for judgment, showing that sin bears lasting consequences.

The Birth of Isaac

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

Commentary: Abraham's movements continued to mark his life as a sojourner, awaiting God's fulfillment.

11 In the middle of the fifth month, he moved to the Well of the Oath.

Commentary: His journeys often aligned with sacred places where God would reveal Himself.

12 In the middle of the sixth month, the Lord visited Sarah and fulfilled His word; she conceived. *Commentary:* God's promise came to pass exactly as He said, proving His faithfulness.

13 Sarah bore a son in the third month, in the middle of the month, at the time God had promised Abraham. On the Feast of Firstfruits, Isaac was born.

Commentary: Isaac's birth on a feast day signified him as God's chosen seed, connected to covenant joy and firstfruits.

14 Abraham circumcised his son on the eighth day. Isaac was the first to be circumcised according to the everlasting covenant.

Commentary: Isaac's circumcision marked him as the firstborn heir of the covenant, setting the standard for Israel.

Isaac, the Chosen Seed

15 In the sixth year of the fourth week, we returned to Abraham at the Well of the Oath, as we had promised Sarah. We found her with child, and we blessed Abraham.

Commentary: God's blessing reaffirmed His promises, underscoring His covenant faithfulness.

16 We declared that he would not die until he had begotten six more sons and had seen them before his death. But his name and seed would be called through Isaac.

Commentary: Though Abraham would have other sons, the covenant line was uniquely established through Isaac.

17 The seed of his other sons would become nations and be counted among the Gentiles, but from Isaac's seed would come a holy nation, not reckoned among the Gentiles.

Commentary: God distinguished between natural nations and His holy nation—Israel—set apart through Isaac.

18 Isaac and his descendants would belong to the Most High as His chosen portion, a kingdom of priests and a holy nation above all others.

Commentary: Israel's identity as God's covenant people was foretold here, rooted in Isaac's line.

The First Feast of Tabernacles

- **19** We delivered this message also to Sarah, and both Abraham and Sarah rejoiced with exceeding joy. *Commentary:* God's promises brought not just faith but deep joy, turning sorrow into celebration.
- **20** Abraham built an altar to the Lord, who had delivered him and made him rejoice in the land of his sojourning.

Commentary: Worship was Abraham's response to blessing—he acknowledged God as his deliverer.

- **21** He celebrated a festival of joy for seven days at the Well of the Oath, near the altar he had built. *Commentary:* This festival foreshadowed the future Feast of Tabernacles, established later for Israel.
- **22** He built booths for himself and his servants and became the first to celebrate the Feast of Tabernacles on the earth.

Commentary: Abraham modeled obedience and joy, initiating the pattern of dwelling in booths as a testimony to God's provision.

23 Each day for seven days he brought to the altar two oxen, two rams, seven sheep, and one goat for a sin offering, to atone for himself and his seed.

Commentary: Sacrifices for atonement reminded Abraham that even covenant people needed forgiveness.

- **24** As a thank-offering, he brought seven rams, seven kids, seven sheep, and seven goats, along with fruit offerings and drink offerings. He burned the fat on the altar as a pleasing aroma to the Lord. *Commentary:* Abraham's offerings were abundant and joyful, symbolizing gratitude and devotion.
- **25** Morning and evening, he burned incense—frankincense, galbanum, stacte, nard, myrrh, spice, and costus—seven substances mixed equally and pure.

Commentary: The sweet incense symbolized prayer and praise rising to God continually.

26 Abraham rejoiced with all his heart and soul during this feast, he and all those in his house. No stranger or uncircumcised person joined him.

Commentary: Worship was marked by joy but also separation—only covenant members could partake.

27 He blessed his Creator, who had made him in his generation, knowing that from him would arise the plant of righteousness and a holy seed, destined to be like Him who created all things.

Commentary: Abraham recognized the messianic promise—that through his seed would come the righteous One.

28 He rejoiced and named the festival "The Festival of the Lord," a joy acceptable to the Most High. *Commentary:* Abraham's naming of the feast gave it lasting identity as a celebration dedicated fully to God.

The Feast Ordained Forever

29 We blessed Abraham and his seed forever because he celebrated this festival in its appointed time according to the testimony of the heavenly tablets.

Commentary: Abraham's obedience aligned with the heavenly order, ensuring blessing for his descendants.

30 Therefore it is ordained on the heavenly tablets concerning Israel that they shall celebrate the Feast of Tabernacles with joy for seven days in the seventh month—a statute forever throughout their generations.

Commentary: The Feast was written into Israel's eternal calendar, rooted in Abraham's example.

31 It is without limit, an eternal ordinance for Israel: to dwell in booths, to set wreaths on their heads, to take branches of leafy trees and willows of the brook. Abraham himself took palm branches, fruit of goodly trees, and went around the altar seven times each day, praising and giving thanks to his God with joy.

Commentary: The Feast of Tabernacles was not only Israel's law but Abraham's legacy, celebrated with joy and thanksgiving in God's presence.

Key Lessons from Jubilees 16

- 1. **God's Word Always Stands** Isaac's birth shows that no promise of God fails, no matter how unlikely (vv.1–4, 12–14).
- 2. **Sin Brings Judgment** The fate of Sodom warns that God will judge immorality and uncleanness with fire (vv.5–6).
- 3. **God Rescues for the Sake of the Righteous** Lot's deliverance reveals the power of covenant intercession (v.7).
- 4. **A Holy Seed Through Isaac** God distinguished Isaac's line as His covenant people, a priestly nation (vv.15–18).
- 5. **Worship Responds to Blessing** Abraham's Feast of Tabernacles shows joy, gratitude, and obedience in response to God's faithfulness (vv.19–28).
- 6. **God's Feasts Are Eternal** The Feast of Tabernacles was written on heavenly tablets, reminding Israel forever of God's provision and presence (vv.29–31).

Jubilees 17 – Crawford Standard Bible with Commentary

Isaac Weaned and Ishmael Sent Away

1 In the first year of the fifth week of this jubilee (1982 A.M.), Isaac was weaned, and Abraham made a great banquet in the third month on the day his son Isaac was weaned.

Commentary: The celebration of Isaac's weaning marked a milestone in God's promise fulfilled—Abraham had a son of covenant age, confirming God's word.

2 Ishmael, the son of Hagar the Egyptian, was before Abraham his father, and Abraham rejoiced, blessing God because he had seen his sons and was not left childless.

Commentary: Abraham loved both sons, seeing them as tokens of God's mercy. His gratitude revealed his heart of thanksgiving despite the coming conflict.

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

Commentary: Abraham connected Isaac's weaning to God's covenant promises, showing that remembrance of God's words fuels worship.

4 But Sarah saw Ishmael playing and Abraham rejoicing with great joy, and she became jealous. She said to Abraham, "Cast out this slave woman and her son. The son of this slave woman shall not share the inheritance with my son Isaac."

Commentary: Sarah's jealousy, though harsh, aligned with God's plan—Isaac alone would carry the covenant line. Her words revealed God's separation between promise and human effort.

5 This word was very grievous to Abraham because of his bondwoman and because of his son. *Commentary:* Abraham's grief highlighted his compassion as a father, yet he was called to trust God's higher purposes.

6 But God said to Abraham, "Do not be distressed because of the boy and your bondwoman. In all that Sarah has said to you, listen to her voice and do it. For through Isaac shall your name and seed be called.

Commentary: God clarified His covenant plan: Isaac was the chosen heir. Even when difficult, obedience to God's word brings clarity.

7 But as for the son of the bondwoman, I will also make him a great nation, because he is your seed." *Commentary:* Though Ishmael was not the covenant heir, God's mercy still extended to him, showing His faithfulness to Abraham's descendants.

Hagar and Ishmael in the Wilderness

8 Abraham rose early in the morning, took bread and a skin of water, and placed them on Hagar's shoulders along with the boy, and sent her away. She departed and wandered in the wilderness of Beersheba.

Commentary: Abraham obeyed God swiftly, though it was painful. Sending Hagar and Ishmael away represented both separation and trust in God's provision.

9 When the water in the skin was gone, the child grew weak from thirst and fell down. *Commentary:* The wilderness trial underscored human frailty—without God's intervention, survival was impossible.

10 His mother placed him under an olive tree and went a bowshot away, saying, "Let me not see the death of my child." She sat there and wept.

Commentary: Hagar's despair revealed her helplessness. Yet her tears also prepared the way for God's mercy.

11 An angel of God, one of the holy ones, called to her and said, "Why do you weep, Hagar? Arise, take the child, and hold him in your hand. God has heard your voice and has seen the child." *Commentary:* God responded to Hagar's sorrow, proving He hears the cries of the afflicted—even those outside the covenant line.

12 Then she opened her eyes and saw a well of water. She filled the skin with water, gave the child to drink, and they went toward the wilderness of Paran.

Commentary: God provided the very thing they needed most: water. His provision turned despair into hope.

13 The boy grew and became an archer. God was with him, and his mother took him a wife from the daughters of Egypt.

Commentary: Ishmael matured into strength, and God's presence confirmed His promise to Abraham, even for the rejected son.

14 She bore him a son, and he called his name Nebaioth, for she said, "The Lord was near to me when I called upon Him."

Commentary: The naming of Nebaioth testified to God's nearness, showing that even outside the covenant line, God's mercy was remembered.

Abraham's Faithfulness and God's Test

15 In the seventh week, in the first year of it (2003 A.M.), on the twelfth day of the first month, voices were heard in heaven concerning Abraham: that he was faithful in all God told him, that he loved the Lord, and that in every affliction he remained true.

Commentary: Heaven itself bore witness to Abraham's obedience and faith. His trials had proven his love and loyalty to God.

16 The prince Mastema came before God and said, "Behold, Abraham loves Isaac his son, and he delights in him above all else. Command him to offer Isaac as a burnt offering, and You will see if he will obey this command, and You will know if he is faithful in all things in which You test him." *Commentary:* Mastema, acting like the accuser, sought to test Abraham's devotion by challenging his love for God versus his love for Isaac. This set the stage for the supreme test of faith—the offering of Isaac.

Key Lessons from Jubilees 17

1. **Faith in God's Promises** – Abraham rejoiced in Isaac's weaning because it showed God's word had not failed (vv.2–3).

- 2. **Trusting God's Plan** Though Sarah's demand hurt Abraham, God revealed Isaac as the true covenant heir, while still blessing Ishmael (vv.5–7).
- 3. **God Provides for the Afflicted** Hagar and Ishmael's survival in the wilderness demonstrated God's mercy and provision (vv.8–14).
- 4. **Faith Proven by Testing** Abraham's faithfulness was acknowledged in heaven, preparing for the supreme test of offering Isaac (vv.15–16).
- 5. **God Hears the Cry of the Desperate** Hagar's weeping and Ishmael's weakness moved heaven, showing God's compassion for all who suffer (v.11).

Jubilees 18 – Crawford Standard Bible with Commentary

God Tests Abraham

1 God said to him, "Abraham, Abraham." And he replied, "Here I am."

Commentary: The test began with God's personal call, and Abraham's immediate response, "Here I am," showed readiness, humility, and surrender to the voice of the Lord.

2 God said, "Take your beloved son, Isaac, whom you love, and go into the high country. Offer him on one of the mountains I will show you."

Commentary: God's command pierced Abraham's heart, requiring him to give up his most treasured possession. Yet it was also a test of ultimate faith, to trust the Giver more than the gift.

3 Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, along with Isaac his son. He split the wood for the burnt offering and went to the place. On the third day, he saw it from afar.

Commentary: Abraham's early rising reflected obedience without hesitation. The three-day journey gave time for reflection, deepening the weight of the test.

4 He came to a well of water and said to the young men, "Stay here with the donkey. The boy and I will go over there, worship, and then return to you."

Commentary: Abraham's faith shone—he told his servants they would both return, trusting that God could even raise Isaac from the dead if necessary.

5 Abraham took the wood of the burnt offering and laid it on Isaac his son. He carried the fire and the knife in his hand, and the two of them went together.

Commentary: Isaac carrying the wood foreshadowed Christ carrying the cross. Abraham bore the instruments of sacrifice, symbolizing the Father's role in redemption.

6 Isaac said to his father, "Father." He replied, "Here I am, my son." Isaac asked, "Here are the fire, the knife, and the wood—but where is the lamb for the burnt offering?"

Commentary: Isaac's innocent question pierced the silence, bringing to light the gravity of the moment.

7 Abraham answered, "God Himself will provide a lamb for the burnt offering, my son." And they drew near to the mount of God.

Commentary: Abraham's prophetic words declared faith in God's provision. Ultimately, this statement pointed to Christ, the Lamb of God, provided in our place.

The Offering of Isaac

8 Abraham built an altar, placed the wood in order, bound Isaac his son, and laid him on the altar. He stretched out his hand, took the knife, and prepared to slay his son.

Commentary: This moment revealed Abraham's complete obedience. Isaac's submission also foreshadowed Christ's willing surrender to His Father's will.

9 I stood before him, along with the prince Mastema, and the Lord said, "Do not let him lay his hand on the boy or harm him, for I have revealed that he fears the Lord."

Commentary: The heavenly witness testified to Abraham's faith. Mastema, the adversary, was present, but God declared Abraham's devotion proven.

10 I called out to him from heaven, "Abraham, Abraham." Terrified, he answered, "Here I am." *Commentary:* Once again Abraham answered in submission. His fear reflected the weight of God's voice and the relief of divine intervention.

11 I said, "Do not lay your hand on the boy or do anything to him. Now it is shown that you fear the Lord, for you have not withheld your son, your only beloved son."

Commentary: Abraham's test was complete. His willingness to give Isaac demonstrated ultimate faith —holding nothing back from God.

12 The prince Mastema was put to shame. Abraham lifted his eyes and saw a ram caught by its horns. He went, took the ram, and offered it as a burnt offering in place of his son.

Commentary: God provided the substitute sacrifice. The ram prefigured Jesus Christ, the true Lamb provided for humanity's redemption. Mastema's defeat revealed that obedience silences the accuser.

13 Abraham called the place The Lord Has Seen. As it is said, "On the mount of the Lord it shall be seen"—this is Mount Zion.

Commentary: The name proclaimed God's provision and foresight. Mount Zion became a place of vision and promise, where God would ultimately reveal His salvation.

God's Oath of Blessing

14 The Lord called Abraham a second time from heaven, as we appeared to speak with him in the name of the Lord.

Commentary: God's confirmation came after the test, reaffirming Abraham's faithfulness and heaven's approval.

15–17 He said:

"By Myself I have sworn, says the Lord, Because you have done this,

And have not withheld your beloved son,

In blessing I will bless you,

And in multiplying I will multiply your seed

Like the stars of heaven and the sand of the seashore.

Your seed will inherit the cities of their enemies.

In your seed all nations of the earth will be blessed,

Because you obeyed My voice,

And I have shown to all that you are faithful to Me.

Go in peace."

Commentary: God swore by Himself, the highest assurance possible. Abraham's obedience unlocked a blessing that extended to all nations through Christ, the ultimate Seed.

Festival of the Lord

18 Abraham returned to his young men, and they arose and went together to Beersheba. Abraham dwelt by the Well of the Oath (2010 A.M.).

Commentary: After the test, Abraham returned home with peace. The Well of the Oath symbolized covenant faithfulness.

19 He celebrated this festival every year for seven days with joy, and he called it the Festival of the Lord, according to the seven days during which he went and returned in peace. It has been ordained and written on the heavenly tablets concerning Israel and its descendants that they should observe this festival seven days with joy each year.

Commentary: Abraham turned the test into a perpetual celebration of God's provision and mercy. The Festival of the Lord, later fulfilled in Israel's feasts, pointed to God's eternal faithfulness.

Key Lessons from Jubilees 18

- 1. **True Faith Is Tested** Abraham's willingness to offer Isaac revealed trust in God above all else (vv.1–8).
- 2. **God Provides a Substitute** The ram foreshadowed Christ, the ultimate sacrifice in our place (v.12).
- 3. **Victory Over the Enemy** Mastema's shame showed that obedience silences the accuser (vv.9–12).
- 4. **Blessings Through Obedience** God swore an oath of multiplication and global blessing because Abraham obeyed (vv.14–17).

5. **Memorials of God's Work** – The Festival of the Lord served as a lasting reminder of God's provision and covenant faithfulness (vv.18–19).

Jubilees 19 – Crawford Standard Bible with Verse-by-Verse Commentary

The Death of Sarah

Verse 1

In the first year of the first week in the forty-second jubilee, Abraham returned and lived near Hebron, that is Kirjath-Arba, for fourteen years.

Commentary: Abraham settled near Hebron, the land tied to God's promises. His decision to dwell there highlights his faith that God's covenant concerning the land would be fulfilled.

Verse 2

In the first year of the third week of this jubilee, Sarah's life came to an end, and she died in Hebron. **Commentary:** Sarah's death marks the close of her faithful journey. She had borne Isaac, the promised son, leaving a legacy of trust in God.

Verse 3

Abraham went to mourn for her and to bury her, and we tested him to see if his spirit was patient and if he would refrain from speaking indignantly. He was found patient and spoke no harsh word.

Commentary: Even in grief, Abraham was tested. His restraint in sorrow proved that true faith is shown not only in great trials but also in quiet endurance.

Verse 4

In patience of spirit he dealt with the children of Heth, asking for a place to bury his dead. **Commentary:** Abraham's humility is evident. Though God promised him the land, he still asked for a burial place, showing respect and peace in his dealings.

Verse 5

The Lord gave him favor before all who saw him, and he humbly requested from the sons of Heth. They gave him the land of the double cave near Mamre (that is, Hebron) for four hundred pieces of silver.

Commentary: God honored Abraham's humility by granting him favor with the people. The purchase became the first permanent possession of the promised land.

Verse 6

Though they urged him to take it for nothing, he refused. He paid the full price, bowed before them twice, and buried his wife in the double cave.

Commentary: Abraham's integrity shines here. By paying the full price, he ensured the land was his without dispute, modeling honesty and fairness.

Verse 7

Sarah lived one hundred twenty-seven years—two jubilees, four weeks, and one year.

Commentary: Sarah's long life was a testimony of God's faithfulness. She lived to see the covenant fulfilled through Isaac, the son of promise.

Abraham's Faithfulness

Verse 8

This was the tenth trial with which Abraham was tested, and he was found faithful and patient in spirit. **Commentary:** Abraham's life was marked by repeated testing, yet he remained steadfast. His perseverance revealed his deep trust in God.

Verse 9

He did not mention the promise of God that the land would be given to him and to his descendants, but humbly requested a place to bury his dead. For this, he was recorded on the heavenly tablets as "the friend of God."

Commentary: Abraham trusted God's promise without demanding it. His humility earned him the title "friend of God," showing that true faith rests in God's word.

Marriage of Isaac

Verse 10

In the fourth year of that jubilee, Abraham took a wife for his son Isaac. Her name was Rebecca, the daughter of Bethuel (son of Nahor, Abraham's brother), sister of Laban, and granddaughter of Milcah. [2020 A.M.]

Commentary: Isaac's marriage to Rebecca preserved the covenant line within Abraham's family, protecting it from pagan corruption.

Abraham's Later Children

Verse 11

Abraham took a third wife, Keturah, from among the daughters of his household servants (for Hagar had died before Sarah).

Commentary: Abraham remained fruitful after Sarah's death, but the covenant line continued only through Isaac, showing the difference between blessing and covenant.

Verse 12

She bore him six sons: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah, during the fourteen years of that period.

Commentary: These sons became the fathers of nations, but God's chosen covenant family remained distinct through Isaac.

Birth of Jacob and Esau

Verse 13

In the sixth week, in the second year of it, Rebecca bore to Isaac twin sons: Jacob and Esau. [2046 A.M.]

Commentary: The birth of Jacob and Esau signaled the unfolding of God's plan—two brothers, two nations, but only one chosen line of blessing.

Verse 14

Jacob was a quiet man, upright, dwelling in tents, while Esau was a rough man, a hunter of the field, covered in hair.

Commentary: The character of each son foreshadowed their destinies—Jacob representing faithfulness, Esau representing worldliness and self-reliance.

Verse 15

Jacob learned to write, but Esau did not, for his life was in the field and in war. All his deeds were violent.

Commentary: Jacob valued wisdom and learning, while Esau lived by violence. God often chooses the quiet faithful rather than the strong and reckless.

Verse 16

Abraham loved Jacob, but Isaac loved Esau.

Commentary: Family affections were divided, but God's sovereign choice rested on Jacob. His election is determined by divine will, not human preference.

Abraham's Blessing to Jacob

Verse 17

Abraham saw Esau's deeds and knew that in Jacob his name and seed would be called. He summoned

Rebecca, who also loved Jacob more than Esau.

Commentary: Abraham discerned by Esau's lifestyle that the covenant line could not rest with him. He aligned with God's will, recognizing Jacob as the chosen heir, and Rebecca's love for Jacob confirmed this choice.

Verse 18

He said to her: "My daughter, watch over my son Jacob, for he shall stand in my place on the earth. He shall be a blessing among the children of men, and for the glory of all the seed of Shem."

Commentary: Abraham entrusted Jacob's care to Rebecca, declaring that Jacob would inherit his spiritual role. This blessing linked Jacob not only to Abraham but also to Shem, continuing the holy line of covenant.

Verse 19

"For I know the Lord will choose him as His own people, a possession above all the nations of the earth. Isaac loves Esau more than Jacob, but you love Jacob with all your heart."

Commentary: Abraham acknowledged God's sovereign choice of Jacob as His covenant nation. He contrasted Isaac's natural affection for Esau with Rebecca's spiritual insight, aligning her heart with God's plan.

Verse 20

"Add still further to your kindness toward him. Keep your eyes upon him in love, for he will be a blessing to us forever, and his seed will fill the whole earth."

Commentary: Abraham urged Rebecca to protect Jacob faithfully, foretelling that Jacob's descendants would multiply greatly and bring blessing to future generations.

Verse 21

"If a man can number the sand of the earth, so also shall Jacob's seed be numbered."

Commentary: The covenant promise of countless descendants, first given to Abraham, was now being directly transferred to Jacob, confirming his place as heir of the promise.

Verse 22

"All the blessings with which the Lord blessed me and my seed shall rest upon Jacob and his descendants forever."

Commentary: Abraham declared the full inheritance of God's blessings would pass to Jacob, establishing a permanent covenantal line through him.

Verse 23

"In his seed my name will be blessed, and the name of my fathers—Shem, Noah, Enoch, Mahalalel,

Enos, Seth, and Adam."

Commentary: Jacob was grafted into the ancient line of righteousness, carrying the blessings and legacy of the patriarchs from Adam onward. His role tied him to the story of redemption itself.

Verse 24

"His seed shall strengthen the heavens, renew the luminaries, and uphold the earth."

Commentary: Abraham prophesied that Jacob's line would play a cosmic role in God's plan—preserving creation itself through the coming of the Messiah from his descendants.

Jacob Blessed Directly

Verse 25

Abraham called Jacob before Rebecca his mother, kissed him, and blessed him, saying: "Jacob, my beloved son, whom my soul loves, may God bless you from above the heavens. May He give you all the blessings of Adam, Enoch, Noah, and Shem."

Commentary: Abraham blessed Jacob directly, passing on the covenant promises of the great patriarchs before him. This personal act of love confirmed Jacob as the chosen heir.

Verse 26

"All the things He told me, all He promised to give me, may He cause to rest on you and on your seed forever, according to the days of heaven above the earth."

Commentary: Abraham invoked God's eternal promises, declaring that Jacob's blessings would last as long as the heavens endure—pointing to an everlasting covenant.

Verse 27

"The spirits of Mastema shall not rule over you or your seed, to turn you from the Lord, your God, from now and forever."

Commentary: Abraham prayed protection over Jacob and his descendants, asking God to shield them from Mastema (Satan's prince of hostility). This shows the covenant included divine guardianship.

Verse 28

"May the Lord be your Father, and you His firstborn son, you and your people for all time. Go in peace, my son."

Commentary: Abraham sealed the blessing by declaring Jacob God's firstborn nation, chosen above all peoples. This prophetic word pointed forward to Israel as God's covenant people.

Verse 29

Then Abraham and Rebecca went out together, and she loved Jacob with all her soul and strength—much more than Esau. But Isaac loved Esau far more than Jacob.

Commentary: Though parental love was divided, God's covenant remained unshaken. His choice of Jacob stood firm regardless of human preferences.

Key Lessons from Jubilees 19

- 1. **Patience in Trials** Abraham's calmness in grief showed that true faith is lived out in daily trials, not just great tests (vv.3–9).
- 2. **Integrity in Dealings** He refused to accept land for free, teaching honesty and fairness in all things (vv.5–6).
- 3. **God Chooses the Line of Promise** Jacob was chosen despite Isaac's love for Esau, proving God's sovereign will (vv.16–24).
- 4. **Spiritual Legacy** Jacob's blessing tied him to Adam, Noah, and Shem, revealing God's plan unfolding through generations (vv.23–24).
- 5. **Divine Protection** Abraham prayed that Mastema's spirits would not rule over Jacob, showing God's protective care for His chosen (v.27).

Jubilees 20 - Crawford Standard Bible

Abraham's Command to His Sons

Verse 1

In the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael and his twelve sons, Isaac and his two sons, and the six sons of Keturah and their sons. [2052 A.M.]

Commentary: Abraham gathers his entire family before his death. By including Ishmael, Isaac, and Keturah's descendants, he acknowledges them all, though the covenant blessing will rest solely on Isaac. The time reference shows God's redemptive timeline unfolding with order and precision.

Verse 2

He commanded them to walk in the ways of the Lord, to do what is right, to love one another, and to treat all people with justice and righteousness on the earth.

Commentary: Abraham's first charge is spiritual and moral. He stresses righteousness, love, and justice—not just toward family but toward all people. This reflects God's universal standard of holiness.

Verse 3

He commanded them to circumcise their sons according to the covenant which God had made with them, and to not turn aside to the right or to the left from all that the Lord had commanded. He told them to keep themselves from all fornication and uncleanness, and to remove it from among them. **Commentary:** Circumcision, the outward sign of the covenant, is tied to inward holiness. Abraham

emphasizes obedience without compromise and purity of life, showing that covenant faith demands both heart and action.

Verse 4

"If any woman or girl commits fornication among you, burn her with fire. Do not defile yourselves with her after the desires of your eyes and your hearts. Do not take wives from the daughters of Canaan, for the seed of Canaan will be rooted out of the land."

Commentary: Abraham warns against sexual immorality and forbidden marriages. The covenant people must remain separate from the Canaanites, who were destined for judgment. God guards His covenant line by protecting it from corruption.

Verse 5

He reminded them of the judgment of the giants and the judgment of the Sodomites, how they perished because of their wickedness, fornication, and corruption.

Commentary: History itself is a warning. The giants and the people of Sodom perished because they gave themselves over to sin. Abraham teaches that wickedness always brings God's judgment.

Abraham's Warning

Verse 6

"Guard yourselves from all fornication and uncleanness,

And from every pollution of sin,

Lest you make our name a curse,

And your lives a reproach.

Commentary: Sin stains not only the individual but the family name. Abraham urges them to protect the family's legacy by walking in holiness.

Verse 7

Lest all your sons perish by the sword,

And you become accursed like Sodom,

And your remnant perish like Gomorrah.

Commentary: Abraham ties disobedience to destruction. Just as Sodom and Gomorrah were consumed, so too could his descendants be if they turn from God.

Verse 8

Love the God of heaven, my sons,

And hold fast to His commandments.

Do not walk after idols or uncleanness.

Commentary: Love for God is the foundation of obedience. Abraham reminds his sons that loyalty to God alone will keep them from idolatry and impurity.

Verse 9

Do not make for yourselves molten or carved gods,

For they are vanity,

And there is no spirit in them.

Commentary: Idols are lifeless objects, unable to save or help. To follow them is to embrace emptiness.

Verse 10

They are the work of men's hands,

And all who trust in them trust in nothing.

Commentary: The futility of idolatry is clear—trusting in man-made things is trusting in nothing at all. True security comes only from the living God.

Verse 11

*Serve not these false gods, nor bow down to them,

But serve the Most High God alone,

Worship Him continually,

Seek His face always,

And walk uprightly before Him,

That He may delight in you, show you mercy,

Send rain morning and evening,

Bless the work of your hands,

Bless your bread and water,

Bless the fruit of your womb, the fruit of your land,

Your herds and your flocks.

Then you will be a blessing on the earth,

And all nations will desire you,

And bless your children in my name,

That they may be blessed as I am."*

Commentary: Abraham contrasts the emptiness of idols with the blessings of serving the living God. Obedience brings rain, provision, fertility, and prosperity. Through this faithfulness, Abraham's descendants become a blessing to the nations, fulfilling God's covenant promise.

Isaac Chosen as Heir

Verse 12

Abraham gave gifts to Ishmael and his sons, and to the sons of Keturah, and sent them away from Isaac his son. But Abraham gave all that he had to Isaac.

Commentary: Abraham honors all his children with gifts, but the inheritance—the covenant line—goes to Isaac. This reflects God's sovereign choice and plan of salvation.

Verse 13

Ishmael and his sons, and the sons of Keturah and their sons, went together and lived from Paran to the entrance of Babylon, in all the land of the East facing the desert.

Commentary: The descendants of Ishmael and Keturah settled in the East, forming their own nations

apart from Isaac's covenant line. God allowed them to grow and prosper, but His redemptive plan would continue through Isaac.

Verse 14

They mingled with each other, and their name was called Arabs and Ishmaelites.

Commentary: Here is the origin of the Arab peoples. Though not heirs of the covenant promise, they still fulfill God's word to Abraham that Ishmael would become a great nation (Genesis 17:20).

Key Lessons from Jubilees 20

- **Holiness in Family Life** Purity and rejection of sin protect generations (vv.3–5).
- **Idolatry is Emptiness** False gods are powerless; trust in them is trusting in nothing (vv.9–10).
- **Blessing Comes Through Obedience** God rewards faithfulness with provision, fertility, and prosperity (v.11).
- **Separation for the Covenant** Abraham distinguished Isaac as heir, preserving God's promise (v.12).
- **God's Plan Through Isaac** Other descendants became nations, but the covenant line of salvation continued through Isaac (vv.12–14).

Jubilees 21 – Crawford Standard Bible

Abraham's Final Instructions to Isaac

Verse 1

In the sixth year of the seventh week of this jubilee, Abraham called Isaac his son and said, "My son, I have grown old and do not know the day of my death. [2057 A.M.]

Commentary: Abraham recognizes the uncertainty of life and prepares Isaac for leadership. The exact time marker stresses the orderliness of God's plan, and Abraham's words show wisdom in passing down spiritual instruction before his death.

Verse 2

Behold, I am one hundred and seventy-five years old, and throughout all my days I have remembered the Lord, seeking to do His will and walk uprightly in His ways.

Commentary: Abraham testifies to a lifetime of devotion. His example reminds us that faithfulness is not occasional but a lifelong pursuit of walking in God's ways.

Verse 3

My soul has hated idols, and I have despised those who serve them. I have devoted my heart and spirit to obeying the will of Him who created me.

Commentary: Abraham emphasizes his complete rejection of idolatry. His heart was set on the Creator, showing the contrast between true worship and the emptiness of false gods.

Verse 4

For He is the living God, holy, faithful, and righteous above all. With Him there is no favoritism and no bribes, for God is righteous and executes judgment on all who transgress His commandments and despise His covenant.

Commentary: Abraham affirms God's character: holy, impartial, and just. Unlike human judges, God cannot be bribed. His justice is pure and His covenant unshakable.

Verse 5

Therefore, my son, keep His commandments, ordinances, and judgments. Do not walk after abominations or graven and molten images.

Commentary: Abraham charges Isaac to continue in obedience. The command is clear—avoid sin and idolatry, and live according to God's revealed word.

Instructions on Sacrifices

Verse 6

Eat no blood of animals, cattle, or birds.

Commentary: Abraham reminds Isaac that blood belongs to God. It symbolizes life and cannot be consumed, setting a standard of holiness.

Verse 7

If you offer a peace offering, pour out its blood on the altar, and offer its fat with fine flour mingled with oil and its drink offering, for a sweet aroma before the Lord.

Commentary: Sacrifice is about obedience, not preference. Abraham stresses correct offerings, pointing to the way God receives worship in order and reverence.

Verse 8

Offer the fat of the thank offerings: the fat on the belly, the inward parts, the two kidneys, the fat upon them, the loins, and the liver with the kidneys.

Commentary: Specific instructions highlight that nothing in worship is random. God sets apart portions for His altar, teaching respect for His holiness.

Verse 9

Offer these with the grain offering and drink offering as a sweet aroma, the bread of the offering to the

Commentary: Worship combines multiple offerings—meat, grain, drink—showing devotion of both resources and thanksgiving. It represents giving the best back to God.

Verse 10

Eat the meat on that day and the next, but let none remain for the third day, for it is not acceptable. Whoever eats of it after this brings sin upon himself. This is written in the books of my forefathers, in the words of Enoch and of Noah.

Commentary: Sacrifice is time-bound. To disobey the time limit makes the offering unacceptable.

Abraham connects this practice back to Enoch and Noah, showing that sacrifice regulations predate Sinai.

Verse 11

On all your offerings put salt, and let not the salt of the covenant be lacking.

Commentary: Salt symbolizes preservation and covenant faithfulness. Including it on offerings reminds worshipers of God's enduring promises.

Concerning the Altar and Wood

Verse 12

Do not bring any wood for the altar except cypress, bay, almond, fir, pine, cedar, juniper, fig, olive, myrrh, laurel, and aspalathus.

Commentary: Only specific woods were acceptable, chosen for purity and fragrance. God sets standards even for the smallest details of worship.

Verse 13

Of these, choose only what is clean, sound, and new, not split or darkened, and never old wood, for its fragrance is gone.

Commentary: Worship must be done with the best, not what is spoiled or decayed. God deserves fresh, untainted offerings.

Verse 14

No other kind of wood shall be placed on the altar, for its aroma does not ascend to heaven.

Commentary: Only acceptable offerings rise as a "pleasing aroma" to God. Anything less is rejected, stressing that worship is on His terms, not ours.

Verse 15

Observe this command, my son, that you may be upright in all your deeds.

Commentary: Obedience in worship ensures righteousness in life. Isaac is reminded that faith and practice go hand in hand.

Purity Before Sacrifice

Verse 16

Always be clean in body. Wash with water before you approach the altar. Wash your hands and feet before and after you sacrifice.

Commentary: Physical cleansing symbolizes spiritual purity. Approaching God requires preparation and respect.

Verse 17

Let no blood be seen on you or on your clothes. Be on guard against blood—cover it with dust.

Commentary: Handling blood carelessly defiles the worshiper. Covering it with dust honors the life it represents and maintains purity.

Verse 18

Do not eat any blood, for the blood is life. Whoever eats blood sins against God.

Commentary: Blood represents life, which belongs to God. Eating it shows contempt for His authority and the sacredness of life.

Concerning Bloodshed

Verse 19

Do not take gifts or payments for the blood of a man, lest it be shed without justice. The earth is defiled by blood, and only the blood of the one who shed it can cleanse it.

Commentary: Justice cannot be bought. The shedding of human blood demands accountability, for murder pollutes the land and only justice restores it.

Verse 20

Accept no ransom for human blood—blood must be answered by blood, that you may be acceptable before the Most High, your defender, who preserves you from every kind of death.

Commentary: God demands justice, not compromise. To ransom murderers cheapens life. God Himself is the defender of life, ensuring judgment against the guilty.

Warning Against Wickedness

Verse 21

I see, my son, that the works of men are sin and wickedness. Their deeds are uncleanness, abominations, and pollution, and there is no righteousness among them.

Commentary: Abraham laments the corruption of mankind. His warning reflects the reality of a fallen world and the danger of conforming to it.

Verse 22

Beware, lest you walk in their ways and share their sins unto death before the Most High, and He hides His face from you, delivers you to your transgressions, and uproots you and your seed from under heaven.

Commentary: Sin separates from God. If Isaac joins the ways of the wicked, he risks God's judgment, including loss of blessing and posterity.

Verse 23

Turn away from their deeds and uncleanness. Observe the ordinances of the Lord, do His will, and be upright in all things.

Commentary: The call is clear—separate from sin and remain faithful. Uprightness brings God's favor, while compromise leads to ruin.

Blessing to Isaac

Verse 24

Then He will bless you in all your works, and from you He will raise up a plant of righteousness throughout the earth for all generations. My name and your name will never be forgotten under heaven.

Commentary: Abraham prophesies the covenant blessing through Isaac. The "plant of righteousness" points ultimately to the Messiah, through whom blessing spreads to all nations.

Verse 25

Go in peace, my son. May the Most High God strengthen you to do His will. May He bless your seed forever with all righteous blessings, that you may be a blessing on the earth." And Isaac went out from him rejoicing.

Commentary: Abraham's closing words are both a prayer and a blessing. Isaac leaves encouraged, knowing God's promises will continue through him and his descendants.

Key Lessons from Jubilees 21

- **Faithfulness Over a Lifetime** Abraham's testimony shows the beauty of lifelong devotion to God (vv.2–4).
- **Holiness in Worship** God cares about the details of sacrifice, wood, salt, and purity, teaching us that worship must be orderly and reverent (vv.6–16).
- **Sanctity of Blood** Blood belongs to God; it represents life and justice, and must never be consumed or treated lightly (vv.17–20).
- **Reject the Ways of the Wicked** Abraham warns Isaac against joining in the sins of humanity, which bring destruction (vv.21–23).
- **Blessing Through Obedience** God promises to raise a "plant of righteousness" through Isaac, ultimately fulfilled in Christ, bringing blessing to all the earth (v.24).

Jubilees 22 – Crawford Standard Bible

Abraham's Last Feast

Verse 1

In the first week of the forty-fourth jubilee, in the second year, the year Abraham died, Isaac and Ishmael came from the Well of the Oath to celebrate the Feast of Weeks—the feast of the firstfruits of the harvest—with their father. Abraham rejoiced that both his sons had come.

Commentary: Abraham's final days were marked by joy as both Isaac and Ishmael came together.

Their reunion during a holy feast shows that God's covenant plan advances even when human relationships are strained.

Verse 2

Isaac had many possessions in Beersheba and would often go to see them before returning to his father. **Commentary:** Isaac was blessed with wealth, but he still honored Abraham by returning to his father's side. True prosperity is balanced with responsibility and respect.

Verse 3

In those days Ishmael also came to visit his father, and together they went to Abraham. Isaac offered a burnt offering on the altar Abraham had built in Hebron.

Commentary: Isaac led in covenant worship by offering sacrifices. This act confirmed that he, not Ishmael, would continue Abraham's line of faith.

Verse 4

He also offered a thank offering and made a joyful feast before Ishmael his brother. Rebecca prepared cakes from the new grain and gave them to Jacob to take to Abraham, from the firstfruits of the land, that he might eat and bless the Creator before he died.

Commentary: Worship and family life blended together in this feast. Rebecca and Jacob's involvement shows how the covenant blessing was already flowing toward Jacob.

Verse 5

Isaac also sent through Jacob a choice thank offering, that Abraham might eat and drink.

Commentary: Jacob's role in delivering offerings shows his growing importance. Abraham is already recognizing Jacob as the future covenant heir.

Verse 6

Abraham ate and drank and blessed the Most High God, who created heaven and earth, who made all the good things of the earth, and gave them to men to eat and drink, that they might bless their Creator. **Commentary:** Abraham blesses God for provision, directing attention away from himself and toward the Creator. Even at the end of life, he remained thankful.

Abraham's Thanksgiving

Verse 7

Abraham said, "Now I give thanks to You, my God, for letting me see this day. Behold, I am one hundred seventy-five years old, full of days, and You have given me peace.

Commentary: Abraham looks back with gratitude. His peace was a gift of God, not the result of possessions or power.

Verse 8

The sword of the adversary has not prevailed against me in all You have given me, nor against my children, all the days of my life.

Commentary: Abraham recognizes God's protection throughout his life. No enemy was able to undo God's covenant plan.

Verse 9

My God, may Your mercy and peace rest upon Your servant and upon the seed of my sons, that they may be to You a chosen nation and an inheritance among all the nations of the earth, forever." **Commentary:** Abraham prays that his descendants remain God's chosen nation, set apart from the nations forever.

Blessing of Jacob

Verse 10

He called Jacob and said, "My son Jacob, may the God of all bless you, strengthen you to do righteousness, and cause you and your seed to be His chosen people for His inheritance forever.

Commentary: Abraham passes the covenant blessing directly to Jacob, confirming him as the chosen heir.

Verse 11

Draw near, my son, and kiss me." Jacob came near and kissed him. Abraham said:

Commentary: This moment of affection symbolizes covenant closeness and the transfer of blessing.

Verse 12

"Blessed be my son Jacob, and all the sons of God Most High, forever.

Commentary: Abraham affirms Jacob's status as blessed under God, linking him to the eternal plan of the Most High.

Verse 13

May God give you a seed of righteousness, and may He sanctify some of your children in the midst of the earth.

Commentary: Abraham prays for righteous descendants, looking ahead to the promised Messiah.

Verse 14

May nations serve you, and may all peoples bow before your seed.

Commentary: This mirrors the promises in Genesis, pointing to worldwide recognition of God's covenant family.

Verse 15

Be strong before men and rule over the seed of Seth, that your ways may be justified and your sons may become a holy nation.

Commentary: Abraham charges Jacob to lead righteously, ensuring his descendants form a holy nation.

Verse 16

May the Most High God give you all the blessings with which He blessed me, Noah, and Adam. May they rest on the sacred head of your seed forever.

Commentary: Jacob is linked to the blessings of Adam and Noah, showing continuity in God's covenant plan.

Verse 17

May He cleanse you from all unrighteousness, forgive your sins committed in ignorance, strengthen you, and bless you.

Commentary: Abraham acknowledges human weakness but prays for God's cleansing and strength for Jacob.

Verse 18

May you inherit the whole earth, and may He renew His covenant with you, making you and your seed His people for all ages, that He may be your God in truth and righteousness forever."

Commentary: Abraham's blessing points to the ultimate covenant fulfillment—inheritance of the whole earth under God's rule.

Warning to Jacob

Verse 19

He said, "My son Jacob, remember my words. Keep the commandments of Abraham your father. Separate yourself from the nations. Do not eat with them.

Commentary: Abraham warns Jacob that holiness requires separation from sinful nations.

Verse 20

Do not do as they do. Do not become their companion, for their works are unclean.

Commentary: Association with the wicked leads to corruption. God's people must remain distinct.

Verse 21

They offer sacrifices to the dead and worship evil spirits. They eat over graves. Their works are vanity. **Commentary:** Abraham describes pagan practices and warns Jacob to avoid their corruption.

Verse 22

They have no understanding. They say to wood, 'You are my god,' and to stone, 'You are my lord and deliverer.'

Commentary: Abraham exposes the folly of idolatry—calling lifeless objects "gods."

Verse 23

My son Jacob, may the Most High help you and bless you, and remove you from their uncleanness and error.

Commentary: Abraham prays for God's help to keep Jacob pure from the nations' sins.

Verse 24

Beware of taking a wife from the daughters of Canaan, for all his seed will be destroyed from the earth. **Commentary:** Intermarriage with Canaanites would corrupt the covenant line. Abraham urges Jacob to remain pure.

Verse 25

Because of Ham's transgression, Canaan strayed, and his seed will perish. None of them shall be saved

on the day of judgment.

Commentary: Abraham recalls Canaan's cursed heritage, warning Jacob to avoid their lineage.

Verse 26

As for idol worshipers and the profane, they will have no hope in the land of the living. They will not be remembered on the earth. They will descend into Sheol, to the place of condemnation, as the people of Sodom were taken away."

Commentary: Abraham warns of the fate of idolaters: condemnation in Sheol, like Sodom.

Final Blessings

Verse 27

"Fear not, my son Jacob. Be not dismayed, O son of Abraham. May the Most High preserve you from destruction and deliver you from the paths of error.

Commentary: Abraham reassures Jacob that God will preserve him if he remains faithful.

Verse 28

This house I have built for myself, to put my name upon the earth—it is given to you and your seed forever. It will be called the house of Abraham. You will build my house and establish my name forever. Your seed and your name will endure throughout all generations of the earth."

Commentary: Abraham passes his spiritual legacy to Jacob, ensuring the covenant family continues.

Verse 29

Abraham ceased from blessing and instructing him. Jacob lay with him on the bed, resting in Abraham's bosom. Abraham kissed him seven times, rejoicing with great affection.

Commentary: The sevenfold kiss symbolizes the fullness of Abraham's blessing. Their closeness highlights the deep bond between grandfather and grandson.

Verse 30

He blessed him with all his heart and said, "Blessed be the Most High God, who brought me from Ur of the Chaldees, gave me this land to inherit forever, and promised to raise a holy seed. May His mercy be upon Jacob and his seed forever, sanctifying them as His inheritance."

Commentary: Abraham ends by recalling God's faithfulness from Ur to Canaan, entrusting the covenant promise to Jacob.

Key Lessons from Jubilees 22

- **Passing Down the Blessing** Abraham transferred the covenant blessing specifically to Jacob, showing God's chosen line (vv.10–18).
- **Warning Against Idolatry** Abraham commanded Jacob to reject pagan practices and stay separate from the nations (vv.19–22).

- **Holiness of the Covenant People** God's people must remain distinct, avoiding unholy alliances and impurity (vv.23–26).
- **Enduring Covenant** Abraham declared that Jacob's seed would carry the covenant forever (vv.27–28).
- **Faithful Legacy** At his death, Abraham rejoiced that God's promises were secured in Jacob, trusting in God's mercy for generations to come (vv.29–30).

Jubilees 23 – Verse-by-Verse Commentary

The Death of Abraham (vv.1-8)

Verse 1

And Abraham placed two fingers of Jacob on his eyes, and he blessed the God of gods. Then he covered his face, stretched out his feet, and slept the sleep of eternity, being gathered to his fathers. **Commentary:** Abraham's final act was worship. He blessed God before dying peacefully, showing his faith until the end. Death is described as "the sleep of eternity," pointing toward resurrection hope.

Verse 2

But Jacob was still lying in his bosom, not knowing that Abraham, his grandfather, had died. **Commentary:** Jacob's innocence shows the tender bond he shared with Abraham. It also emphasizes the suddenness of death—life continues for some, even as it ends for others.

Verse 3

When Jacob awoke, he found Abraham cold as ice. He cried out, "Father, father!" but there was no answer, and he knew he was dead.

Commentary: Jacob's cry reflects grief and the painful silence of death. The reality of Abraham's passing deeply marked the young Jacob.

Verse 4

Jacob rose from his bosom and ran to tell Rebecca, his mother. Rebecca went to Isaac in the night, and together with Jacob, carrying a lamp, they went in and found Abraham dead.

Commentary: The scene is intimate and sorrowful. The lamp represents both literal light and the symbolic darkness of grief in the household.

Verse 5

Isaac fell upon his father's face, wept, and kissed him.

Commentary: Isaac's mourning shows love and reverence. Even in grief, his kiss honored his father's faith-filled life.

Verse 6

The sound of mourning filled the house, and Ishmael also came. He wept over his father Abraham, and with him all the house of Abraham wept with great sorrow.

Commentary: Abraham's death united even those estranged. Ishmael's presence reflects respect, showing Abraham's influence extended across family divisions.

Verse 7

Isaac and Ishmael buried him in the double cave near Sarah, his wife. They mourned for him forty days, along with all the men of his house, his sons, and the sons of Keturah in their places. When the days of mourning were ended—

Commentary: Abraham is buried beside Sarah, fulfilling God's promise of land ownership. The forty days of mourning show complete honor. Unity is seen as Isaac and Ishmael join together.

Verse 8

Abraham's life was counted as three jubilees and four weeks of years: one hundred seventy-five years. He died, old and full of days.

Commentary: Abraham's long life fulfilled God's promise of blessing. He died "full of days," meaning a completed and satisfied life in covenant with God.

The Shortening of Lifespans (vv.9–13)

Verse 9

The forefathers before the flood lived nineteen jubilees, but after the flood lifespans began to shorten. **Commentary:** Human life drastically shortened after the flood, showing the effects of judgment and sin.

Verse 10

Because of sin and tribulation, men grew old quickly and lived fewer jubilees, except Abraham, who was perfect in all his deeds, righteous and pleasing to the Lord all his days.

Commentary: Abraham stands as a rare example of longevity and blessing, proving righteousness brings favor with God.

Verse 11

Yet even he did not complete four jubilees before old age overtook him.

Commentary: Mortality touches even the righteous. Abraham, though blessed, was not exempt from the curse of death.

Verse 12

From that time forward, all generations until the final judgment would live fewer than two jubilees, and their knowledge would fade in old age.

Commentary: Not only do lifespans shorten, but wisdom fades as generations decline spiritually and physically.

Verse 13

In those days, if a man lived one jubilee and a half, people would say, "He has lived long," though most of his days were filled with pain, sorrow, and trouble.

Commentary: Even long lives are filled with hardship. This mirrors Psalm 90:10, showing life's brevity and suffering apart from full redemption.

Troubles of the Wicked Generations (vv.14–20)

Verse 14

Calamity will follow calamity, wound upon wound, sickness upon sickness, famine, death, sword, captivity, snow, frost, ice, and every kind of trouble.

Commentary: A piling up of disasters illustrates the devastating results of widespread sin.

Verse 15

All these will come upon an evil generation that transgresses against the earth with fornication, uncleanness, and abominations.

Commentary: Sin not only harms people but defiles the land itself, polluting creation.

Verse 16

Then people will say, "The days of the forefathers were many, even a thousand years, and they were good. But behold, our days are seventy years, or if strong, eighty, and they are full of trouble and evil." **Commentary:** People compare themselves to the patriarchs, lamenting short and troubled lives, echoing Psalm 90.

Verse 17

In that generation, sons will accuse fathers and elders of sin, of forsaking the covenant of the Lord, and of rejecting His laws.

Commentary: Family breakdown shows covenant unfaithfulness. Generational strife replaces respect and obedience.

Verse 18

For all will do evil, every mouth will speak iniquity, and every work will be uncleanness and abomination.

Commentary: Wickedness spreads everywhere. Sin dominates thoughts, words, and deeds.

Verse 19

The earth itself will be destroyed because of their works. Vines will not yield, oil will fail, and beasts, birds, and fish will perish because of mankind.

Commentary: Nature suffers under human sin. Creation groans under the weight of corruption.

Verse 20

People will fight each other—the young against the old, the poor against the rich, the lowly against the great—because they have forgotten the covenant, the Sabbaths, jubilees, and ordinances.

Commentary: Social order collapses. Forgetting God's covenant unleashes chaos, division, and violence.

Bloodshed and Judgment (vv.21–26)

Verse 21

They will take up bows and swords and fight to force one another back to the covenant, but none will

return until much blood has been shed.

Commentary: Forced religion leads to bloodshed, not true repentance. Only God can change hearts.

Verse 22

Those who escape the sword will not return to righteousness. Instead, they will exalt themselves in deceit and greed, stealing from their neighbors, and they will misuse the name of the Lord without truth or righteousness.

Commentary: Survivors of judgment grow worse. They continue in deceit, greed, and hypocrisy.

Verse 23

They will defile the holy of holies with uncleanness and corruption.

Commentary: Desecrating God's sanctuary is the ultimate rebellion, foreshadowing temple defilements in Israel's history.

Verse 24

Then great judgment will fall upon them. They will be given over to sword, captivity, plunder, and destruction.

Commentary: God's judgment brings devastation, reflecting covenant curses in Deuteronomy 28.

Verse 25

The Lord will stir up against them violent Gentile nations, without mercy or compassion, who respect no one, neither old nor young, but are more wicked and stronger in evil than the children of men.

Commentary: God uses even ruthless nations as instruments of discipline against His people.

Verse 26

They will attack Israel, shed much blood, and leave bodies unburied upon the earth.

Commentary: The horror of judgment reaches its peak—widespread death and disgrace, with bodies left unburied.

The Hope of Restoration (vv.27–32)

Verse 27

In those days, Israel will cry aloud for deliverance from the hand of the Gentiles, but none will be saved.

Commentary: Israel's cry echoes their past in Egypt. Deliverance is delayed until repentance and God's timing align.

Verse 28

The heads of children will turn white with age, and a child of three weeks will look like a man of a hundred years, for their strength will waste away under oppression.

Commentary: Oppression ages even the young. Sin robs strength and vitality from God's people.

Verse 29

Yet in those days, children will begin again to study the Law, to seek the commandments, and to return to the path of righteousness.

Commentary: Hope begins with the next generation. Studying God's Law leads to revival and restoration.

Verse 30

Their days will lengthen once more until they approach a thousand years, as in the days of old. **Commentary:** Restoration includes renewed lifespans, reversing the decline caused by sin.

Verse 31

In that time, there will be no old age, nor unsatisfied years. All will be young, living in peace and joy. Satan and all evil destroyers will be gone.

Commentary: A vision of the future kingdom—Satan is destroyed, evil removed, and eternal peace established.

Verse 32

The Lord will heal His servants, they will rise up in joy, see the judgment of their enemies, and rejoice forever. Their bones will rest in peace, their spirits will rejoice, and they will know that the Lord is Judge and shows mercy to thousands who love Him.

Commentary: God's people find eternal joy and rest. Justice is done, enemies judged, and God's mercy shines on His faithful forever.

Key Lessons from Jubilees 23

- 1. **A Life of Faith Ends in Peace** Abraham's death shows that those who walk with God can die in hope and blessing. (vv.1–8)
- 2. **Sin Shortens Life** Disobedience leads to suffering, decline, and shorter lifespans. Righteousness, like Abraham's, brings God's favor. (vv.9–13)
- 3. **Wickedness Destroys Society** Forgetting God's covenant unleashes disaster, division, and rebellion. (vv.14–20)
- 4. **Judgment Is Real** God allows harsh discipline, even through enemies, when His people reject His ways. (vv.21–26)
- 5. **Hope of Restoration** God promises renewal: children returning to His Law, lifespans restored, Satan destroyed, and His servants healed with eternal joy. (vv.27–32)

Jubilees 24 – Verse-by-Verse Commentary

Esau Sells His Birthright (vv.1-8)

Verse 1

After the death of Abraham, the Lord blessed Isaac, his son. Isaac left Hebron and lived at the Well of the Vision in the first year of the third week of this jubilee, [2073 A.M.], for seven years.

Commentary: With Abraham gone, God's blessing now rests on Isaac, the covenant heir. His move to the "Well of the Vision" recalls God's ongoing revelation and guidance to Abraham's family.

Verse 2

In the first year of the fourth week, a famine began in the land [2080 A.M.], besides the first famine that was in the days of Abraham.

Commentary: Famine recurs in covenant history. Just as Abraham faced famine, so does Isaac, showing that trials often repeat across generations. Yet God uses these hardships to prove His faithfulness.

Verse 3

Jacob was cooking lentil stew when Esau came in from the field, exhausted and hungry.

Commentary: The scene sets up a clash between fleshly appetite and spiritual inheritance. Esau's hunger becomes the doorway to a life-altering choice.

Verse 4

Esau said to Jacob, "Give me some of that red stew." But Jacob answered, "Sell me your birthright today, and I'll give you bread and some of this lentil stew."

Commentary: Jacob seizes the opportunity. Though his method may seem sharp, his desire for the birthright shows spiritual vision—he valued what Esau despised.

Verse 5

Esau thought in his heart, "I'm about to die. What good is this birthright to me?"

Commentary: Esau exaggerates his hunger into desperation. His reasoning shows how temporary desires can blind us to eternal blessings.

Verse 6

So he said to Jacob, "I give it to you." And Jacob said, "Swear to me today." So Esau swore to him. **Commentary:** By swearing an oath, Esau formally despises his inheritance. A rash decision sealed with a vow carries lifelong consequences.

Verse 7

Jacob gave Esau bread and stew, and Esau ate and was satisfied. But Esau despised his birthright. For this reason his name was called Edom, because of the red stew for which he sold his birthright.

Commentary: The transaction is complete. Esau gains a meal but loses a blessing. His nickname "Edom" forever ties his legacy to the stew that symbolized his misplaced values.

Verse 8

Jacob became the elder, and Esau was brought down from his dignity.

Commentary: The roles reverse: Jacob rises, Esau falls. Birthright is more than inheritance; it is destiny. Choices rooted in faith or flesh determine spiritual standing.

Isaac and the Philistines (vv.9–18)

Verse 9

When the famine spread in the land, Isaac set out to go to Egypt in the second year of that week. But he went first to Abimelech, king of the Philistines, in Gerar.

Commentary: Like Abraham before him, Isaac considers Egypt for relief, but God redirects his steps. Trials test faith and reveal reliance on God rather than human solutions.

Verse 10

The Lord appeared to him and said: "Do not go down to Egypt. Live in the land I tell you. Stay here, and I will be with you and bless you.

Commentary: God personally intervenes. Blessing is not tied to location but to obedience. His presence is the true source of provision.

Verse 11

To you and your descendants I will give all this land. I will keep the oath I swore to Abraham, your father. I will multiply your descendants like the stars of heaven and give them this land.

Commentary: The covenant promise is renewed. Isaac inherits Abraham's blessing, confirming God's faithfulness across generations.

Verse 12

In your seed all nations of the earth will be blessed, because your father obeyed My voice, kept My charge, My commandments, My laws, My ordinances, and My covenant. Now you, obey My voice and stay in this land."

Commentary: Abraham's obedience secures blessing for his descendants. Now Isaac is called to continue in covenant faithfulness. Blessing flows through obedience, not compromise.

Verse 13

Isaac lived in Gerar three weeks of years [2080–2101 A.M.].

Commentary: Isaac's long stay shows God's sustaining power during times of famine. Trusting God's word brought stability.

Verse 14

Abimelech commanded his people: "Whoever touches this man or anything of his will surely be put to death."

Commentary: God's protection is placed over Isaac. Even a foreign king recognizes that Isaac is under divine covering.

Verse 15

Isaac grew strong and became wealthy, with many possessions, flocks, herds, camels, donkeys, and a large household.

Commentary: God prospers Isaac abundantly. Covenant faithfulness results in visible blessing, echoing Abraham's life.

Verse 16

He sowed in the land of the Philistines and reaped a hundredfold, becoming exceedingly great, so the Philistines envied him.

Commentary: Even in famine, Isaac prospers. The hundredfold harvest recalls God's miraculous provision for His people.

Verse 17

All the wells that the servants of Abraham had dug in his lifetime, the Philistines had stopped up after Abraham's death and filled with dirt.

Commentary: Envy leads to destruction. The Philistines undo Abraham's work, trying to erase his legacy, but God will restore it through Isaac.

Verse 18

Abimelech said to Isaac, "Go away from us, for you are too powerful for us."

Commentary: God's blessing becomes a threat to others. Isaac's prosperity causes fear and resentment, but also testifies to God's favor.

The Wells of Dispute (vv.19-23)

Verse 19

Isaac left in the first year of the seventh week and lived in the valleys of Gerar.

Commentary: Isaac moves on peacefully, choosing to avoid conflict and trust God for provision.

Verse 20

He reopened the wells that his father's servants had dug, which the Philistines had closed, and he gave them the same names Abraham had given them.

Commentary: Isaac honors his father's legacy by restoring what had been lost. Naming the wells again affirms covenant continuity.

Verse 21

Isaac's servants dug a well in the valley and found living water, but the shepherds of Gerar quarreled with Isaac's shepherds, saying, "The water is ours." So he named the well Esek (Perversity).

Commentary: Strife erupts over resources. Naming the well "Esek" memorializes the conflict, a reminder of human selfishness.

Verse 22

They dug a second well, and again there was strife. He named it Sitnah (Enmity).

Commentary: The disputes continue. "Sitnah" reflects hostility, showing how envy poisons relationships.

Verse 23

He moved on and dug another well, and no one quarreled over it. He named it Rehoboth (Room), saying, "Now the Lord has made room for us, and we will prosper in the land."

Commentary: Perseverance pays off. God provides space and peace. "Rehoboth" symbolizes relief, growth, and divine provision after seasons of conflict.

The Well of the Oath (vv.24–30)

Verse 24

Isaac went up to Beersheba, the Well of the Oath, in the first year of the first week of the forty-fourth jubilee [2108 A.M.].

Commentary: Returning to Beersheba connects Isaac to Abraham's covenant experiences. Sacred places often mark God's ongoing work in families.

Verse 25

The Lord appeared to him that night, on the new moon of the first month, and said: "I am the God of Abraham, your father. Do not be afraid, for I am with you. I will bless you and multiply your seed like the sand of the sea, for the sake of Abraham My servant."

Commentary: God reassures Isaac of His covenant presence. The promises echo Genesis 22:17, showing God's consistency across generations.

Verse 26

Isaac built an altar there, as Abraham his father had first done, and he called on the name of the Lord. He offered sacrifice to the God of Abraham, his father.

Commentary: Worship is the natural response to God's promises. Isaac imitates Abraham's faith by building an altar and offering sacrifice.

Verse 27

Isaac's servants dug a well and found living water.

Commentary: The discovery of water symbolizes God's blessing and provision at Beersheba.

Verse 28

Later they dug another well but did not find water. They told Isaac, and he said, "This day I have sworn an oath with the Philistines, and this has been revealed to us."

Commentary: Isaac interprets the failure as confirmation of the oath he made with the Philistines. Not every attempt yields success, but even that reveals God's purposes.

Verse 29

He named that place Beersheba (Well of the Oath), for there he had sworn with Abimelech, Ahuzzath his friend, and Phicol, the commander of his army.

Commentary: Naming Beersheba memorializes the oath. It becomes a landmark of both peace and covenant faithfulness.

Verse 30

Isaac realized that day he had sworn under pressure to make peace with them.

Commentary: Isaac acknowledges the oath came through necessity. Sometimes peace agreements are made under duress, yet God still works through them.

The Curse on the Philistines (vv.31–34)

Verse 31

Isaac cursed the Philistines, saying:

"Cursed be the Philistines until the day of wrath and indignation,

A derision and a curse among all nations.

They will fall into the hands of sinners,

Into the hands of the Gentiles and the Kittim.

Commentary: Isaac pronounces judgment on the Philistines, prophesying their downfall. Their hostility against God's people brings them under a divine curse.

Verse 32

Whoever escapes the sword of the enemy or the Kittim,

May the righteous nation uproot in judgment from under heaven.

Commentary: Even survivors will face judgment. No escape remains for those who persist in opposing God's people.

Verse 33

They will be enemies and foes to my children forever.

No remnant will be left to them,

No one will survive on the day of wrath.

Commentary: The Philistines' legacy will be one of enmity. God decrees their complete destruction, leaving no remnant.

Verse 34

Their destruction, uprooting, and expulsion are decreed on the heavenly tablets,

Until no name or seed of the Philistines remains in the earth."

Commentary: This final verse seals their fate as written in God's eternal plan. The judgment is permanent and irreversible.

Key Lessons from Jubilees 24

- 1. **Despising the Birthright** Esau's shortsighted choice warns us not to trade eternal blessings for temporary desires. (vv.3–8)
- 2. **God's Covenant with Isaac** God reaffirmed His promises, showing that His blessings flow through obedience and faithfulness. (vv.9–12)
- 3. **The Wells of Strife** Disputes over wells remind us that God provides peace and space when we patiently trust Him. (vv.19–23)
- 4. **Beersheba: The Well of the Oath** God's covenant presence continues from Abraham to Isaac, confirming His promises through worship and faith. (vv.24–30)

5. **Judgment on the Philistines** – Persistent enemies of God's covenant people face certain judgment, proving that God defends His own. (vv.31–34)

Jubilees 25 – Verse-by-Verse Commentary

Rebecca Warns Jacob Against Canaanite Wives (vv.1–3)

Verse 1

In the second year of this week, in this jubilee [2109 A.M.], Rebecca called Jacob her son and said to him: "My son, do not take a wife from the daughters of Canaan, as your brother Esau did. He took two wives from among them, and they have embittered my soul with all their unclean deeds. Their ways are fornication and lust, and there is no righteousness with them—for their deeds are evil.

Commentary: Rebecca warns Jacob against repeating Esau's mistake. Esau's Canaanite wives brought grief into the family through their idolatry and immorality. This warning reinforces the biblical principle that marriage must honor God's covenant, not worldly desires.

Verse 2

But you, my son, I love dearly, and my heart and my affection bless you every hour of the day and every watch of the night.

Commentary: Rebecca's words show deep maternal love and constant intercession. Her blessing flows from love, but also from a desire to see Jacob walk in covenant faithfulness.

Verse 3

Now, my son, listen to my voice. Do the will of your mother. Do not take a wife from the daughters of this land, but from the house of my father and from my kindred. Take a wife from my father's family, and the Most High God will bless you, and your children will be a righteous generation, a holy seed." **Commentary:** Rebecca directs Jacob to marry within her family line, ensuring covenant purity. Her faith is that obedience will produce a "holy seed," a chosen lineage set apart for God's purposes.

Jacob's Promise of Purity (vv.4-10)

Verse 4

Jacob answered his mother: "Behold, mother, I am nine weeks of years old, and I have neither known nor touched any woman. I have not betrothed myself, nor have I even thought of taking a wife from the daughters of Canaan.

Commentary: Jacob is 63 years old ("nine weeks of years"). He testifies to his purity, resisting temptation despite his age. His restraint demonstrates faithfulness to Abraham's covenant instructions.

Verse 5

For I remember the words of our father Abraham, who commanded me not to take a wife from the daughters of Canaan, but only from the seed of my father's house and from my kindred.

Commentary: Abraham's words still guide Jacob. He remembers and obeys, showing the generational strength of godly instruction.

Verse 6

I have heard that daughters were born to Laban, your brother, and I have set my heart on them, to take a wife from among them.

Commentary: Jacob already has direction in his heart. Seeking a wife from Laban's family keeps the covenant line within God's chosen household.

Verse 7

For this reason I have guarded myself in spirit from sinning or being corrupted all my days. For regarding lust and fornication, Abraham, my father, gave me many commands.

Commentary: Jacob's commitment to purity is both spiritual and practical. He remembers Abraham's warnings and lives a disciplined life.

Verse 8

Yet, despite all this, my brother has contended with me these twenty-two years, urging me to take a wife from among the sisters of his wives. But I have refused to do as he has done.

Commentary: For over two decades, Esau pressures Jacob to compromise. Jacob's resistance shows steadfastness. He refuses to follow Esau's example, proving obedience requires endurance.

Verse 9

I swear before you, mother, that all the days of my life I will not take a wife from the daughters of the seed of Canaan, nor act wickedly as my brother Esau has done.

Commentary: Jacob takes a solemn vow. His words reflect firm resolve to walk in righteousness and not defile the covenant.

Verse 10

Do not fear, mother. Be assured that I will do your will, walk in uprightness, and not corrupt my ways forever."

Commentary: Jacob comforts Rebecca with his promise. His assurance brings peace to her heart, affirming his desire to remain faithful to God's covenant path.

Rebecca's Blessing on Jacob (vv.11-14)

Verse 11

Then Rebecca lifted her face to heaven, stretched out her hands, opened her mouth, and blessed the Most High God, who created heaven and earth. She gave Him thanks and praise.

Commentary: Rebecca turns immediately to worship. True blessings begin by giving thanks to God, the Creator and covenant keeper.

Verse 12

She said: "Blessed be the Lord God, and may His holy name be blessed forever, for He has given me Jacob as a pure son and a holy seed. He is Yours, and his seed shall be Yours continually throughout all generations.

Commentary: Rebecca dedicates Jacob and his descendants to God. Her words echo Hannah's later dedication of Samuel, reflecting the importance of surrendering children to the Lord.

Verse 13

Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him."

Commentary: Rebecca prays for her words to align with God's Spirit. She seeks to bless Jacob not in her strength but through God's righteousness.

Verse 14

At that moment, the spirit of righteousness descended into her mouth, and she placed both her hands on Jacob's head and said:

Commentary: The Spirit of God empowers Rebecca's blessing. Her words become prophetic, guided by heaven rather than human will.

Rebecca's Prophecy over Jacob (vv.15-21)

Verses 15–16

*"Blessed are You, Lord of righteousness and God of the ages.

May He bless you beyond all the generations of men.

May He guide you in the path of righteousness,

And reveal righteousness to your seed.

May He make your sons many during your life,

As numerous as the months of the year.

May their children be more than the stars of heaven,

More than the sand of the sea."*

Commentary: Rebecca prays for Jacob's line to be numerous and righteous, echoing God's promises to Abraham (Genesis 22:17). Her blessing ties fruitfulness directly to righteousness.

Verse 17

"May He give them this good land,

As He promised Abraham and his seed forever.

May they hold it as an inheritance for all time."

Commentary: The land promise is central to the covenant. Rebecca prays for its fulfillment through Jacob's line, ensuring continuity of God's plan.

Verse 18

"May I see children born to you, my son, in my lifetime—

A blessed and holy seed, forevermore.

As you have refreshed your mother's spirit in her days,

So may the womb that bore you bless you.

My heart and my mouth greatly praise you."

Commentary: Rebecca longs to see Jacob's children, expressing her hope for a holy seed and rejoicing in the joy Jacob has brought her.

Verse 19

"Increase and spread across the earth.

May your seed be perfected in the joy of heaven and earth.

May your seed rejoice.

And on the great day of peace, may it find peace."

Commentary: Her prayer extends to the end times—the "great day of peace." This points to messianic hope, when peace will fill the earth.

Verse 20

"May your name and your seed endure through all ages.

May the Most High God be your God.

May the God of righteousness dwell with your descendants,

And may His sanctuary be built through them forever."

Commentary: Rebecca prophesies about God's sanctuary, foreshadowing the temple, and ultimately pointing to Christ, God's eternal dwelling with His people (John 1:14; Revelation 21:3).

Verse 21

"Blessed be those who bless you.

And cursed be all flesh that falsely curses you."

Commentary: Her words echo Genesis 12:3. Jacob inherits Abraham's blessing and protection. Those who honor him are blessed; those who oppose him are judged.

Rebecca's Final Words (v.22)

Verse 22

She kissed him and said: "May the Lord of the world love you as your mother loves you. May her heart rejoice in you and bless you." And she ceased from blessing him.

Commentary: Rebecca's final words are deeply personal. Her blessing ends with love and affection, mingled with faith that God's love for Jacob is greater than hers.

Key Lessons from Jubilees 25

- 1. **Do Not Be Unequally Yoked** Rebecca's warning against Canaanite wives shows the importance of holiness in relationships and family covenants (vv.1–3).
- 2. **Purity and Obedience** Jacob's vow of purity reveals the blessing of waiting on God's promises and resisting worldly compromise (vv.4–10).
- 3. **A Mother's Blessing** Rebecca's prayer demonstrates how godly parents can speak life and destiny over their children by the Spirit (vv.11–14).

- 4. **The Promise of a Holy Seed** Jacob's line was chosen to carry the covenant, securing God's plan for a righteous generation (vv.15–19).
- 5. **God's Eternal Sanctuary** Rebecca's prophecy of God's sanctuary through Jacob points forward to both Israel's temple and Christ as God's dwelling with His people (vv.20–21).

Jubilees 26 – Verse-by-Verse Commentary

Isaac Prepares to Bless Esau (vv.1-3)

Verse 1

In the seventh year of this week [2114 A.M.], Isaac called Esau, his elder son, and said to him: "I am old, my son. My eyes are dim, and I do not know the day of my death.

Commentary: Isaac senses his mortality and moves to transfer a fatherly, covenant-shaped blessing. His dim sight foreshadows the narrative tension: physical blindness amid God's unseen sovereignty.

Verse 2

Now take your hunting weapons, your quiver and your bow. Go out into the field and hunt game for me, my son.

Commentary: Isaac links the blessing to Esau's hunter identity. This human custom (a meal before blessing) sets the stage for divine overruling.

Verse 3

Prepare me tasty food, the kind I love, and bring it to me so that I may eat and my soul may bless you before I die."

Commentary: "That my soul may bless you" shows the weight Isaac believes his words carry—blessing spoken from the heart, not merely a formality.

Rebecca's Plan (vv.4-7)

Verse 4

But Rebecca heard Isaac speaking to Esau. Esau went into the field early to hunt and bring back the food for his father.

Commentary: Providence works through ordinary overheard words. Timing—Esau's absence—opens space for Rebecca's intervention.

Verse 5

Rebecca called Jacob, her son, and said: "Behold, I heard Isaac, your father, speaking to Esau your brother. He said: 'Bring me game and prepare tasty food for me, that I may eat it and bless you before the Lord before I die.'

Commentary: Rebecca relays Isaac's intention verbatim, emphasizing "before the Lord." Ironically, her plan will move under that very Lord's decree.

Now, my son, obey my voice in what I command you. Go to the flock and bring me two good kids of the goats. I will prepare them as tasty food for your father, the kind he loves.

Commentary: Rebecca assumes command, confident she can replicate Esau's dish. Maternal initiative becomes the human instrument of the prophetic word given earlier (Gen-like: "the older shall serve the younger").

Verse 7

You shall take it to your father to eat, so that he may bless you before the Lord before he dies, and so that you may be blessed."

Commentary: She frames the scheme as alignment with God's purpose for Jacob. The method is flawed; the aim is covenantal.

Jacob's Hesitation (vv.8–10)

Verse 8

Jacob said to Rebecca, his mother: "Mother, I will not withhold anything that my father eats and delights in. But I fear that he may recognize my voice and try to touch me.

Commentary: Jacob's concern isn't the ethics but the risk. He knows the plan's weakness: voice recognition and tactile proof.

Verse 9

You know that I am smooth-skinned, while my brother Esau is hairy. I will appear before his eyes as a deceiver and do something he did not command. He will be angry with me, and I will bring a curse upon myself, not a blessing."

Commentary: Jacob foresees the moral label—"deceiver." He fears a reversed outcome: curse instead of blessing.

Verse 10

But Rebecca, his mother, said: "Upon me be your curse, my son. Only obey my voice."

Commentary: Rebecca assumes liability, urging obedience. Her resolve reflects deep conviction about Jacob's destined role.

Jacob Prepares to Deceive Isaac (vv.11–14)

Verse 11

Jacob obeyed his mother, went, and brought her two good kids of the goats. She prepared them as Isaac loved.

Commentary: Obedience to mother, not necessarily to righteousness. Yet God will weave this into His redemptive design.

Rebecca took the best garments of Esau, her elder son, which were with her in the house, and she clothed Jacob, her younger son, with them.

Commentary: Clothing signals identity. Jacob dons Esau's scent and status externally while remaining Jacob internally.

Verse 13

She put the skins of the kids upon his hands and the smooth part of his neck.

Commentary: A tactile disguise answers Isaac's likely test. The narrative heightens irony: animal skins to mimic a man of the field.

Verse 14

She gave Jacob the food and bread she had prepared.

Commentary: All props are in place—food, garments, skins. Human contrivance will meet divine decree.

Jacob Deceives Isaac (vv.15–23)

Verse 15

Jacob went in to his father and said: "I am your son. I have done as you told me. Arise, sit, and eat of the game I have brought, so that your soul may bless me."

Commentary: The deception begins with a direct claim to Esau's identity. The aim remains the blessing—"that your soul may bless me."

Verse 16

Isaac said: "How have you found it so quickly, my son?" And Jacob answered: "Because the Lord your God put it in my path."

Commentary: Jacob invokes God to justify speed—a troubling misuse of the Lord's name, even as God's true providence stands behind events.

Verse 17

Isaac said: "Come near so I may feel you, my son, to know whether you are really Esau or not." **Commentary:** The critical test: touch. Isaac seeks sensory confirmation against what he hears.

Verse 18

Jacob went near to Isaac, and he felt him and said: "The voice is Jacob's voice, but the hands are Esau's hands."

Commentary: The split evidence—voice vs. hands—captures the story's tension. Appearance overrules sound, as often happens in human judgment.

Verse 19

Isaac did not recognize him, for it was ordained from heaven to remove his power of perception. His hands were hairy like Esau's hands, so Isaac blessed him.

Commentary: Jubilees underscores divine sovereignty: heaven "removed" perception so the decreed blessing would land on Jacob.

He said: "Are you really my son Esau?" Jacob replied: "I am."

Commentary: A second direct untruth. The blessing will not vindicate the lie, but it will fulfill God's choice.

Verse 21

He said: "Bring it near to me so I may eat of the game, my son, that my soul may bless you." So Jacob brought it near, and he ate. He also brought him wine, and he drank.

Commentary: The meal seals the moment. Isaac prepares to speak destiny over the disguised son.

Verse 22

Then Isaac said to him: "Come near and kiss me, my son."

Commentary: Final intimacy precedes final words. The kiss becomes the last test—and transition into blessing.

Verse 23

He came near and kissed him. Isaac smelled the smell of his garments and blessed him, saying: **Commentary:** Scent clinches Isaac's decision. What he smells (Esau's clothes) outweighs what he hears (Jacob's voice).

Isaac Blesses Jacob (vv.24–28)

Verse 24

"Behold, the smell of my son is like the smell of a full field which the Lord has blessed.

Commentary: The "field" image conveys fruitfulness and divine favor—fertility, abundance, and vocation tied to land.

Verse 25

May the Lord give you of the dew of heaven,

Of the richness of the earth,

Plenty of grain and oil.

Commentary: Classic covenant abundance—heaven's moisture, earth's bounty, staple produce.

Provision under God's open hand.

Verse 26

Let nations serve you,

And peoples bow down to you.

Be lord over your brothers,

And may your mother's sons bow down to you.

Commentary: Royal dominion and family preeminence. The contested line "be lord over your brothers" crystallizes God's prior word about the older serving the younger.

Verse 27

May all the blessings of the Lord,

And the blessings of Abraham my father,

Be given to you and your seed forever.

Commentary: Here the blessing explicitly transfers Abrahamic covenant favor—promises, protection, posterity—to Jacob's line.

Verse 28

Cursed be those who curse you,

And blessed be those who bless you."

Commentary: The Abrahamic safeguard (Gen 12:3-like): reciprocal blessing/curse tied to how the world treats the covenant bearer.

Esau Returns Too Late (vv.29-32)

Verse 29

As soon as Isaac had finished blessing Jacob, and Jacob had left his father's presence, Esau returned from his hunting.

Commentary: The timing is razor-thin. Human steps and divine timing intersect perfectly to fulfill God's plan.

Verse 30

He also prepared tasty food, brought it to his father, and said: "Let my father arise and eat of his son's game, that your soul may bless me."

Commentary: Esau follows the expected script—too late. What he seeks has already been given.

Verse 31

Isaac asked him: "Who are you?" He replied: "I am your firstborn son, Esau. I have done as you commanded me."

Commentary: The shock is complete. The real Esau arrives, revealing the deception.

Verse 32

Isaac trembled greatly and said: "Who then was it who hunted game and brought it to me? I ate it all before you came, and I blessed him. Yes, he shall be blessed, and his seed forever."

Commentary: Isaac recognizes the irrevocability of spoken blessing. "Yes, he shall be blessed"—a surrender to God's sovereign decree.

Esau's Bitter Cry (vv.33–37)

Verse 33

When Esau heard his father's words, he cried out with a loud and bitter cry and said: "Bless me also, father!"

Commentary: Esau's grief is real, but it collides with earlier contempt for the birthright. Sorrow does not undo prior choices.

Isaac said: "Your brother came deceitfully and has taken away your blessing."

Commentary: The mechanism was deceit; the outcome was destiny. Isaac names the act accurately while bowing to its effect.

Verse 35

Esau said: "Is he not rightly named Jacob? For he has supplanted me these two times: he took away my birthright, and now he has taken away my blessing."

Commentary: Esau rehearses grievance, overlooking his voluntary sale of the birthright. Bitterness reframes history to evade responsibility.

Verse 36

He said: "Have you not reserved a blessing for me, father?"

Commentary: Esau seeks a secondary blessing—anything left in the reservoir of Isaac's authority.

Verse 37

Isaac answered Esau: "Behold, I have made him lord over you. I have given him all his brothers as servants. I have strengthened him with plenty of grain, wine, and oil. What then can I do for you, my son?"

Commentary: The Jacobic blessing is comprehensive—lordship and provision. Little remains to grant Esau without contradicting God's allocation.

Esau's Blessing (vv.38–41)

Verse 38

Esau said to Isaac, his father: "Do you have only one blessing, father? Bless me also!" And Esau lifted his voice and wept.

Commentary: A heart laid bare. Yet tears cannot reverse covenant transfer.

Verse 39

Isaac answered him:

"Behold, far from the dew of the earth shall be your dwelling,

And far from the dew of heaven above.

Commentary: Esau's lot contrasts Jacob's abundance—scarcity and distance from covenant refreshment.

Verse 40

By your sword you shall live,

And you shall serve your brother.

But when you grow restless,

You will break his yoke from your neck.

Commentary: A mixed future: violence and servitude punctuated by seasons of throwing off Jacob's dominance—temporary relief, not covenant inheritance.

Yet you will sin a great sin unto death,

And your seed shall be rooted out from under heaven."

Commentary: Jubilees adds a solemn prophetic coda: moral collapse leads to ultimate uprooting—a stark end distinct from Jacob's enduring line.

Esau's Hatred of Jacob (v.42)

Verse 42

Esau kept threatening Jacob because of the blessing with which his father had blessed him. He said in his heart: "Soon the days of mourning for my father will come, and then I will kill my brother Jacob." **Commentary:** Bitterness matures into murderous intent. The heart's private resolve reveals how envy, unrepented, escalates to violence.

Key Lessons from Jubilees 26

- 1. **The Sovereignty of God** Even through morally compromised means, the blessing lands where God ordained: on Jacob (vv.19, 27–28).
- 2. **The Power of Words** Isaac's spoken blessing is weighty and, once released, effectual and enduring (vv.24–28, 32, 39–40).
- 3. **Choices Have Consequences** Esau's earlier contempt for the birthright ripens into loss at the moment of blessing (vv.33–35; cf. Jub. 24:3–7).
- 4. **Bitterness Breeds Violence** Unchecked envy hardens into plans for murder (v.42).
- 5. **God's Covenant Line** The Abrahamic promises pass to Jacob's seed in alignment with God's redemptive design (vv.27–28, 32).

Jubilees 27 – Verse-by-Verse Commentary

Rebecca Warns Jacob (vv.1–7)

Verse 1

The words of Esau, her elder son, were revealed to Rebecca in a dream. She called Jacob, her younger son, and said to him: "Behold, Esau your brother will take vengeance on you to kill you.

Commentary: God reveals Esau's murderous intent to Rebecca in a dream. This shows His protection over Jacob, ensuring the covenant line is preserved.

Verse 2

Now, my son, obey my voice. Arise, flee to my brother Laban in Haran.

Commentary: Rebecca counsels Jacob to flee for safety. This echoes Abraham's original call to journey toward Haran, keeping covenant continuity.

Verse 3

Stay with him for a few days, until your brother's anger turns away, and he forgets what you have done to him. Then I will send for you and bring you back."

Commentary: Rebecca expects Esau's wrath to fade. Yet Jacob's sojourn will be much longer than "a few days," proving God's timing exceeds human plans.

Verse 4

Jacob said: "I am not afraid. If he wishes to kill me, I will kill him."

Commentary: Jacob initially resists fleeing, showing courage but also human pride. His words reveal a warrior-like resolve, unlike his usual quiet character.

Verse 5

But she said: "Do not let me be bereft of both my sons in one day."

Commentary: Rebecca appeals to Jacob through motherly grief. Losing both Esau (to guilt and judgment) and Jacob (to death) would crush her heart.

Verse 6

Jacob said to Rebecca his mother: "You know that my father is old and his eyes are dim. If I leave him, it will be evil in his sight, because I have gone away from you. My father will be angry and curse me. I will not go. When he sends me, then I will go."

Commentary: Jacob respects his father's authority. He will not leave unless Isaac formally sends him, showing honor to his aging father.

Verse 7

Rebecca said to Jacob: "I will go in and speak to him, and he will send you away."

Commentary: Rebecca wisely takes responsibility to guide Isaac into commissioning Jacob's departure. Her intervention preserves Jacob's life and God's plan.

Isaac Sends Jacob Away (vv.8–13)

Verse 8

Rebecca went in and said to Isaac: "I loathe my life because of the two daughters of Heth whom Esau has taken as wives. If Jacob also takes a wife from among the daughters of this land, such as these, of what use is my life? For the daughters of Canaan are evil."

Commentary: Rebecca appeals through the issue of marriage, not danger. She frames Jacob's departure as a covenant necessity, keeping him from Canaanite corruption.

Verse 9

Isaac called Jacob, blessed him, and admonished him, saying: "Do not take a wife from the daughters of Canaan.

Commentary: Isaac's command echoes Abraham's charge. The covenant line cannot mix with Canaanite idolatry.

Arise, go to Mesopotamia, to the house of Bethuel, your mother's father. Take a wife from there, from the daughters of Laban, your mother's brother.

Commentary: Isaac directs Jacob to his mother's family, ensuring covenant faith is preserved through kinship marriage.

Verse 11

May God Almighty bless you, increase you, and multiply you, so that you may become a company of nations.

Commentary: Isaac invokes El Shaddai, the Almighty. His blessing mirrors Abraham's covenant, pointing to Jacob's role as father of many nations.

Verse 12

May He give you the blessing of Abraham, to you and to your seed after you, that you may inherit the land of your sojournings, all the land God gave to Abraham. Go, my son, in peace."

Commentary: The covenant explicitly passes to Jacob. Land, seed, and blessing—Abraham's promises—now rest fully upon him.

Verse 13

Isaac sent Jacob away, and he went to Mesopotamia, to Laban, the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother.

Commentary: Jacob departs with both parental command and covenant blessing, beginning his long exile.

Rebecca's Sorrow (vv.14-19)

Verse 14

After Jacob had departed for Mesopotamia, Rebecca's spirit was grieved for her son, and she wept. **Commentary:** Maternal grief fills Rebecca's heart. Though she acted in faith, she suffers separation.

Verse 15

Isaac said to Rebecca: "My sister, do not weep for Jacob, my son, for he goes in peace and will return in peace.

Commentary: Isaac comforts her by calling her "my sister," echoing covenant partnership in marriage. He assures her Jacob will return.

Verse 16

The Most High God will preserve him from all evil, and will be with him. He will not forsake him all his days.

Commentary: Isaac speaks prophetic reassurance: God's presence guarantees protection throughout Jacob's exile.

Verse 17

I know that his ways will be prosperous wherever he goes, until he returns in peace to us, and we see him again in peace.

Commentary: Isaac is confident in Jacob's upright path. His faith in Jacob's destiny soothes Rebecca's grief.

Verse 18

Fear not for him, my sister, for he is walking in the upright path. He is a perfect man, faithful and true, and he will not perish. Do not weep."

Commentary: Jacob is affirmed as righteous and faithful, chosen by God. Isaac highlights Jacob's integrity as assurance.

Verse 19

Isaac comforted Rebecca concerning her son Jacob, and he blessed him.

Commentary: Isaac's blessing reassures Rebecca—Jacob is safe in God's hand, even far from home.

Jacob's Vision at Bethel (vv.20-32)

Verse 20

Jacob went from the Well of the Oath to go to Haran in the first year of the second week in the forty-fourth jubilee. He came to Luz, which is on the mountains, that is Bethel, on the new moon of the first month [2115 A.M.].

Commentary: Jacob travels north, arriving at Luz (Bethel) at a sacred time—the new moon. His journey aligns with God's appointed times.

Verse 21

He came to the place at evening, turned from the road to the west, and slept there because the sun had set.

Commentary: Jacob rests at sundown, unaware he is about to encounter heaven on earth.

Verse 22

He took one of the stones of that place, set it under his head beneath a tree, and lay down to sleep as he journeyed alone.

Commentary: A stone for a pillow shows Jacob's poverty and vulnerability, yet this place will become sacred.

Verse 23

He dreamed that night, and behold—a ladder was set on the earth, with its top reaching to heaven. The angels of the Lord ascended and descended on it, and behold, the Lord stood above it.

Commentary: Jacob sees the "ladder" connecting heaven and earth, with angels as messengers. God's presence at the top confirms His rule over both realms.

Verse 24

He said to Jacob: "I am the Lord God of Abraham your father and the God of Isaac. The land where you lie I will give to you and to your seed after you.

Commentary: God directly identifies Himself with Abraham and Isaac, passing the covenant onto Jacob.

Your seed shall be as the dust of the earth. You shall spread abroad to the west, to the east, to the north, and to the south. In you and in your seed all the families of the earth shall be blessed.

Commentary: The Abrahamic covenant is reaffirmed—descendants as dust, land inheritance, and universal blessing.

Verse 26

Behold, I am with you, and will keep you wherever you go. I will bring you back into this land in peace. I will not leave you until I have done everything I promised you."

Commentary: God promises His presence, protection, and return. Even in exile, Jacob is not abandoned.

Verse 27

Jacob awoke from his sleep and said: "Surely the Lord is in this place, and I did not know it." **Commentary:** Jacob realizes God's hidden nearness. What seemed ordinary was holy ground.

Verse 28

He was afraid and said: "How awesome is this place! This is none other than the house of God. This is the gate of heaven."

Commentary: Bethel ("house of God") becomes a gateway to heaven itself, marking a sacred encounter.

Verse 29

Jacob rose early in the morning, took the stone he had placed under his head, set it up as a pillar, and poured oil on top of it.

Commentary: Jacob consecrates the stone with oil, marking it as a memorial to God's presence.

Verse 30

He called the name of that place Bethel, though its name had formerly been Luz.

Commentary: Renaming the place sanctifies it. What was once ordinary Luz is now Bethel—the house of God.

Verse 31

Jacob vowed a vow, saying: "If the Lord will be with me, keep me on this journey, give me bread to eat and clothing to wear, and bring me back to my father's house in peace, then the Lord shall be my God. **Commentary:** Jacob responds with faith and dependence. His vow shows personal commitment to God in return for His promises.

Verse 32

This stone, which I have set as a pillar, shall be the house of God. And of all that You give me, I will surely give a tenth to You, my God."

Commentary: Jacob commits to worship and tithing. He recognizes God as his provider and pledges devotion.

Key Lessons from Jubilees 27

- 1. **Obedience in Times of Danger** Jacob heeded his mother's warning, showing wisdom in avoiding Esau's wrath (vv.1–7).
- 2. **The Importance of Marriage Choices** Isaac commanded Jacob to avoid Canaanite wives, reinforcing covenant faithfulness in family decisions (vv.8–10).
- 3. **God's Covenant Blessing** Isaac passed Abraham's covenant to Jacob, affirming the chosen line (vv.11–12).
- 4. **God's Presence in the Journey** Jacob's vision at Bethel assured him of God's presence, protection, and eventual return (vv.23–26).
- 5. **Commitment to Worship and Tithing** Jacob vowed to dedicate himself and his resources to God, modeling faithful devotion (vv.31–32).

Jubilees 28 – Verse-by-Verse Commentary

Jacob Serves for Leah and Rachel (vv.1–5)

Verse 1

Jacob continued his journey and came to the land of the east, to Laban, the brother of Rebecca. He stayed with him and served him seven years for Rachel, his daughter.

Commentary: Jacob's exile turns into disciplined service. His love for Rachel motivates seven faithful years—work shaped by hope and covenant purpose.

Verse 2

In the first year of the third week [2122 A.M.], Jacob said to Laban: "Give me my wife, for whom I have served you seven years." And Laban said: "I will give her to you."

Commentary: The time marker underscores Jacob's integrity—he kept his term. Laban's assent sounds simple, but deceit lurks beneath polite words.

Verse 3

Laban made a feast, took Leah his elder daughter, and gave her to Jacob as a wife. He also gave her Zilpah, her handmaid. Jacob thought she was Rachel, and did not realize until morning that it was Leah.

Commentary: In the darkness of festal custom, Jacob the former deceiver is deceived. God will still work through this brokenness to build Israel's house.

Verse 4

When Jacob saw that it was Leah, he was angry with Laban and said: "Why have you deceived me? Did I not serve you for Rachel? Why have you wronged me? Take your daughter, and I will go, for you have done evil to me."

Commentary: Jacob rightly names the act "evil." The wounded worker confronts injustice, yet God's providence will keep him in this hard place a while longer.

For Jacob loved Rachel more than Leah; Leah's eyes were weak, but her form was very lovely, while Rachel had beautiful eyes and a very attractive appearance.

Commentary: The text acknowledges human preferences and pain. Leah's ache of being unloved becomes the backdrop for God's surprising compassion toward her.

Marriage Customs and Command (vv.6-10)

Verse 6

Laban said to Jacob: "It is not the custom in our land to give the younger before the elder. It is written on the heavenly tablets that no one should give the younger daughter before the elder. Whoever does this is guilty before heaven, for it is evil before the Lord.

Commentary: Laban appeals to custom—and Jubilees appeals to heavenly law. Ironically, he cites righteousness while having acted deceitfully.

Verse 7

Command the children of Israel never to do such a thing, for it is wicked."

Commentary: The episode becomes instruction for Israel: family order reflects divine order. Ends (marrying Rachel) never justify unrighteous means.

Verse 8

Laban said: "Finish the seven days of this feast for Leah, and then I will also give you Rachel, if you serve me another seven years and pasture my sheep as before."

Commentary: The price escalates. Jacob must embrace a doubled servitude—testing patience, perseverance, and trust in God's timing.

Verse 9

When the seven days of Leah's feast were completed, Laban gave Rachel to Jacob, along with Bilhah her handmaid.

Commentary: Two marriages, two handmaids—four mothers of Israel's tribes. God will forge a nation through a complicated household.

Verse 10

Jacob then served another seven years for Rachel, for Leah had been given to him without his desire. **Commentary:** Jacob honors his word. Love for Rachel sustains another full term of service despite the injustice he suffered.

The Birth of Jacob's Sons (vv.11–15)

Verse 11

The Lord opened Leah's womb, and she conceived and bore a son. Jacob named him Reuben, on the fourteenth day of the ninth month, in the first year of the third week [2122 A.M.].

Commentary: "Reuben" (see, a son) signals God's seeing Leah's affliction. The unloved is noticed by the Lord.

Verse 12

Rachel's womb was closed, for the Lord saw that Leah was unloved, but Rachel was loved.

Commentary: God sides with the disadvantaged. Closed and opened wombs in Scripture are providential, not accidental.

Verse 13

Leah conceived again and bore a second son. Jacob named him Simeon, on the twenty-first day of the tenth month, in the third year of this week [2124 A.M.].

Commentary: "Simeon" (heard) declares that God hears Leah's cries. Prayer and pain are not ignored in heaven.

Verse 14

Leah conceived again and bore a third son. Jacob named him Levi, on the new moon of the first month, in the sixth year of this week [2127 A.M.].

Commentary: "Levi" (attached/joined) hints at Leah's longing for Jacob's heart. God will attach priestly service to Levi's line.

Verse 15

Leah conceived again and bore a fourth son. Jacob named him Judah, on the fifteenth day of the third month, in the first year of the fourth week [2129 A.M.].

Commentary: "Judah" (praise) lifts Leah's eyes from rejection to worship. From Judah will come kings—and the Messiah.

Rachel Gives Bilhah (vv.16–19)

Verse 16

Because Rachel did not bear children, she envied Leah and said to Jacob: "Give me children." Jacob said: "Am I in God's place? Have I withheld the fruit of the womb from you?"

Commentary: Rachel's anguish meets a needed truth: children are God's gift, not man's manufacture. Envy exposes the heart in waiting seasons.

Verse 17

Rachel said: "Go in to my handmaid Bilhah, and she will bear on my behalf." She gave Bilhah to Jacob as a wife.

Commentary: Human workaround, ancient custom. God will mercifully weave even second-best schemes into His grand design.

Verse 18

Jacob went in to her, and she conceived and bore a son. Rachel named him Dan, on the ninth day of the sixth month, in the sixth year of the third week [2127 A.M.].

Commentary: "Dan" (judge) expresses Rachel's hope: God has judged in her favor despite barrenness.

Jacob went in to Bilhah a second time, and she conceived and bore a son. Rachel named him Naphtali, on the fifth day of the seventh month, in the second year of the fourth week [2130 A.M.].

Commentary: "Naphtali" (my wrestlings) captures Rachel's struggle—contending in longing and faith.

Leah Gives Zilpah (vv.20-21)

Verse 20

Leah, seeing she had stopped bearing, envied Rachel and gave her handmaid Zilpah to Jacob. She conceived and bore a son, and Leah named him Gad, on the twelfth day of the eighth month, in the third year of the fourth week [2131 A.M.].

Commentary: Rivalry mirrors rivalry. "Gad" (good fortune) marks Leah's sense of sudden favor.

Verse 21

Zilpah conceived again and bore a second son. Leah named him Asher, on the second day of the eleventh month, in the fifth year of the fourth week [2133 A.M.].

Commentary: "Asher" (happy/blessed) signals Leah's joy amid a complex household story.

More Children for Leah (vv.22-23)

Verse 22

Jacob went in to Leah, and she conceived and bore a son. She named him Issachar, on the fourth day of the fifth month, in the fourth year of the fourth week [2132 A.M.], and gave him to a nurse.

Commentary: "Issachar" (wages/reward) reflects Leah's sense of God's recompense in her affliction.

Verse 23

Leah conceived again and bore two children, a son and a daughter. She named the son Zebulun and the daughter Dinah, on the seventh day of the seventh month, in the sixth year of the fourth week [2134 A.M.].

Commentary: "Zebulun" (honor/dwelling) hopes for honor and a secure place; "Dinah" (judgment) hints at justice themes to come.

Rachel Bears Joseph (v.24)

Verse 24

The Lord showed mercy to Rachel and opened her womb. She conceived and bore a son, whom she named Joseph, on the new moon of the fourth month, in the sixth year of the fourth week [2134 A.M.]. **Commentary:** "Joseph" (He adds) embodies gracious addition. Mercy arrives at last; God's timing proves wiser than human striving.

Jacob Seeks to Return Home (vv.25–30)

Verse 25

In the days when Joseph was born, Jacob said to Laban: "Give me my wives and my children, that I may return to my father Isaac, for I have completed the years I served you for your daughters." **Commentary:** With Joseph's birth, Jacob senses completion. The season shifts from serving to returning.

Verse 26

Laban said: "Stay with me and pasture my flock, and take wages."

Commentary: Laban tries to retain the blessing that follows Jacob. He cloaks self-interest in generous terms.

Verse 27

They agreed that Jacob's wages would be every lamb or kid born black, speckled, or spotted.

Commentary: A fair-sounding deal that seems to favor Laban—until God prospers Jacob within the agreed terms.

Verse 28

The flocks brought forth many that were speckled, spotted, and black. These became Jacob's, while those that were plain-colored were Laban's.

Commentary: Providence directs outcomes. Under God's hand, the improbable becomes plentiful.

Verse 29

Jacob's possessions increased greatly. He gained oxen, sheep, donkeys, camels, menservants, and maidservants.

Commentary: Covenant blessing manifests as tangible growth. God builds Jacob into a household capable of returning to the land.

Verse 30

Laban and his sons envied Jacob, and Laban took away some of his sheep, watching Jacob with evil intent.

Commentary: Envy shadows blessing. Human opposition rises—but it cannot cancel what God has purposed.

Key Lessons from Jubilees 28

- 1. **God Honors Faithfulness Despite Deceit** Jacob suffers wrong, yet God builds Israel through an imperfect story (vv.3–5, 11–15).
- 2. **Marriage Order Matters** The "heavenly tablets" affirm moral order; family customs should reflect God's righteousness (vv.6–7).

- 3. **God Opens and Closes the Womb** Leah's fruitfulness and Rachel's delay highlight divine sovereignty and compassion (vv.11–24).
- 4. **Envy and Competition Bring Strife** Rivalry wounds households, yet God still advances His redemptive plan (vv.16–23).
- 5. **God's Blessing Overcomes Human Opposition** Despite Laban's schemes, Jacob increases by God's providence (vv.25–30).

Jubilees 29 – Verse-by-Verse Commentary

Jacob Flees from Laban (vv.1-4)

Verse 1

After Rachel had borne Joseph, Laban went to shear his sheep, which were three days' journey away. **Commentary:** God's timing is clear—Joseph's birth marks the completion of Jacob's waiting period. Laban's absence provides the opportunity for Jacob's departure.

Verse 2

Jacob saw that Laban was going to shear his flock, so he called Leah and Rachel and spoke kindly to them, urging that they go with him to the land of Canaan.

Commentary: Jacob seeks unity with his wives before leaving. His words are gentle, showing the need for family agreement in following God's will.

Verse 3

He told them how he had seen everything in a dream, all that God had spoken to him—that he should return to his father's house. They replied: "Wherever you go, we will go with you."

Commentary: God guides Jacob by revelation. Leah and Rachel's agreement reflects faith and loyalty —they are willing to follow Jacob into uncertainty.

Verse 4

Jacob blessed the God of Isaac his father, and the God of Abraham his grandfather. He arose, mounted his wives and children, gathered all his possessions, crossed the river, and came to the land of Gilead. He concealed his departure from Laban and told him nothing.

Commentary: Jacob departs quietly, blessing God for His guidance. Concealment from Laban is wisdom, as Jacob avoids confrontation until God intervenes.

The Covenant at Gilead (vv.5–9)

Verse 5

In the seventh year of the fourth week, in the first month, on the twenty-first day [2135 A.M.], Jacob turned his face toward Gilead.

Commentary: Jubilees carefully marks the date, showing that Jacob's return is unfolding in God's set times.

Laban pursued him and overtook him in the mountains of Gilead, in the third month, on the thirteenth day.

Commentary: Laban refuses to let Jacob go freely. The pursuit recalls Pharaoh chasing Israel—oppression resists release.

Verse 7

But the Lord did not allow him to harm Jacob, for He appeared to him in a dream by night. Laban then spoke with Jacob.

Commentary: God directly restrains Laban. Even enemies must submit to God's word when He protects His chosen servant.

Verse 8

On the fifteenth day of that month, Jacob prepared a feast for Laban and all who came with him. That day Jacob swore an oath to Laban, and Laban swore also to Jacob, that neither would cross over the mountain of Gilead toward the other with evil intent.

Commentary: A feast and an oath turn potential conflict into covenant peace. Their agreement is witnessed publicly.

Verse 9

They made a heap of stones as a witness, so the place was called "The Heap of Witness."

Commentary: The heap of stones served as a visible reminder of their oath, teaching the value of memorials in covenant-making.

The Giants of Gilead (vv.10–12)

Verse 10

Formerly, the land of Gilead was called the land of the Rephaim, for giants were born there, whose height ranged from ten to seven cubits.

Commentary: Jubilees recalls the Rephaim—giants of ancient days—linking Jacob's journey with Israel's larger story of spiritual warfare and cleansing the land.

Verse 11

Their territory extended from the land of the Ammonites to Mount Hermon. Their strongholds included Karnaim, Ashtaroth, Edrei, Misur, and Beon.

Commentary: The record of their strongholds reminds Israel of past battles. The giants' influence covered significant territory.

Verse 12

The Lord destroyed them for their wickedness, for they were exceedingly corrupt. The Amorites then dwelt in their place—sinful and wicked people who, even more than the Rephaim, filled the earth with sin. Therefore their lives are cut short upon the earth.

Commentary: Both Rephaim and Amorites prove that sin shortens life. God's judgment falls on any people who persist in corruption.

Jacob Meets Esau (vv.13–14)

Verse 13

Jacob sent Laban away, and he returned to Mesopotamia in the land of the East. But Jacob returned to Gilead.

Commentary: Peace with Laban secured, Jacob resumes his journey. Each obstacle removed is evidence of God's hand.

Verse 14

He crossed the Jabbok River in the ninth month, on the eleventh day. On that very day Esau, his brother, came to meet him. They were reconciled, and Esau departed for the land of Seir, while Jacob dwelt in tents.

Commentary: After years of fear, reconciliation comes. God softens Esau's heart, proving He can heal even deep family rifts.

Jacob Settles Beyond the Jordan (vv.15–17)

Verse 15

In the first year of the fifth week of this jubilee [2136 A.M.], Jacob crossed the Jordan and settled beyond it. He pastured his sheep from the Sea of the Heap as far as Beth-shan, Dothan, and the forest of Akrabbim.

Commentary: Jacob now occupies territory that anticipates Israel's later inheritance, a foretaste of God's promise fulfilled.

Verse 16

From his possessions Jacob sent gifts to his father Isaac: clothing, food, meat, drink, milk, butter, cheese, and dates from the valley. He also sent supplies to his mother Rebecca four times each year—between plowing and reaping, between autumn and the rainy season, between winter and spring, and at harvest—delivering them to the Tower of Abraham.

Commentary: Jacob honors his parents with steady provision. His generosity reflects covenant faithfulness and filial love.

Verse 17

Isaac had moved from the Well of the Oath to the Tower of Abraham in Hebron, dwelling there apart from Esau. For when Jacob had gone to Mesopotamia, Esau had taken Mahalath, daughter of Ishmael, as his wife, gathered his father's flocks, and moved with his household to Mount Seir, leaving Isaac alone at the Well of the Oath. Thus Jacob continually sent provisions to his father and mother, and they blessed him with all their heart and soul.

Commentary: Isaac lives apart, while Esau departs. Jacob alone maintains covenant honor, caring for his parents and receiving their heartfelt blessing.

Key Lessons from Jubilees 29

- 1. **God Protects His Covenant People** The Lord restrained Laban through a dream, showing His active defense of Jacob (v.7).
- 2. **Peace is Sealed with Witness** The heap of stones at Gilead demonstrates the power of visible covenants to preserve peace (vv.8–9).
- 3. **The Wicked Have Shortened Days** Both Rephaim and Amorites were destroyed for sin, proving that corruption brings judgment (vv.10–12).
- 4. **Reconciliation is Possible** Jacob and Esau, once enemies, were reconciled by God's providence (v.14).
- 5. **Honor Toward Parents** Jacob's gifts and care for Isaac and Rebecca reveal the blessing of honoring parents (vv.16–17).

Jubilees 30 – Verse-by-Verse Commentary

Dinah Defiled at Shechem (vv.1-4)

Verse 1

In the first year of the sixth week [2143 A.M.], Jacob went up to Salem, east of Shechem, in peace, in the fourth month.

Commentary: Jacob enters Salem in peace, but his household will soon face turmoil. The timing note stresses God's control of history.

Verse 2

There Dinah, the daughter of Jacob, was carried into the house of Shechem, son of Hamor the Hivite, prince of the land. He lay with her and defiled her. She was only twelve years old.

Commentary: Dinah's youth underlines the gravity of her violation. This wicked act is not merely against her but against Israel's covenant purity.

Verse 3

Shechem begged his father and her brothers that she might be given to him as a wife. But Jacob and his sons were enraged at the men of Shechem, for they had defiled Dinah, their sister. They spoke deceitfully to them and planned against them.

Commentary: Shechem sought to legitimize his sin through marriage, but the damage was already done. Jacob's sons burn with indignation, plotting vengeance.

Verse 4

Then Simeon and Levi came upon Shechem unexpectedly and executed judgment on all the men there. They slew them all without leaving one survivor, torturing them because they had dishonored their sister Dinah.

Commentary: Simeon and Levi's vengeance is brutal but presented as divine justice. Their zeal sets the stage for Levi's later priestly calling.

Judgment Against the Shechemites (vv.5–10)

Verse 5

From this time forward it was decreed in heaven that never again should a daughter of Israel be defiled by the Gentiles. Judgment was ordained that all the men of Shechem be destroyed with the sword, for they had brought shame upon Israel.

Commentary: Dinah's defilement becomes a covenantal boundary—Israel's daughters are set apart, not to be given to Gentiles.

Verse 6

The Lord delivered the Shechemites into the hands of Jacob's sons so they might exterminate them and execute judgment. Thus, it should not again be done in Israel that a virgin of Israel be defiled.

Commentary: Their destruction is framed as divine deliverance, meant to warn Israel to guard covenant holiness.

Verse 7

If any man in Israel gives his daughter or sister to a Gentile, he shall surely die. They shall stone him with stones, for he has brought shame upon Israel. The woman also shall be burned with fire, for she has dishonored her father's house, and she shall be cut off from Israel.

Commentary: Severe penalties emphasize that intermarriage with Gentiles defiles the covenant family. The Law codifies this as an abomination.

Verse 8

No adulteress or uncleanness shall be found in Israel throughout all generations of the earth. Israel is holy to the Lord, and any who defile it shall surely die—they shall be stoned with stones.

Commentary: Israel's holiness must be guarded in every generation. Purity is a matter of life and death in God's covenant.

Verse 9

Thus it has been ordained and written on the heavenly tablets regarding all the seed of Israel: he who defiles it shall surely die.

Commentary: The heavenly tablets reinforce that these commands are eternal, not temporary cultural customs.

Verse 10

There is no time limit, no remission, and no atonement for such a sin. Any man who defiles his daughter has given his seed to Molech and profaned God's covenant. He shall be rooted out of Israel. **Commentary:** The comparison to Molech highlights the seriousness—sexual sin equals idolatry and covenant betrayal.

Command to Moses (vv.11–14)

Verse 11

Therefore, Moses, command the children of Israel not to give their daughters to Gentiles nor take Gentile daughters as wives for their sons. This is abominable before the Lord.

Commentary: Moses is given authority to legislate these commands, ensuring future generations understand God's boundary.

Verse 12

For this reason I have written for you in the Law the deeds of the Shechemites—how they defiled Dinah and how Jacob's sons said, "We will not give our daughter to an uncircumcised man, for that would be a disgrace to us."

Commentary: The record of Shechem serves as a perpetual warning. Circumcision remains the visible covenant marker separating Israel from the nations.

Verse 13

It is a reproach to Israel to marry Gentile daughters, for it is unclean and abominable.

Commentary: Such unions are not merely unwise but shameful, undermining Israel's identity as God's holy people.

Verse 14

Israel will not be free from this uncleanness if any of its sons take Gentile wives or if they give their daughters to Gentile men.

Commentary: The sin affects the whole nation. One household's compromise can defile the entire covenant community.

Consequences of Unfaithfulness (vv.15–17)

Verse 15

If this is done, plague after plague and curse after curse will come upon Israel. Every judgment will fall on the one who commits this sin, or who covers his eyes from it, or who allows the sanctuary of the Lord to be defiled. The whole nation will be judged together for such uncleanness.

Commentary: Sin tolerated spreads judgment corporately. Israel is responsible to guard one another from defilement.

Verse 16

God will accept no offerings, no sacrifices, no fragrance of sweet savor from such a person. Any man or woman in Israel who profanes the sanctuary will not be accepted.

Commentary: Sacrifices mean nothing if sin is unrepented. Holiness is required for true worship.

Verse 17

Therefore testify this warning to Israel: see how the Shechemites were judged, how they were delivered into the hands of two sons of Jacob, who slew them in vengeance. This act was reckoned to them as righteousness and is recorded in heaven as such.

Commentary: Simeon and Levi's zeal is affirmed as righteousness, though their method was severe. God credits their act as covenant loyalty.

Levi Chosen for Priesthood (vv.18–20)

Verse 18

Because of his zeal to execute righteousness, Levi and his descendants were chosen for the priesthood, to minister continually before the Lord. He and his sons are blessed forever.

Commentary: Levi's zeal becomes the foundation of his priestly calling. Passion for holiness earns generational blessing.

Verse 19

His faithfulness is remembered on the heavenly tablets for all generations. His righteousness is recorded as testimony before God.

Commentary: Faithful deeds are eternally remembered. Levi's zeal is written in heaven as an example for Israel.

Verse 20

For this reason, Levi is recorded in heaven as a friend of God and a righteous man. His deeds are remembered and credited to his descendants for a thousand generations.

Commentary: Levi's reward is not just temporal but eternal. His zeal echoes into covenant history as part of God's plan for priesthood.

A Warning to Israel (vv.21–24)

Verse 21

All this I have written for you, Moses, so you may tell Israel not to commit sin, not to transgress the ordinances, and not to break the covenant. If they obey, they will be recorded as friends of God.

Commentary: Obedience preserves covenant identity. Faithfulness makes Israel "friends of God."

Verse 22

But if they transgress and live in uncleanness, they will be recorded as adversaries, removed from the book of life, and written among those destined for destruction.

Commentary: Disobedience erases covenant standing. Instead of life, sinners are recorded among the condemned.

Verse 23

On the day Jacob's sons slew Shechem, a record was written in heaven in their favor—that they executed righteousness, uprightness, and vengeance on sinners. It was written for a blessing to them. **Commentary:** Heaven affirms Jacob's sons' act of justice as righteousness, inscribing it for blessing. God validates zeal for holiness.

They brought Dinah out of Shechem's house, took all the flocks, oxen, asses, wealth, and possessions, and brought them to Jacob their father. Though he rebuked them for destroying the city out of fear of the Canaanites and Perizzites, the dread of the Lord fell on all surrounding cities, and none pursued the sons of Jacob.

Commentary: Jacob fears reprisal, but God covers his family with dread upon their neighbors. Divine fear secures Israel's safety.

Key Lessons from Jubilees 30

- 1. **Holiness in Marriage** Intermarriage with Gentiles defiles the covenant, and Israel was commanded to remain separate (vv.7, 11–14).
- 2. **Zeal for Righteousness** Simeon and Levi avenged Dinah, and Levi was rewarded with the priesthood for his zeal (vv.17–18).
- 3. **Uncleanness Brings Judgment** Sin tolerated spreads curses and plagues across the whole nation (vv.15–16).
- 4. **God Records Faithfulness** Acts of righteousness are written on the heavenly tablets and remembered for generations (vv.19–20).
- 5. **The Fear of the Lord Protects** Even when Jacob feared retaliation, God struck surrounding cities with dread, preserving Israel (v.24).

Jubilees 31 – Verse and Commentary

Jacob Commands His Household to Purify Themselves

Verse 1

On the new moon of the month, Jacob spoke to all those of his household: "Purify yourselves and change your clothes. Let us arise and go up to Bethel, where I vowed a vow to Him on the day I fled from my brother Esau. For God has been with me and has brought me into this land in peace. Put away the strange gods among you."

Commentary: Jacob reminds his household of his vow at Bethel and calls them to holiness. Cleansing garments symbolizes inward purity. Before worship, idols must be forsaken, showing God demands exclusive devotion.

Verse 2

So they gave up the foreign gods and the ornaments from their ears and necks, including the idols Rachel had stolen from her father Laban. She surrendered them all to Jacob, and he burned them, broke them in pieces, destroyed them, and buried them under the oak tree in the land of Shechem.

Commentary: Rachel's hidden idols are finally dealt with. Jacob destroys them completely, ensuring they cannot return. This act marks a spiritual cleansing before meeting God at Bethel.

Jacob Returns to Bethel

Verse 3

On the new moon of the seventh month, Jacob went up to Bethel. He built an altar there where he had slept before and set up a pillar. Then he sent word to his father Isaac and to his mother Rebecca, inviting them to come to his sacrifice.

Commentary: Jacob fulfills his vow by building an altar at Bethel, where he first met God in a dream. He also seeks his parents' participation, showing family unity in worship.

Verse 4

Isaac said, "Let my son Jacob come, and let me see him before I die."

Commentary: Isaac's longing reflects a father's love and a recognition that the covenant must be passed on while he still lives.

Verse 5

Jacob went to his father Isaac and to his mother Rebecca, at the house of Abraham. He took two of his sons with him, Levi and Judah.

Commentary: Levi and Judah are chosen to accompany Jacob, highlighting their future roles of priesthood and kingship.

Verse 6

When Rebecca heard Jacob had come, she came out from the tower to meet him, kissed him, and embraced him. Her spirit revived when she heard, "Behold, your son Jacob has returned."

Commentary: Rebecca's joy and revival of spirit show the healing power of reunion. Family restoration brings renewed hope.

Verse 7

She saw his two sons and asked, "Are these your sons, my son?" Then she embraced them, kissed them, and blessed them, saying, "In you the seed of Abraham shall be made illustrious, and you shall be a blessing on the earth."

Commentary: Rebecca blesses Levi and Judah, connecting them to Abraham's covenant. She recognizes God's chosen seed will be glorified through Jacob's line.

Isaac Blesses Levi and Judah

Verse 8

Jacob went in to Isaac in his chamber, and his two sons were with him. Jacob took the hand of his father, stooped down, and kissed him. Isaac clung to Jacob's neck and wept.

Commentary: A tender moment between father and son. Isaac embraces Jacob with tears, confirming reconciliation and covenant blessing.

Verse 9

The darkness left Isaac's eyes, and he saw the two sons of Jacob, Levi and Judah. He said, "Are these your sons? For they resemble you."

Commentary: God temporarily restores Isaac's sight so he may recognize Levi and Judah before pronouncing his prophetic blessings.

Verse 10

Jacob answered, "Yes, father, these are truly my sons."

Commentary: Jacob's affirmation sets the stage for Isaac's blessing to fall upon Levi and Judah, linking them to the covenant line.

Verse 11

Isaac called them near, kissed them, and embraced them.

Commentary: This embrace symbolizes acceptance into the covenant family. Isaac's love prepares the way for prophetic blessing.

Verse 12

Then the spirit of prophecy came into Isaac's mouth. He took Levi by his right hand and Judah by his left hand.

Commentary: The Spirit empowers Isaac to speak God's will. His right hand on Levi points to priesthood; his left on Judah points to rulership.

Verse 13–18 (Levi's Blessing)

"May the God of all, the Lord of the ages, bless you and your children forever.

14 May the Lord grant to you and your seed greatness, glory, and holiness. May He cause you and your descendants to approach Him to serve in His sanctuary, like the angels of His presence and the holy ones above.

15 Your seed shall be for glory and greatness throughout the ages. They shall be judges, princes, and chiefs among the children of Jacob.

16 They will speak the word of the Lord in righteousness and judge His judgments in justice.

17 They will declare My ways to Jacob and My paths to Israel.

18 The blessing of the Lord will be in their mouths, to bless the seed of the beloved."

Commentary: Levi's tribe is chosen for priesthood, holiness, and leadership in righteousness. His descendants will serve at God's altar and instruct Israel in His ways.

Verse 19–23 (Levi Confirmed)

- "Your mother named you Levi—and rightly so, for you will be joined to the Lord and to all the sons of Jacob.
- 20 The Lord's table shall be yours, and you and your sons will eat of it forever.
- 21 May your table be full for all generations, and may your food never fail.
- 22 May all who hate you fall before you, and may your enemies be rooted out and perish.
- 23 Blessed is he who blesses you, and cursed is every nation that curses you."

Commentary: Levi is promised God's provision, protection, and authority. His priesthood will be perpetual, supported by God's covenantal blessings.

Verse 24–30 (Judah's Blessing)

- "May the Lord give you strength and power to subdue all who hate you.
- 25 You and one of your sons shall be prince over the sons of Jacob.
- 26 May your name and the name of your sons be proclaimed throughout every land and region.
- 27 The Gentiles shall fear you, and all nations shall tremble at your presence.
- 28 In you shall Jacob find help, and in you Israel shall find salvation.
- 29 When you sit on the throne of righteousness, there shall be great peace for the sons of the beloved.
- 30 Blessed is he who blesses you, but cursed and destroyed are all who hate and afflict you."

Commentary: Judah receives the blessing of kingship. His descendants will rule with strength, bring salvation, and point forward to the Messiah, the Lion of Judah.

Verse 31

Isaac kissed Judah, embraced him, and rejoiced greatly, for he had seen the sons of Jacob with his own eyes. That night they feasted with joy in Isaac's house.

Commentary: Isaac's joy overflows. The covenant line is secure, and his family celebrates together in peace.

Verse 32

Isaac made Levi sleep on his right hand and Judah on his left, and this was counted to him as righteousness.

Commentary: This symbolic act affirms the roles of priesthood (Levi) and kingship (Judah). Isaac's faith in blessing them is credited as righteousness.

Jacob's Vow Remembered

Verse 33

During the night, Jacob told Isaac everything—the mercies the Lord had shown him, how God had protected him and prospered him.

Commentary: Jacob testifies to God's faithfulness. Testimony builds faith across generations.

Verse 34

Isaac blessed the God of Abraham, who had not withdrawn His mercy from the children of His servant Isaac.

Commentary: Isaac worships God for His covenant mercy, acknowledging God's faithfulness to Abraham's line.

Verse 35

In the morning, Jacob told Isaac of the vow he had made to God at Bethel and how he had built an altar there. He came now to fulfill it.

Commentary: Jacob proves faithful to his vow, showing obedience and integrity before God.

Isaac said to Jacob, "I cannot go with you, for I am old and weak. Go, my son, in peace. I am 165 years old today. Take your mother with you on an ass. Fulfill your vow quickly, for you will be held accountable for it."

Commentary: Isaac acknowledges his frailty but charges Jacob to fulfill his vow, emphasizing accountability before God.

Verse 37

Isaac blessed Jacob again, and he blessed Levi and Judah. Rebecca also went with Jacob to Bethel, along with Deborah.

Commentary: Isaac reaffirms the blessings, and Rebecca joins Jacob, showing family support for covenant worship.

Verse 38

Jacob remembered the blessings his father gave him and his sons Levi and Judah. He rejoiced and praised the God of his fathers, Abraham and Isaac, saying:

Commentary: Jacob's joy flows from God's promises, confirming his hope is eternal.

Verse 39

"Now I know that I have eternal hope, and my sons also before the God of all."

Commentary: Jacob expresses assurance of salvation and covenant continuity through his sons.

Verse 40

These blessings and prophecies were recorded on the heavenly tablets as an eternal testimony for Levi and Judah.

Commentary: The blessings are sealed forever in heaven, demonstrating their eternal authority and certainty in God's plan.

Key Lessons from Jubilees 31

- 1. **Remove Idols from Your Life** Holiness begins with casting away idols and purifying ourselves (vv.1–2).
- 2. **Family Blessings Are Eternal** Isaac's blessings show God's covenant purposes extend across generations (vv.13–30).
- 3. **Levi Set Apart** Levi's descendants were chosen for priesthood, symbolizing holiness and service (vv.14–23).
- 4. **Judah Given Kingship** Judah's line was given authority and victory, foreshadowing the Messiah (vv.24–30).
- 5. **God Records Faithfulness** Blessings inscribed on heavenly tablets reveal God's eternal record of righteousness (v.40).

Jubilees 32 – Verse and Commentary

Levi's Dream and Jacob's Tithe

Verse 1

That night at Bethel, Levi dreamed that he and his sons were ordained as priests of the Most High God forever. He awoke from his sleep and blessed the Lord.

Commentary: God reveals Levi's calling through a dream, marking him as the chosen priestly line. His descendants will serve God continually.

Verse 2

Early in the morning on the fourteenth of the month, Jacob rose and gave a tithe of all that he possessed—men, cattle, gold, vessels, and garments. He gave tithes of everything.

Commentary: Jacob fulfills his vow by giving a tithe of everything he owns. This act sets a pattern for Israel's future practice of tithing.

Verse 3

In those days Rachel became pregnant with Benjamin. Jacob counted his sons, and Levi was chosen as the Lord's portion. Jacob clothed him in priestly garments and placed the work of the priesthood in his hands.

Commentary: Levi is formally consecrated by Jacob. He is declared the Lord's portion, set apart for holy service.

Verse 4

On the fifteenth of the month, Jacob offered at the altar: fourteen oxen, twenty-eight rams, forty-nine sheep, seven lambs, and twenty-one goats as a burnt offering. It was well-pleasing before God.

Commentary: Jacob offers a structured and abundant sacrifice, reflecting devotion and obedience. The symmetry of the numbers shows order and completeness.

Verse 5

This was Jacob's offering in fulfillment of the vow he had made to give a tenth, with their grain offerings and drink offerings.

Commentary: Jacob proves faithful to his vow, teaching that promises to God must be fulfilled.

Verse 6

When the fire had consumed them, he burned incense over the altar and offered a thank-offering: two oxen, four rams, four sheep, four goats, two yearling lambs, and two young goats. He did this each day for seven days.

Commentary: The week-long celebration demonstrates both thanksgiving and covenant renewal. Incense symbolizes prayer rising to God.

Verse 7

He and all his sons rejoiced and ate together for seven days, blessing the Lord who had delivered him and enabled him to fulfill his vow.

Commentary: Their joyful feast shows the connection between worship, obedience, and family unity.

Jacob tithed all the clean animals and offered them as burnt sacrifices. But the unclean animals he did not give to Levi. Instead, he gave him the souls of men.

Commentary: Only clean animals could be offered to God, but the priesthood also had spiritual authority over people—souls entrusted to Levi's line.

Verse 9

At Bethel, Levi performed the priestly service before Jacob in preference to his ten brothers, and Jacob again gave the tithe to the Lord, making it holy.

Commentary: Levi begins functioning as a priest before Jacob, foreshadowing his tribe's special covenant role.

Verse 10

For this reason it is written on the heavenly tablets as a law: the tithe itself must also be tithed, to be eaten before the Lord each year in the place He chooses.

Commentary: Tithing becomes a perpetual law, written on heavenly tablets. Even the tithe is tithed, reinforcing holiness and accountability.

The Law of the Second Tithe

Verse 11

This law has no limit of days. It is to be observed year by year: the second tithe must be eaten before the Lord in the chosen place, with nothing carried over to the next year.

Commentary: God institutes the "second tithe," eaten in His presence annually, to ensure regular worship and remembrance.

Verse 12

The grain must be eaten in its year until the next harvest; the wine until the new vintage; and the oil until its season.

Commentary: God commands His people to honor Him within each season, teaching dependence on His ongoing provision.

Verse 13

Whatever remains until the next year must be considered polluted and burned with fire.

Commentary: Leftovers are rejected; God's people must not hoard but trust Him daily for provision.

Verse 14

Thus they must eat it together in the sanctuary without delay.

Commentary: The tithe is communal worship, eaten in God's presence as a shared act of holiness.

Verse 15

All the tithes of oxen and sheep are holy to the Lord and belong to His priests, who shall eat them before Him each year. For so it is written on the heavenly tablets.

Commentary: Priests are provided for through the tithe, and this law is eternally established in heaven.

God Renames Jacob and Gives Him Tablets

Verse 16

On the night of the twenty-second of the month, Jacob resolved to build Bethel into a permanent sanctuary.

Commentary: Jacob desires to make Bethel an eternal worship center, but God redirects his plan.

Verse 17

That night the Lord appeared to him and said, "Your name shall no longer be called Jacob, but Israel shall be your name."

Commentary: God renames Jacob "Israel," signifying transformation and destiny. His personal story becomes the story of a nation.

Verse 18

He said further, "I am the Lord who created heaven and earth. I will multiply you greatly. Kings shall come from you and will rule wherever men dwell."

Commentary: God identifies Himself as Creator and confirms His covenant: Israel will multiply, and kings will arise from Jacob's line.

Verse 19

"I will give your seed all the earth beneath heaven. They will judge the nations according to their desire, and afterward inherit the whole earth forever."

Commentary: Israel's destiny extends beyond Canaan—God promises them inheritance of the whole earth.

Verse 20

When the Lord finished speaking, He ascended into heaven, and Jacob watched until He disappeared from sight.

Commentary: The visible ascension confirms the divine origin of the promises.

Verse 21

That night Jacob saw in a vision an angel descending with seven tablets in his hands. The angel gave them to Jacob, and he read all that was written about him and his sons through the ages.

Commentary: Jacob receives heavenly tablets revealing God's plan for him and his descendants, underscoring divine foreknowledge.

Verse 22

The angel said, "Do not build this place into an eternal sanctuary. Do not remain here. Go to your father Isaac in the house of Abraham. You will die in Egypt in peace and be buried in this land with your fathers."

Commentary: Jacob is redirected to God's plan: his journey leads to Egypt, but his burial will be in Canaan.

Verse 23

"Do not fear, for as you have seen and read, so shall it be. Write it all down."

Commentary: The angel assures Jacob that the vision is certain and must be recorded as testimony.

Jacob said, "Lord, how can I remember everything I have read and seen?" The angel replied, "I will bring all things to your remembrance."

Commentary: God promises divine help in recalling revelation. Memory is preserved by His Spirit.

Verse 25

Then the angel ascended, and Jacob awoke, remembering all that he had read and seen. He wrote it all down.

Commentary: Jacob obeys and records the vision, preserving the testimony for future generations.

The Feast of Addition

Verse 26

Jacob celebrated another day, offering sacrifices as before, and he called the day "Addition," because it was added to the seven days of the feast.

Commentary: Jacob institutes an extra day of worship, acknowledging God's abundant blessings.

Verse 27

Thus it was revealed and written on the heavenly tablets that this day should be observed with the other feast days according to the number of days in the year.

Commentary: The Feast of Addition is established in heaven as part of Israel's divine calendar.

Death of Deborah and Birth of Benjamin

Verse 28

On the night of the twenty-third of the month, Deborah, Rebecca's nurse, died. She was buried beneath the city under the oak by the river. Jacob called the place "The River of Deborah," and the oak, "The Oak of Mourning."

Commentary: Deborah's death is honored with place names, showing the importance of remembering the faithful in Israel's history.

Verse 29

Rebecca returned to her husband Isaac, and Jacob sent gifts of rams, sheep, and goats by her hand, that she might prepare a meal for his father.

Commentary: Jacob shows honor to Isaac, sending gifts through Rebecca, maintaining filial love and duty.

Verse 30

Jacob traveled with his mother until he reached the land of Kabratan, where he dwelt.

Commentary: Jacob remains close to Rebecca, caring for her in her later years.

Verse 31

That same year, Rachel gave birth at night to a son. In her sorrow, she named him Ben-Oni, "Son of my

sorrow," but Jacob called him Benjamin.

Commentary: Rachel's sorrowful death is transformed into hope through Benjamin's name, meaning "Son of the Right Hand."

Verse 32

Rachel died giving birth, and she was buried in Ephrath (that is, Bethlehem).

Commentary: Rachel's death marks a painful loss, yet her burial in Bethlehem connects her legacy to Israel's future King.

Verse 33

Jacob set up a pillar over her grave along the road.

Commentary: Jacob memorializes Rachel, ensuring her memory is honored.

Verse 34

That pillar remains over Rachel's grave to this day.

Commentary: The ongoing presence of the pillar shows Israel's commitment to remembering its matriarchs.

Key Lessons from Jubilees 32

- 1. **Levi's Priesthood Foretold** Levi's dream and consecration show God's choice of his line for eternal priesthood (vv.1–3, 8–9).
- 2. **The Tithe Belongs to God** Jacob's tithing established the eternal law of giving back to God what He provides (vv.2, 10–15).
- 3. **God Confirms Israel's Destiny** Jacob's new name and promises reveal Israel's role in kingship and global inheritance (vv.17–19).
- 4. **Heavenly Records** The angel's seven tablets show God's plan for Jacob's descendants across the ages (vv.21–25).
- 5. **Rachel's Death and Legacy** Rachel's passing reminds us of the cost of blessing, yet Benjamin's birth ensures her role in Israel's heritage (vv.31–34).

Jubilees 33 – Verse and Commentary

Reuben's Sin with Bilhah

Verse 1

Jacob went and dwelt south of Magdal-adr'ef. On the new moon of the tenth month, he went to his father Isaac with Leah, his wife.

Commentary: Jacob continues to move closer to Isaac, maintaining ties with his father's household. This sets the backdrop for the sin of Reuben.

Reuben saw Bilhah, Rachel's maid and his father's concubine, bathing in secret, and he lusted after her.

Commentary: Reuben's sin begins with unchecked lust. What he sees stirs an unlawful desire that should have been resisted.

Verse 3

At night he hid himself and entered Bilhah's house. He found her sleeping alone on her bed.

Commentary: Reuben acts in secrecy, showing that sin thrives in darkness. His intent moves from lust to action.

Verse 4

He lay with her, and she awoke to find Reuben with her. She uncovered herself, seized him, and cried out. Then she recognized it was Reuben.

Commentary: Bilhah resists and cries out, exposing the act. Reuben's identity is revealed, magnifying his shame.

Verse 5

She was ashamed because of him, let go of him, and he fled.

Commentary: Reuben flees, but guilt and disgrace remain. Sin leaves behind shame even when hidden.

Verse 6

Bilhah lamented greatly but did not tell anyone.

Commentary: Bilhah suffers in silence, reflecting the pain victims often endure.

Verse 7

When Jacob came to her, she said, "I am not clean for you, for I have been defiled. Reuben has lain with me in the night while I slept. I did not know until he uncovered me and lay with me."

Commentary: Bilhah confesses to Jacob, not because of guilt but because of defilement. The household must now face the sin.

Verse 8

Jacob was exceedingly angry with Reuben for defiling Bilhah, his father's concubine, and uncovering his father's bed.

Commentary: Jacob responds with rightful anger. Reuben's act dishonors both his father and the covenant household.

Verse 9

Jacob no longer approached Bilhah, for Reuben had defiled her.

Commentary: The consequences are lasting—Bilhah's place is permanently altered because of Reuben's sin.

The Law Against Uncovering the Father's Wife

Verse 10

Whoever uncovers his father's wife has committed an abomination before the Lord. For this reason it is written on the heavenly tablets: a man must not lie with his father's wife or uncover his father's nakedness. Both the man and the woman shall surely die, for they have committed uncleanness on the earth.

Commentary: The heavenly tablets declare this law eternal. Such acts are abominations and carry the penalty of death.

Verse 11

Nothing unclean shall be found among the nation the Lord has chosen for Himself as His inheritance. **Commentary:** Israel must remain holy. God's people cannot tolerate defilement in their midst.

Verse 12

Again it is written: "Cursed is he who lies with his father's wife, for he has uncovered his father's shame." And all the holy ones of the Lord said, "So be it,"

Commentary: The curse is confirmed by heaven. Israel's laws are in agreement with the holy ones of God.

Verse 13

Moses, command the children of Israel to keep this word, for it carries the penalty of death. It is unclean, and there is no atonement for it. The guilty must be stoned and rooted out from the people of the Lord.

Commentary: This law is given to Moses as a command for all generations. No atonement is available; justice must be executed.

Verse 14

No man in Israel who commits this may live even a single day, for he is abominable.

Commentary: The severity of the sin is emphasized—death is required immediately.

Verse 15

Let no one say: "Reuben was spared life and forgiveness when he lay with his father's concubine while his father Jacob still lived." For the law had not yet been fully revealed in their day. But now it has been revealed as an eternal law for all generations.

Commentary: Reuben's sparing does not excuse the sin. The difference is that the law was not yet fully given. Now, no one may claim ignorance.

Verse 16

There is no forgiveness or limit of days for this law. On the day it is committed, both the man and the woman must be put to death.

Commentary: The eternal law is absolute. Such sin carries unavoidable judgment, with no delay or pardon.

The Holiness of Israel

Verse 17

Write this law for Israel, that they may observe it and not commit a sin unto death. The Lord God is the judge who shows no favoritism and accepts no bribes.

Commentary: God is impartial. Israel must keep this law, for the Judge cannot be swayed or bribed.

Verse 18

Tell them these words of the covenant, that they may keep them and not be destroyed. For uncleanness, abomination, and pollution defile all who commit them before our God.

Commentary: Obedience preserves life; sin destroys. Purity is necessary for covenant blessing.

Verse 19

There is no greater sin than fornication, for Israel is a holy nation to the Lord, a people for His inheritance, a priestly and royal nation. Such uncleanness must never be found among them.

Commentary: Sexual sin is declared the gravest threat to holiness. As God's priestly nation, Israel must remain undefiled.

Jacob's Family Gathers with Isaac and Rebecca

Verse 20

In the third year of the sixth week [2145 A.M.], Jacob and all his sons went and lived in the house of Abraham near Isaac and Rebecca. The sons of Jacob were: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun (the sons of Leah); Joseph and Benjamin (the sons of Rachel); Dan and Naphtali (the sons of Bilhah); Gad and Asher (the sons of Zilpah); and Dinah, the daughter of Leah. They bowed before Isaac and Rebecca, and blessed Jacob and his sons. Isaac rejoiced greatly when he saw Jacob's children, and he blessed them.

Commentary: Despite Reuben's sin, God's covenant plan continues through Jacob's household. Isaac rejoices at the sight of his grandsons, affirming generational blessing.

Key Lessons from Jubilees 33

- 1. **Reuben's Sin Was a Warning** His act with Bilhah was an abomination, showing how unchecked lust leads to shame and destruction (vv.2–9).
- 2. **God's Law Is Holy and Eternal** The prohibition against uncovering a father's wife is written on the heavenly tablets as a lasting law (vv.10–16).
- 3. **No Partiality in Judgment** God accepts no bribes and shows no favoritism; all sin is judged equally (v.17).
- 4. **Israel Must Remain Holy** As a chosen priestly nation, Israel must guard against fornication and uncleanness to remain distinct from the nations (vv.18–19).

5. **Generational Blessing** – Jacob's family gathered before Isaac and Rebecca, showing God's covenant blessings flow through the generations (v.20).

Jubilees 34 – Verse and Commentary

The Amorite Kings Attack Jacob's Sons

Verse 1

In the sixth year of this week, in the forty-fourth jubilee [2148 A.M.], Jacob sent his sons with their servants to pasture his sheep in the fields of Shechem.

Commentary: The timeline roots the story in sacred history. Jacob's sons are working in Shechem, a place already marked by conflict in earlier chapters.

Verse 2

Then the seven kings of the Amorites assembled together against them to kill them, hiding under the trees, planning to take their cattle as spoil.

Commentary: The Amorite kings plot in secret, revealing their greed and hostility toward Jacob's household. Their intention is both theft and murder.

Verse 3

But Jacob, Levi, Judah, and Joseph were at home with Isaac their father, for Isaac's spirit was sorrowful, and they would not leave him. Benjamin, being the youngest, also stayed.

Commentary: Providence kept several key sons at home with Isaac. God shields them from immediate danger while also honoring Isaac's frailty.

Verse 4

The kings of Taphu, Aresa, Seragan, Selo, Gaas, Bethoron, and Ma'anisakir—all who dwelt in the mountains and the forests of Canaan—came against them.

Commentary: The enemies are named, making the threat real and historic. They represent the hostility of Canaanite nations against Israel.

Verse 5

And it was told to Jacob: "Behold, the kings of the Amorites have surrounded your sons and seized their herds."

Commentary: Jacob receives troubling news—his sons are surrounded, their flocks seized. Crisis presses him into immediate action.

Verse 6

Jacob arose from his house, and with his three sons and the servants of his father, along with his own servants, he went out with six thousand men carrying swords.

Commentary: Jacob does not hesitate. He mobilizes a large force, showing both his influence and God's blessing on his household.

Verse 7

He struck them in the pastures of Shechem and pursued the fugitives, killing them with the sword. He

slew Aresa, Taphu, Saregan, Selo, Amanisakir, and Gaas, and recovered his herds.

Commentary: Jacob and his men achieve decisive victory, killing the kings and reclaiming what was taken. God delivers his sons from destruction.

Verse 8

Jacob prevailed over them and required tribute: five portions of the fruit of their land. He built the towns of Robel and Tamnatares.

Commentary: Jacob not only defeats the Amorites but establishes lasting authority, securing tribute and founding towns. His household gains stability in the land.

Verse 9

He returned in peace, made covenant with them, and they became his servants until the day he and his sons went down into Egypt.

Commentary: Peace is established through covenant. For a time, the Amorites submit to Jacob, foreshadowing Israel's future dominance over the nations.

Joseph Sold into Egypt

Verse 10

In the seventh year of this week [2149 A.M.], Jacob sent Joseph to check on his brothers in Shechem, but he found them in Dothan.

Commentary: Joseph's mission of obedience sets the stage for betrayal. The shift from Shechem to Dothan shows how events unfold beyond Jacob's plan.

Verse 11

They conspired against him, first to kill him, but then sold him to Ishmaelite traders, who brought him to Egypt and sold him to Potiphar, the eunuch of Pharaoh, chief of the cooks, priest of the city of Elew. **Commentary:** The brothers' jealousy turns to treachery. Yet God uses their betrayal to position Joseph in Egypt, beginning the fulfillment of His greater plan.

Verse 12

Jacob's sons slaughtered a goat, dipped Joseph's robe in the blood, and sent it to their father on the tenth day of the seventh month.

Commentary: Their deception parallels sacrificial imagery. The robe becomes a false testimony, wounding their father deeply.

Verse 13

Jacob mourned all night, believing an evil beast had devoured Joseph. His fever burned with grief, and all his household mourned with him.

Commentary: The lie crushes Jacob. His grief is so heavy it affects him physically, showing the devastating effects of deception.

Verse 14

His sons and his daughter tried to comfort him, but he refused, saying, "I will go down to the grave mourning for my son."

Commentary: Jacob's despair reflects the depth of his love for Joseph. His refusal of comfort highlights the cruelty of his sons' plot.

Three Mourning Deaths

Verse 15

On that same day Bilhah heard Joseph was dead, and she died mourning for him while living at Qafratef. Dinah also died after hearing of Joseph's death.

Commentary: The grief spreads beyond Jacob, claiming Bilhah and Dinah. Sorrow multiplies in Jacob's household.

Verse 16

Three mournings came upon Israel in one month. They buried Bilhah near Rachel's tomb, and Dinah also.

Commentary: Loss compounds loss. Three deaths in one month weigh heavily on Jacob's family, deepening their sorrow.

Verse 17

Jacob mourned Joseph for a year without ceasing, saying, "Let me go down to the grave in sorrow for my son."

Commentary: Jacob's prolonged mourning shows the enduring wound caused by deception and loss. His grief shapes the family's life for an entire year.

The Day of Atonement Established

Verse 18

For this reason it was ordained that the children of Israel afflict themselves on the tenth day of the seventh month. On that day they make atonement for their sins with a young goat, remembering the sorrow of Jacob for Joseph.

Commentary: Israel's Day of Atonement is tied to Jacob's mourning. His sorrow becomes a symbol of Israel's repentance and cleansing.

Verse 19

This day was established as a yearly ordinance, that Israel might grieve for their sins and cleanse themselves once a year.

Commentary: The day of fasting and repentance is not just about grief but about purification. It points to God's mercy in cleansing His people.

The Wives of Jacob's Sons

Verse 20

After Joseph was gone, the sons of Jacob took wives: Reuben's wife was Ada; Simeon's wife, Adlba'a, a Canaanite; Levi's wife, Melka of Aram, descendant of Terah; Judah's wife, Betasu'el, a Canaanite; Issachar's wife, Hezaqa; Zebulun's wife, Ni'iman; Dan's wife, Egla; Naphtali's wife, Rasu'u of Mesopotamia; Gad's wife, Maka; Asher's wife, Ijona; Joseph's wife, Asenath of Egypt; and Benjamin's wife, Ijasaka. Simeon later repented and took a second wife from Mesopotamia like his brothers.

Commentary: The record of marriages highlights both obedience and compromise. Some sons take foreign wives, hinting at future conflicts, while others follow the covenant line from Aram. Simeon's later repentance shows God's mercy when His people return to faithfulness.

Key Lessons from Jubilees 34

- 1. **God Protects His People** Though surrounded by Amorite kings, Jacob and his sons prevailed by God's power (vv.6–9).
- 2. **The Consequences of Jealousy** Joseph's brothers sold him in envy, yet God used it to begin His plan for Israel's future in Egypt (vv.10–11).
- 3. **The Depth of a Father's Grief** Jacob's sorrow reveals the heavy cost of deception and broken trust (vv.12–14).
- 4. **Sorrow Turned into Ordinance** Jacob's mourning became the foundation for the Day of Atonement, linking grief to repentance and cleansing (vv.18–19).
- 5. **Caution in Marriage** The record of the sons' marriages warns against covenant compromise while also pointing to God's call for holiness (v.20).

Jubilees 35 – Verse and Commentary

Rebecca's Command to Jacob

Verse 1

In the first year of the first week of the forty-fifth jubilee [2157 A.M.], Rebecca called Jacob her son and commanded him concerning his father and his brother, that he should honor them all the days of his life.

Commentary: Rebecca's counsel emphasizes the lifelong duty to honor parents and family, aligning with the divine principle of filial obedience.

Verse 2

And Jacob said, "I will do everything as you have commanded me; for this will be honor and greatness to me, and righteousness before the Lord, that I should honor them.

Commentary: Jacob readily commits, recognizing that obedience brings not only family honor but also spiritual righteousness.

Verse 3

And you also, mother, know from the day I was born until now all my deeds and everything in my heart—that I have always thought good concerning all.

Commentary: Jacob appeals to his lifelong integrity, affirming that his heart has been guided by goodness.

Verse 4

How then should I not do this thing which you have commanded me, that I should honor my father and my brother?

Commentary: Jacob sees his mother's charge not as a burden but as a natural extension of his upright life.

Verse 5

Tell me, mother, what perversity have you seen in me, and I will turn away from it, that mercy may be upon me."

Commentary: Jacob shows humility, inviting correction and demonstrating his desire for mercy and holiness.

Rebecca Foretells Her Death

Verse 6

And she said to him, "My son, I have not seen any perverse thing in you, but only upright deeds. Yet I will tell you the truth, my son: I shall die this year, and I will not survive, for I have seen in a dream the day of my death—that I shall not live beyond one hundred and fifty-five years. Behold, I have completed the number of my days."

Commentary: Rebecca affirms Jacob's righteousness but soberly reveals her approaching death, seen in a prophetic dream.

Verse 7

And Jacob laughed at the words of his mother, because she was sitting before him in full strength, not weakened. She went in and out, saw clearly, her teeth were sound, and no illness had touched her all the days of her life.

Commentary: Jacob cannot reconcile her vibrant health with her prediction of death, underestimating the reality of mortality.

Verse 8

And Jacob said, "Blessed am I, mother, if my days reach the length of your days, and my strength remains as yours. You will not die, for you are jesting idly with me concerning death."

Commentary: Jacob's denial reveals his deep love and unwillingness to accept the thought of losing his mother.

Rebecca's Concern about Esau

Verse 9

And she went in to Isaac and said, "One petition I ask: make Esau swear that he will not harm Jacob nor pursue him with hatred. For you know Esau's thoughts are perverse from his youth, and there is no goodness in him. He desires to kill Jacob after your death.

Commentary: Rebecca pleads with Isaac to secure Jacob's safety, knowing Esau's violent intentions.

Verse 10

You know all he has done since Jacob went to Haran until today—how he has forsaken us with all his heart and has done evil. He took your flocks for himself and carried off all your possessions.

Commentary: Esau's selfishness is exposed—he dishonored his parents by stealing their goods.

Verse 11

When we begged him for what was ours, he acted as if he pitied us.

Commentary: Esau pretended compassion while remaining unjust, highlighting his hypocrisy.

Verse 12

He is bitter against you because you blessed Jacob, your perfect and upright son, in whom is only goodness. Since he returned from Haran until now, he has robbed us of nothing. He brings us everything in its season, rejoices when we take from his hand, blesses us, and has remained with us, honoring us continually."

Commentary: Rebecca contrasts Esau's evil with Jacob's consistent faithfulness, generosity, and honor.

Isaac Acknowledges Jacob's Righteousness

Verse 13

And Isaac said, "I also know and see Jacob's deeds, how with all his heart he honors us. I once loved Esau more than Jacob because he was the firstborn, but now I love Jacob more. Esau has done much evil, and there is no righteousness in him; all his ways are unrighteousness and violence.

Commentary: Isaac admits his past favoritism but now recognizes Jacob's righteousness and Esau's corruption.

Verse 14

My heart is troubled because neither he nor his seed will be saved; they will be destroyed from the earth and rooted out from under heaven. He has forsaken the God of Abraham and followed his wives in uncleanness and error, he and his children.

Commentary: Isaac foretells judgment on Esau's line, who will be cut off for forsaking God.

Verse 15

And you ask me to make him swear not to slay Jacob. Even if he swears, he will not keep his oath, for he does only evil.

Commentary: Isaac declares Esau's word untrustworthy, as his character is bent toward evil.

But if he desires to kill Jacob, Jacob will overcome him. Fear not for Jacob, for his guardian is greater and more honored than the guardian of Esau."

Commentary: Isaac comforts Rebecca, affirming divine protection over Jacob, stronger than any threat from Esau.

Rebecca Speaks with Esau

Verse 17

Then Rebecca called Esau and said, "I have a petition, my son; promise me to do it."

Commentary: Rebecca turns directly to Esau, appealing to his sense of duty as a son.

Verse 18

And he said, "I will do all that you say, mother."

Commentary: Esau agrees to listen, at least outwardly honoring her request.

Verse 19

And she said, "On the day I die, take me and bury me near Sarah, your father's mother. Love Jacob, and let there be no hatred between you, but only mutual love. Then you will prosper, and no enemy will triumph over you. You will be a blessing in the eyes of all who love you."

Commentary: Rebecca pleads for peace and reconciliation between her sons, linking love with blessing.

Verse 20

And Esau said, "I will do as you say. I will bury you near Sarah, and I will love Jacob above all. He is my only brother; we were formed together in your womb. If I do not love my brother, whom shall I love?

Commentary: Esau expresses deep words of affection, acknowledging their bond as brothers from the womb.

Verse 21

I ask you, mother, to exhort Jacob also concerning me and my sons, for I know he will rule over me and my sons. On the day my father blessed him, he made him greater than me.

Commentary: Esau accepts Jacob's greater blessing and humbly asks for goodwill toward himself and his descendants.

Verse 22

I swear I will love him and never desire evil against him, only good, all the days of my life."

Commentary: Esau swears peace and brotherly love, at least in this moment, showing the power of a mother's influence.

Esau and Jacob Reconcile

Verse 23

And he swore to her concerning this matter. Then she called Jacob in the presence of Esau and charged him with the same words.

Commentary: Rebecca seals reconciliation by having both sons pledge in each other's presence.

Verse 24

And Jacob said, "I will do your will, mother. No evil will come from me or my sons against Esau; I will be first in love only."

Commentary: Jacob responds with humility and love, choosing peace rather than vengeance.

Verse 25

And they ate and drank that night, Rebecca and her sons.

Commentary: The shared meal symbolizes restored fellowship and peace under their mother's guidance.

Verse 26

And she died that night, being three jubilees, one week, and one year old.

Commentary: Rebecca's death comes swiftly after her final act of reconciliation, fulfilling her prophetic vision.

Verse 27

Her sons Esau and Jacob buried her in the double cave near Sarah, their father's mother.

Commentary: The joint burial of their mother reflects unity in grief and respect, even after years of conflict.

Key Lessons from Jubilees 35

- **Honor Parents Always** Jacob shows that honoring father and mother brings righteousness before God (vv.1–5).
- **The Brevity of Life** Rebecca foresaw her death, reminding us that even the strongest must face the end (vv.6–8).
- **The Fruits of Righteousness and Unrighteousness** Isaac recognized Jacob's goodness and Esau's corruption, showing the contrast between godliness and rebellion (vv.13–16).
- **The Power of Reconciliation** Rebecca's plea for love between her sons demonstrates God's desire for unity, even among those with long histories of strife (vv.17–24).
- **The Legacy of Faithful Mothers** Rebecca's final act was to secure peace and covenant faithfulness for her children, leaving behind a testimony of wisdom and love (vv.25–27).

Jubilees 36 – Verse by Verse with Commentary

Isaac's Final Command

Verse 1

In the sixth year of this week [2162 A.M.], Isaac called his two sons, Esau and Jacob. They came to him, and he said to them, "My sons, I am going the way of my fathers, to the eternal house where they rest.

Commentary: Isaac knows his time is near. He prepares his sons for his passing, reminding them that death is not the end but a journey to the "eternal house," where the faithful rest.

Verse 2

Therefore, bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a burial place. In the sepulcher that I dug for myself, there bury me.

Commentary: Isaac desires to be buried with his father Abraham and Sarah, showing continuity in covenant faith and honoring God's promises.

Verse 3

I command you, my sons, to practice righteousness and uprightness on the earth, so the Lord may bring upon you all that He promised to Abraham and his seed.

Commentary: Isaac links the blessings of God's covenant to righteous living. Obedience brings the fulfillment of promises.

Verse 4

Love one another, my sons, as a man loves his own soul. Let each seek to benefit his brother, and act together on the earth. Let each love his brother as his own life.

Commentary: Isaac emphasizes brotherly love as essential to covenant blessing. His plea anticipates the danger of division between Esau and Jacob.

Warning Against Idols and Hatred

Verse 5

Concerning idols, I command and warn you: reject them, hate them, and do not love them. They are full of deception for all who worship and bow down to them.

Commentary: Isaac warns against idolatry, calling it deceitful and destructive, leading people away from the true God.

Verse 6

Remember the Lord God of Abraham your father. I also worshiped Him and served Him in righteousness and joy, so that He might multiply you and increase your seed like the stars of heaven, establishing you on the earth as a plant of righteousness which will never be uprooted throughout all generations forever.

Commentary: Isaac affirms the faithfulness of God to those who serve Him, describing His covenant people as a "plant of righteousness" that cannot be uprooted.

Verse 7

Now I make you swear a great oath—by the glorious, honored, mighty, and wonderful Name that created the heavens and the earth and all things—that you will fear Him and worship Him.

Commentary: Isaac binds his sons with an oath to remain faithful to God, showing the seriousness of covenant loyalty.

Verse 8

Swear also that each will love his brother in righteousness, and that neither will plan evil against the other for all their days, so that you may prosper in your deeds and not be destroyed.

Commentary: Brotherly love is not optional but essential for survival. Hatred and division bring destruction; love brings prosperity.

Consequences of Brotherly Hatred

Verse 9

If either of you devises evil against his brother, know this: from now on, the one who plots evil against his brother will fall into his brother's hand and be cut off from the land of the living, and his seed will be destroyed from under heaven.

Commentary: Hatred against a brother brings divine retribution. God Himself ensures that such evil leads to downfall.

Verse 10

On the day of wrath and indignation, with flaming fire like Sodom, so also will his land and city be burned. He will be blotted out of the book of discipline, not recorded in the book of life, but in the book of destruction. He will enter eternal curse, where his condemnation will be renewed continually in wrath, torment, plagues, and disease forever.

Commentary: Isaac paints a vivid picture of judgment. The one who hates his brother faces eternal destruction, losing his name from the book of life.

Verse 11

I testify these things to you, my sons, according to the judgment that will come upon the man who seeks to harm his brother."

Commentary: This warning serves as Isaac's solemn testimony—judgment falls on those who harbor hatred.

Division of Isaac's Possessions

Verse 12

That day, Isaac divided all his possessions between his sons, giving the larger portion to the firstborn,

along with the tower and everything Abraham possessed at the Well of the Oath.

Commentary: Isaac distributes his inheritance, honoring traditional rights but also recognizing covenant realities.

Verse 13

And he said, "This larger portion I give to the firstborn."

Commentary: Isaac acknowledges the custom of primogeniture, giving the greater portion to the firstborn.

Verse 14

But Esau said, "I sold my birthright to Jacob and gave it to him. Let it be his, for I have no claim to it."

Commentary: Esau freely admits his earlier decision to sell his birthright, relinquishing any claim to covenant inheritance.

Verse 15

Isaac replied, "May blessing rest upon you, my sons, and upon your seed this day. You have given me peace, for my heart is not troubled about the birthright. May the Most High bless the one who practices righteousness, him and his seed forever."

Commentary: Isaac rejoices at the peace between his sons, blessing both while affirming that true inheritance belongs to the righteous.

Isaac's Death

Verse 16

After he commanded and blessed them, they ate and drank together before him, and he rejoiced because his sons were of one mind. They departed and rested that day.

Commentary: Isaac experiences joy at the unity of his sons before his death, a blessing he long desired.

Verse 17

That night Isaac lay down on his bed, rejoicing. He slept the eternal sleep and died, one hundred and eighty years old. He completed twenty-five weeks and five years. His sons Esau and Jacob buried him. **Commentary:** Isaac dies at a good old age, "full of days," and is buried by both sons together—a symbol of reconciliation.

Esau and Jacob After Isaac's Death

Verse 18

Esau went to the land of Edom, to the mountains of Seir, and lived there.

Commentary: Esau separates and dwells in Edom, fulfilling his destiny apart from the covenant line.

Jacob dwelt in the mountains of Hebron, in the tower of the sojourning of his father Abraham. He worshiped the Lord with all his heart and according to the visible commands, as God had appointed for his generations.

Commentary: Jacob continues in the covenant path, living near Abraham's dwelling and faithfully serving the Lord.

The Death of Leah

Verse 20

Leah, Jacob's wife, died in the fourth year of the second week of the forty-fifth jubilee [2167 A.M.]. He buried her in the double cave, near Rebecca his mother, to the left of the grave of Sarah, his father's mother.

Commentary: Leah, Jacob's first wife, is honored with burial among the matriarchs, securing her place in covenant history.

Verse 21

All her sons, and Jacob's sons, came to mourn with him and to comfort him concerning Leah. He wept bitterly, for he loved her deeply after Rachel's death.

Commentary: Jacob's grief reveals his genuine love for Leah, especially after Rachel's passing.

Verse 22

For Leah was perfect and upright in all her ways and honored Jacob. In all the days she lived with him, he never heard a harsh word from her mouth, for she was gentle, peaceable, upright, and honorable.

Commentary: Leah's character shines—gentle, righteous, and honorable, leaving a legacy of virtue.

Verse 23

Jacob remembered all her good deeds and lamented her exceedingly, for he loved her with all his heart and with all his soul.

Commentary: Leah's memory brought Jacob both grief and gratitude, as he recalled her goodness and faithfulness.

Verse 24

Thus he dwelt in mourning, remembering Leah, the wife whom he cherished.

Commentary: Jacob's enduring grief shows the depth of his devotion to Leah, who stood by him faithfully.

Key Lessons from Jubilees 36

• **Honor Parents' Last Wishes** – Isaac instructed his sons about his burial and their duty to walk in righteousness (vv.1–4).

- **Idolatry is Deceptive** True worship belongs to the God of Abraham, not to false idols (vv.5–7).
- **Brotherly Love is Essential** Hatred toward one's brother brings destruction, but love ensures blessing (vv.8–11).
- **True Inheritance Belongs to the Righteous** Esau's surrender of the birthright shows that spiritual blessings rest with Jacob (vv.12–15).
- **Legacy of Faithful Women** Leah is remembered as gentle, honorable, and upright, leaving a lasting testimony of righteousness (vv.20–24).

Jubilees 37 – Verse by Verse with Commentary

Esau's Sons Rebel

Verse 1

On the day that Isaac, the father of Jacob and Esau, died [2162 A.M.], the sons of Esau heard that Isaac had given the inheritance of the firstborn to Jacob. They were very angry.

Commentary: Esau's sons are enraged over Jacob's blessing, showing how envy over inheritance continues to fuel family division.

Verse 2

They argued with their father, saying, "Why did your father give Jacob the inheritance of the elder, when you are the older and Jacob is the younger?"

Commentary: They accuse Esau of weakness, questioning why the covenant blessing did not remain with him as the elder son.

Verse 3

Esau answered them, "Because I sold my birthright to Jacob for a small bowl of lentils. And on the day my father sent me to hunt game and bring it to him so he might eat and bless me, Jacob came deceitfully, brought my father food and drink, and my father blessed him and placed me under his hand.

Commentary: Esau recounts both his own folly in selling his birthright and Jacob's deception, showing how past choices led to the present reality.

Verse 4

And now our father made both of us swear that neither of us would plan evil against the other, but that we would continue in peace and love as brothers, and not corrupt our ways."

Commentary: Esau reminds them of the oath he swore with Jacob, binding them to peace and brotherly love—a covenant now at risk.

Esau's Sons Refuse Peace

Verse 5

But they said to him, "We will not listen to you to make peace with him. Our strength is greater than his, and we are more powerful. We will go against him, kill him and his sons, and wipe him from the earth. If you will not go with us, then we will harm you also.

Commentary: Esau's sons rebel openly, rejecting peace and threatening even their father if he resists. Pride and violence cloud their judgment.

Verse 6

Listen to us: let us send to Aram, Philistia, Moab, and Ammon, and choose fighting men eager for war. Let us attack him in battle and destroy him before he becomes strong."

Commentary: They conspire to gather allies, fearing Jacob's growing strength. Their plan reflects worldly reliance on numbers and military force.

Verse 7

Their father said, "Do not go and do not fight against him, lest you fall before him."

Commentary: Esau tries to restrain them, sensing the danger of opposing God's chosen.

Verse 8

But they answered, "This has always been your way since your youth—you keep placing your neck under his yoke. We will not listen to you." So they sent to Aram, to Aduram the friend of their father, and hired one thousand chosen men of war.

Commentary: They accuse Esau of weakness and ignore his warning, pressing forward in rebellion and recruiting outside help.

Verse 9

From Moab and the children of Ammon came one thousand chosen warriors, from Philistia one thousand chosen men of war, from Edom and the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.

Commentary: A coalition is formed against Jacob—four thousand men in total—showing the intensity of their hatred.

Verse 10

They said to their father, "Go out with them and lead them, or we will kill you."

Commentary: Their rebellion reaches its height: Esau is forced to lead a war he did not wish to fight, under threat of death from his own children.

Esau Breaks His Oath

Verse 11

Esau was filled with anger at his sons for forcing him to lead them against Jacob.

Commentary: Esau resents being compelled but is still captive to the conflict stirred up by his children.

But afterward he remembered the hatred hidden in his heart against Jacob, and he forgot the oath he had sworn to his father and mother, that he would never plan evil against Jacob.

Commentary: The hidden root of bitterness surfaces again. Esau abandons his oath of peace, showing how hatred can outlast even solemn vows.

Esau Prepares for Battle

Verse 13

Jacob did not know they were coming against him to battle, for he was still mourning for Leah his wife. Suddenly they came near the tower with four thousand armed men.

Commentary: Jacob is caught unaware, vulnerable in grief, while Esau advances with an army.

Verse 14

The men of Hebron sent word to Jacob, saying, "Your brother Esau is coming against you with four thousand men armed with swords, shields, and weapons." For they loved Jacob more than Esau, since Jacob was generous and merciful, while Esau was harsh.

Commentary: Jacob's reputation for mercy wins him loyalty, contrasting sharply with Esau's harshness. Even outsiders prefer Jacob's rule.

Verse 15

Jacob did not believe them until they came very near to the tower.

Commentary: Jacob is hesitant to accept the threat, perhaps reluctant to believe his own brother would betray him.

Verse 16

He closed the gates of the tower, stood on the battlements, and cried out to his brother Esau: **Commentary:** Jacob confronts Esau directly, appealing to truth and brotherly covenant rather than preparing retaliation.

Jacob's Rebuke

Verse 17

"Is this the comfort you bring me after the death of my wife? Is this the oath you swore before our father and mother before they died? You have broken your oath, and from the very moment you swore it, you were condemned."

Commentary: Jacob rebukes Esau, exposing his betrayal of both their parents and God. His words strike at the heart of Esau's sin: oath-breaking and hatred.

Esau's Hostile Reply

Verse 18

Esau answered, "Neither men nor beasts keep oaths of righteousness forever. Every day each one plans evil against his neighbor, how he may kill his adversary.

Commentary: Esau justifies his actions with cynicism, denying the possibility of lasting righteousness.

Verse 19

You hate me and my children forever. There is no brotherhood between us. Hear my words:

Commentary: Esau projects his own hatred onto Jacob, declaring an end to any brotherhood.

Verse 20

If the boar can change its skin and make its bristles as soft as wool, Or grow horns like a stag or sheep, Then will I be your brother.

Commentary: Esau uses animal imagery to insist that peace between them is impossible—he sees reconciliation as unnatural.

Verse 21

If wolves make peace with lambs and no longer devour them, Then will peace be in my heart toward vou.

Commentary: Again, Esau portrays himself as a predator incapable of peace, locked in perpetual enmity.

Verse 22

If the lion becomes the friend of the ox and plows with him under one yoke, Then will I make peace with you.

Commentary: He continues the imagery of impossibility, equating brotherhood with unnatural harmony between predator and prey.

Verse 23

When the raven becomes white as snow, Then I will love you and make peace with you. But until then, you and your sons shall be rooted out. There shall be no peace for you."

Commentary: Esau's final words are filled with hatred and vows of destruction, contrasting sharply with Jacob's call for peace.

Jacob Prepares for War

Verse 24

When Jacob saw Esau's hatred and violent heart, ready to kill him, and how Esau rushed forward like a wild boar charging into the spear that pierces it,

Commentary: Jacob recognizes Esau's blind rage, likening him to a wild boar rushing to his own destruction.

Verse 25

he spoke to his sons and to his servants, saying, "Attack him and all his companions."

Commentary: Forced by Esau's aggression, Jacob commands his sons to defend themselves. Peace is no longer possible, as Esau has chosen war.

Key Lessons from Jubilees 37

- **Hatred Ignored Oaths** Though Isaac bound his sons by oath, Esau broke it, proving that bitterness blinds the heart (vv.1–12).
- **The Danger of Peer Pressure** Esau's sons stirred him to war, showing how evil counsel can draw one away from righteousness (vv.5–10).
- **Jacob's Integrity** Even when threatened, Jacob rebuked Esau by appealing to truth and righteousness, not violence first (vv.16–17).
- **Esau's Nature Revealed** His words about beasts and birds show his deep hatred and refusal of peace, contrasting with Jacob's mercy (vv.18–23).
- **Conflict Between Flesh and Spirit** Jacob represents covenant faithfulness; Esau represents worldly violence. The battle is both physical and spiritual (vv.24–25).

Jubilees 38 – Verse by Verse with Commentary

The Death of Esau

Verse 1

After this, Judah spoke to Jacob, his father, and said, "Father, bend your bow, send forth your arrows, strike down the adversary, and slay the enemy. But let us give him this honor—we shall not kill your brother, for he is your own blood."

Commentary: Judah shows both respect for Jacob and restraint toward Esau. Though Esau is the enemy, Judah acknowledges the family bond, leaving the decision to Jacob.

Verse 2

Then Jacob bent his bow, released an arrow, and struck Esau, his brother, in the right breast, and he died.

Commentary: Jacob himself ends the conflict. The death of Esau is both tragic and inevitable, a result of years of hatred and rebellion.

Verse 3

Again Jacob sent forth an arrow and struck Adoran the Aramean in the left breast, driving him backward, and he died.

Commentary: The enemy leader who supported Esau also falls, showing that those who join in rebellion against God's covenant will meet the same end.

The Battle at the Tower

Verse 4

Then the sons of Jacob and their servants went out, dividing themselves into four companies on each side of the tower.

Commentary: Strategic unity is seen here—the sons of Jacob divide into organized groups, preparing for battle with wisdom and strength.

Verse 5

Judah went in front, with Naphtali and Gad, and fifty servants on the south side of the tower. They slew all whom they found, and not one escaped.

Commentary: Judah leads courageously, with complete victory over the enemy to the south.

Verse 6

Levi, Dan, and Asher went on the east side of the tower with fifty men. They slew the fighting men of Moab and Ammon.

Commentary: Levi and his company bring judgment on Moab and Ammon, who had allied with Esau's sons.

Verse 7

Reuben, Issachar, and Zebulun went on the north side with fifty men. They slew the warriors of the Philistines.

Commentary: Even the Philistines, a persistent enemy of Israel throughout history, are struck down here, foreshadowing their continual conflict with Israel.

Verse 8

Simeon, Benjamin, and Enoch the son of Reuben went on the west side with fifty men. They slew four hundred men of Edom and the Horites, mighty warriors. Six hundred fled, and four of Esau's sons fled with them, leaving their father slain on the hill of Aduram.

Commentary: Esau's death leaves his sons fleeing in defeat. The once-proud family line now suffers humiliation, fulfilling the prophecy that the elder would serve the younger.

Jacob Buries Esau

Verse 9

The sons of Jacob pursued them to the mountains of Seir. Jacob buried his brother Esau on the hill of Aduram, then returned to his house.

Commentary: Despite the conflict, Jacob shows respect in burying Esau. Even in judgment, there is dignity in how the fallen brother is laid to rest.

Verse 10

The sons of Jacob pressed hard against the sons of Esau in the mountains of Seir and forced them into submission, so that they became servants of Jacob's sons.

Commentary: Esau's descendants are subjugated under Jacob's line, marking the fulfillment of Isaac's blessing that Jacob would rule over his brother.

Peace and Tribute

Verse 11

They sent word to their father, asking whether they should make peace or destroy them completely. **Commentary:** The sons of Jacob seek counsel, showing respect for Jacob's authority in deciding the fate of their enemies.

Verse 12

Jacob sent word back, commanding them to make peace. So they made peace and placed the yoke of servitude upon the sons of Esau, requiring them to pay tribute to Jacob and his sons continually. **Commentary:** Jacob chooses mercy over annihilation. Instead of wiping them out, he imposes tribute, ensuring peace through submission.

Verse 13

They continued paying tribute until the day Jacob went down into Egypt.

Commentary: The arrangement of servitude lasts for generations, binding Esau's descendants under Jacob's family until Israel's move to Egypt.

Verse 14

And the sons of Edom have never been freed from the yoke of servitude imposed on them by the twelve sons of Jacob, even to this day.

Commentary: The covenantal judgment has long-lasting effects—Edom remains under the shadow of Israel's authority.

The Kings of Edom

Verse 15

These are the kings who reigned in Edom before any king reigned over the children of Israel in the land of Edom.

Commentary: A historical record begins here, contrasting the early kings of Edom with the future monarchy of Israel.

Verse 16

Balag, the son of Beor, reigned in Edom, and the name of his city was Danaba.

Commentary: Balaq begins the line of Edomite kings, establishing their rule independent of Israel.

Verse 17

When Balaq died, Jobab the son of Zerah of Bozrah reigned in his place.

Commentary: Leadership transitions continue, showing the instability of worldly kingdoms.

When Jobab died, Asam of the land of Teman reigned in his place.

Commentary: Teman, later known in prophecy, becomes tied to Edom's history.

Verse 19

When Asam died, Hadad the son of Bedad, who struck Midian in the field of Moab, reigned in his place. The name of his city was Avith.

Commentary: Hadad is remembered for his military conquest, but his reign is still temporary.

Verse 20

When Hadad died, Samlah of Masrekah reigned in his place.

Commentary: Another king rises and falls—each reign is fleeting compared to God's eternal kingdom.

Verse 21

When Samlah died, Saul of Rehoboth by the river reigned in his place.

Commentary: This Saul of Edom is not to be confused with Israel's later King Saul. His reign highlights Edom's separate history.

Verse 22

When Saul died, Baal-hanan the son of Achbor reigned in his place.

Commentary: Pagan names like Baal-hanan show Edom's drift into idolatry.

Verse 23

When Baal-hanan the son of Achbor died, Hadad reigned in his place. The name of his wife was Mehetabel, the daughter of Matred, the daughter of Mezahab.

Commentary: The record preserves the royal lineage, but the focus remains on temporal kings compared to Israel's eternal covenant.

Verse 24

These are the kings who reigned in the land of Edom.

Commentary: The genealogy concludes, emphasizing that Edom had its kings before Israel—but none with God's lasting promise.

Key Lessons from Jubilees 38

- **The Consequence of Hatred** Esau's long-held bitterness led to his downfall; hatred only brings destruction (vv.1–3).
- **Unity Brings Strength** Jacob's sons fought side by side, each taking their part, showing the power of unity in battle (vv.4–8).
- **Mercy in Victory** Though they could have destroyed Esau's sons, Jacob chose peace and tribute instead of total annihilation (vv.11–12).
- **Edom Under Judgment** The record of Edom's kings highlights how the descendants of Esau lived under the shadow of Jacob's blessing and God's covenant (vv.15–24).

• **The Hand of God in History** – This chapter shows that God's covenant with Jacob shaped nations and kings, fulfilling His promises through judgment and mercy.

Jubilees 39 – Verse by Verse with Commentary

Joseph in Egypt

Verse 1

Jacob lived in the land of his father's sojournings, in the land of Canaan. These are the generations of Jacob.

Commentary: The chapter begins by grounding the story in Jacob's lineage, connecting Joseph's story to the covenant family.

Verse 2

Joseph was seventeen years old when he was taken down into the land of Egypt. Potiphar, an officer of Pharaoh, the chief cook, bought him.

Commentary: Joseph's youth is emphasized—only seventeen, yet thrust into slavery. His placement in Potiphar's house sets the stage for God's providence.

Verse 3

Potiphar set Joseph over all his house, and the blessing of the Lord came upon the house of the Egyptian on account of Joseph, and the Lord caused him to prosper in everything he did.

Commentary: God's favor on Joseph overflows to those around him. Even in bondage, Joseph becomes a channel of blessing.

Verse 4

The Egyptian entrusted everything into the hands of Joseph, for he saw that the Lord was with him, and that the Lord made everything he did prosper.

Commentary: Potiphar recognized that Joseph's success was not ordinary—it was evidence of the Lord's presence. Joseph's integrity and diligence made him trustworthy.

Joseph Resists Temptation

Verse 5

Joseph was handsome in form and appearance, and his master's wife lifted her eyes and looked upon him. She loved him and asked him to lie with her.

Commentary: Joseph's physical beauty brought temptation. Potiphar's wife's lust becomes a dangerous snare.

Verse 6

But he did not surrender himself. He remembered the Lord and the words which Jacob his father had read to him from the writings of Abraham: that no man should commit adultery with a married woman, for the punishment of death was ordained in heaven before the Most High God, and such sin would be

written continually against him in the eternal books before the Lord.

Commentary: Joseph's strength came from God's Word. He resisted by recalling the eternal law, knowing adultery was not only sin but also eternally recorded.

Verse 7

Joseph remembered these words and refused to lie with her.

Commentary: Obedience flows from remembrance. Joseph's integrity was rooted in faithfulness to God, not fear of man.

Verse 8

She pleaded with him continually for a year, but he refused and would not listen to her.

Commentary: Joseph's resistance was not momentary—it was daily perseverance. His long faithfulness highlights true endurance.

Verse 9

One day she caught hold of him in the house, trying to force him to lie with her. She shut the doors and held him tightly, but he left his garment in her hands, broke through the door, and fled from her presence.

Commentary: Joseph chose flight over sin. His fleeing shows wisdom—better to lose a garment than to lose purity before God.

Joseph Falsely Accused

Verse 10

When the woman saw that he would not lie with her, she falsely accused him before her husband, saying, "Your Hebrew servant, whom you love, tried to force me to lie with him. When I lifted up my voice, he fled, leaving his garment in my hands, and broke through the door."

Commentary: Spurned lust turns into slander. The garment becomes twisted evidence against Joseph, a tool for false accusation.

Verse 11

The Egyptian saw Joseph's garment and the broken door, and he heard the words of his wife. He cast Joseph into the prison where the king's prisoners were kept.

Commentary: Joseph is condemned without trial. His righteousness leads not to reward, but to unjust imprisonment—yet God's hand is still with him.

Joseph in Prison

Verse 12

Joseph was kept in the prison, but the Lord gave him favor in the eyes of the chief prison guard, and showed him compassion, for he saw that the Lord was with Joseph, and that the Lord made all he did

prosper.

Commentary: Even in chains, Joseph prospers. God's presence cannot be confined by prison walls.

Verse 13

The chief guard entrusted everything into Joseph's hands, and he concerned himself with nothing that was under Joseph's care, for Joseph did everything, and the Lord perfected it.

Commentary: Joseph's faithfulness turns prison into a place of stewardship. His trustworthiness brings him leadership even in captivity.

Verse 14

Joseph remained there two years.

Commentary: God's timing unfolds slowly. Two years of waiting teaches patience, endurance, and trust in divine providence.

The Dreams of Pharaoh's Servants

Verse 15

In those days Pharaoh, king of Egypt, was angry with his two officers—the chief cupbearer and the chief baker.

Commentary: God orchestrates events through Pharaoh's displeasure, setting the stage for Joseph's rise.

Verse 16

He put them in custody in the house of the chief cook, in the prison where Joseph was confined.

Commentary: Joseph's imprisonment positions him for divine appointment. God places him exactly where he needs to be.

Verse 17

The chief guard appointed Joseph to attend to them, and he served before them.

Commentary: Again, Joseph serves faithfully. Even in lowly tasks, he walks in excellence.

Verse 18

Both the cupbearer and the baker dreamed a dream, and they told it to Joseph.

Commentary: God reveals mysteries through dreams, and Joseph's gift of interpretation becomes key to his destiny.

Verse 19

Just as Joseph interpreted their dreams, so it happened: Pharaoh restored the chief cupbearer to his position, but he hanged the chief baker, exactly as Joseph had said.

Commentary: Joseph's accuracy in interpretation proves God's Spirit is with him, confirming his prophetic calling.

Verse 20

Yet the chief cupbearer forgot Joseph in prison. Though Joseph had told him what would happen, he did not remember to tell Pharaoh, for he forgot.

Commentary: Human memory fails, but God's plan does not. Joseph is forgotten by men but remembered by God, who works in His perfect timing.

Key Lessons from Jubilees 39

- **God's Presence Brings Prosperity** Even in slavery, Joseph prospered because the Lord was with him (vv.2–4).
- **Resisting Sin Requires God's Word** Joseph overcame temptation by recalling the teachings of Abraham and Jacob, proving the power of God's Word in moments of testing (vv.5–7).
- **Integrity May Bring Suffering** Joseph was falsely accused and imprisoned despite his righteousness, showing that obedience to God does not always prevent trials (vv.9–11).
- **Faithfulness in Prison** Even in chains, Joseph continued to serve faithfully, and the Lord gave him favor and authority (vv.12–14).
- **God's Timing in Deliverance** Though forgotten by men, Joseph's future remained secure in God's plan, reminding us that God's timing is perfect even when human memory fails (vv.19–20).

Jubilees 40 – Verse by Verse with Commentary

Pharaoh's Dreams

Verse 1

In those days Pharaoh dreamed two dreams in one night, concerning a famine that was coming upon all the land. He awoke from his sleep and called all the interpreters of dreams and the magicians of Egypt, and told them his two dreams, but they were not able to explain them.

Commentary: God gave Pharaoh prophetic dreams of what was to come, yet the wisdom of Egypt failed. Human knowledge cannot unlock divine mysteries.

Verse 2

Then the chief cupbearer remembered Joseph, and he spoke of him to the king. Pharaoh brought Joseph out of the prison, and Joseph told him the meaning of the two dreams.

Commentary: At the right moment, God stirred remembrance. Though Joseph had been forgotten by men, he was remembered by God. His gift of interpretation opened the door to his destiny.

Joseph's Interpretation

Verse 3

Joseph said to Pharaoh, "The two dreams are one. Seven years will come in which there will be plenty

over all the land of Egypt.

Commentary: Joseph explained that the dreams pointed to a single divine message—years of plenty would precede hardship.

Verse 4

After that will follow seven years of famine, such a famine as has never been in all the land. **Commentary:** The famine would be severe and unprecedented, designed to test nations and reveal God's hand in provision.

Verse 5

Therefore, let Pharaoh appoint overseers in all the land of Egypt to store up food in every city during the years of plenty. Then there will be food for the seven years of famine, and the land will not perish, though the famine will be very severe."

Commentary: Joseph not only interpreted the dream but also gave wise counsel. True wisdom applies knowledge in practical stewardship.

Joseph Exalted

Verse 6

The Lord gave Joseph favor and mercy in the eyes of Pharaoh. Pharaoh said to his servants, "Can we find such a wise and discerning man as this, a man in whom is the Spirit of God?"

Commentary: Pharaoh recognized that Joseph's wisdom was divine. Even pagans can see when God's Spirit rests on someone.

Verse 7

Pharaoh appointed Joseph second in command over all his kingdom, giving him authority over all Egypt. He caused him to ride in the second chariot of Pharaoh. He clothed him in fine linen garments, placed a gold chain around his neck, set a ring on his hand, and a herald proclaimed before him, "El El wa Abirer." Pharaoh said, "Only in the throne will I be greater than you."

Commentary: Overnight, Joseph rose from prisoner to prince. His exaltation demonstrates God's power to reverse circumstances in a single moment.

Joseph's Rule in Egypt

Verse 8

Joseph ruled over all the land of Egypt. All of Pharaoh's princes, servants, and officials who carried out the king's business loved him, for he walked in uprightness. He was without pride or arrogance, he showed no partiality, and he did not accept bribes. He judged all the people of the land in righteousness.

Commentary: Joseph's character defined his rule. He led with humility, fairness, and justice, setting an example of godly leadership.

Because of Joseph, the land of Egypt was at peace before Pharaoh. The Lord was with Joseph, granting him favor and mercy for all his generations before all who knew him and heard of him. Pharaoh's kingdom was well ordered, and there was no Satan and no evil person within it.

Commentary: Under Joseph's rule, Egypt flourished in peace. God's presence drove away corruption and evil, proving the blessing of righteous leadership.

Joseph's New Name and Family

Verse 10

Pharaoh called Joseph's name Zaphenath-paneah, and he gave him Asenath, the daughter of Potiphar, the priest of Heliopolis, to be his wife.

Commentary: Joseph received an Egyptian name and wife, marking his integration into Egyptian culture, yet he remained faithful to God's calling.

Verse 11

On the day Joseph stood before Pharaoh, he was thirty years old. That same year, Isaac died. **Commentary:** At thirty, Joseph entered his destiny. This was also the year of Isaac's passing, connecting generational transitions in God's plan.

Years of Plenty

Verse 12

As Joseph had said in the interpretation of Pharaoh's dreams, seven years of abundance came over all the land of Egypt. The land produced so plentifully that one measure yielded eighteen hundred measures.

Commentary: God fulfilled His word exactly as revealed. The abundance was beyond human expectation, confirming the accuracy of Joseph's interpretation.

Verse 13

Joseph gathered food into every city until they were full of grain, so much that it could no longer be counted or measured, because of its great abundance.

Commentary: Joseph's wisdom in storing grain ensured security for Egypt. Faithful preparation is a mark of godly stewardship.

Key Lessons from Jubilees 40

• **God's Wisdom Surpasses Human Understanding** – The magicians and interpreters of Egypt could not reveal Pharaoh's dreams, but God gave Joseph the interpretation (vv.1–2).

- **Faithful Stewardship Prevents Disaster** Joseph's wise plan to store food during the years of plenty prepared the nation for famine, teaching us the value of foresight and stewardship (vv.3–5).
- **Promotion Comes from the Lord** Joseph was elevated from prison to power, proving that God's favor can exalt the humble in a single moment (vv.6–7).
- **Righteous Leadership Brings Peace** Joseph ruled without pride, partiality, or corruption, and the result was peace and order in Egypt (vv.8–9).
- **God Fulfills His Word in His Time** The years of plenty came exactly as foretold, reminding us that God's promises and warnings always come to pass (vv.12–13).

Jubilees 41 – Crawford Standard Bible with Commentary

Verse 1

In the forty-fifth jubilee, in the second week and in the second year, Judah took for his firstborn Er a wife from the daughters of Aram, whose name was Tamar.

Commentary

Judah arranged a marriage for his son Er, connecting the family line to Tamar. This decision would play a pivotal role in the covenant story, despite the human failures that followed.

Verse 2

But Er hated her and would not lie with her, because his mother was of the daughters of Canaan, and he wished to take a wife of his mother's kin; Judah, his father, would not permit him.

Commentary

Er's disobedience reveals his rebellion both against his father's authority and God's covenant order. His refusal to honor Tamar as his wife showed contempt and selfishness.

Verse 3

Now Er, Judah's firstborn, was wicked, and the Lord put him to death.

Commentary

God's judgment fell swiftly on Er. His wickedness disqualified him from continuing the covenant line, reminding us that God preserves His purposes by removing corruption.

Then Judah said to Onan, his brother, "Go in to your brother's wife and perform the duty of a husband's brother for her, and raise up offspring to your brother."

Commentary

Judah upheld the custom of levirate marriage, ensuring his son's line would not be extinguished. This duty was considered an act of love and covenant loyalty.

Verse 5

But Onan knew that the offspring would not be his but his brother's, and when he went into his brother's wife he spilled his seed on the ground; and this was wicked in the sight of the Lord, and He put him to death.

Commentary

Onan's selfishness and refusal to provide children for Tamar revealed a heart of rebellion. God's judgment shows that covenant responsibilities cannot be despised without consequence.

Verse 6

Judah said to Tamar his daughter-in-law, "Remain in your father's house as a widow until Shelah my son grows up; then I will give you to him for a wife."

Commentary

Judah delayed Tamar's marriage to his youngest son. While outwardly reasonable, his hesitation planted the seeds of injustice that Tamar later confronted.

Verse 7

Shelah did grow up, but Bedsu'el, the wife of Judah, would not let him marry her.

Commentary

Tamar was denied her rightful place. Judah's household neglected its responsibility, deepening Tamar's plight and pushing events toward God's intervention.

Verse 8

Bedsu'el, Judah's wife, died in the fifth year of this week.

Commentary

The death of Judah's wife shifted his household structure and indirectly opened the door to his encounter with Tamar.

In the sixth year Judah went up to shear his sheep at Timnah; and Tamar was told, "Behold, your father-in-law goes up to Timnah to shear his sheep."

Commentary

Sheep shearing was a festive season. Tamar saw this as her opportunity to act, forcing Judah to confront his failure to give her a husband.

Verse 10

She put off her widow's clothes, veiled herself, adorned herself, and sat by the gate beside the road to Timnah.

Commentary

Tamar disguised herself, not to pursue sin but to claim justice denied her. Her boldness was unconventional but ultimately served God's redemptive plan.

Verse 11

As Judah went on his way, he saw her and supposed her to be a harlot, and he said to her, "Let me come into you." She said, "Come in."

Commentary

Judah failed morally, mistaking his daughter-in-law for a prostitute. This sin would later expose him and lead to his repentance.

Verse 12

She demanded payment for her hire; he said, "I have nothing with me except my signet, my cord, and my staff."

Commentary

Judah's pledge of personal items became the evidence God used to reveal the truth. These markers of his identity ensured his sin could not remain hidden.

Verse 13

She said, "Give them to me until you send my payment," and he answered, "I will send you a kid of the goats," and he gave them and went in to her.

Commentary

Judah gave Tamar his signet, cord, and staff as a pledge. Through this encounter, she conceived — securing the continuation of Judah's line.

She conceived by him and went home.

Commentary

Tamar's conception was the turning point of the story. Despite Judah's sin, God worked to preserve the covenant line through her.

Verse 15

Judah sent a kid by his shepherd, an Adullamite, to pay her, but the shepherd could not find her and asked the people of the place, "Where is the harlot who was here?" and they said, "There is no harlot here."

Commentary

Judah attempted to cover his tracks, but God ensured the matter would later be exposed. Human secrecy cannot hide sin from divine justice.

Verse 16

Judah returned and reported that he had not found her, saying, "Let her keep them lest we become a laughingstock."

Commentary

Judah feared shame more than sin. Ironically, his very tokens of identity would expose him to public accountability.

Verse 17

When three months had passed it became apparent that she was pregnant, and they informed Judah, saying, "Behold, Tamar, your daughter-in-law, is with child by whoredom."

Commentary

Judah's hypocrisy is revealed: he was quick to condemn Tamar without realizing he was the guilty party.

Verse 18

Judah went to her father's house and said to her father and brothers, "Bring her out and let them burn her, for she has played the harlot among Israel."

Commentary

Judah demanded harsh punishment. His self-righteous judgment demonstrates how sin blinds us to our own guilt.

As they brought her out to burn, she sent to her father-in-law the signet and the cord and the staff, saying, "Discern whose these are; by him am I with child."

Commentary

God's providence brought Judah's sin into the light. Tamar's wisdom in presenting the tokens saved her life and revealed the truth.

Verse 20

Judah acknowledged them and said, "Tamar is more righteous than I am." Therefore they did not burn her, and she was not given to Shelah.

Commentary

Judah confessed his guilt and acknowledged Tamar's innocence. This marks the beginning of his repentance and humility.

Verse 21

Afterwards she bore twin sons, Perez and Zerah, in the seventh year of that second week.

Commentary

Perez, born from this union, became an ancestor of King David and ultimately Jesus Christ. God brought redemption from a broken situation.

Verse 22

At that time the seven years of plenty, of which Joseph had spoken to Pharaoh, were accomplished.

Commentary

This places Tamar's story within the broader narrative of Joseph, showing God's hand working across multiple lines of the covenant family.

Verse 23

Judah acknowledged the evil of his action in lying with his daughter-in-law, and he saw it as a great transgression; he repented, lamented, and entreated the Lord for forgiveness.

Commentary

Judah's true repentance is highlighted here. Though his sin was grave, his contrition brought him back into fellowship with God.

Verse 24

We appeared to him in a dream and told him that his supplication was heard and that he was forgiven, because he truly repented and did not repeat the sin.

Commentary

God confirmed Judah's forgiveness. Repentance, when genuine, brings mercy and restoration.

Verse 25

He received forgiveness because he turned from his transgression and from ignorance; yet the ordinance stands that one who lies with his daughter-in-law or mother-in-law has committed uncleanness.

Commentary

Judah's case was unique, but the law was established to prevent such actions in the future. God's standards for holiness remained firm.

Verse 26

Such offenders are to be burned with fire, for there is uncleanness and pollution in that act; therefore command the children of Israel that such uncleanness not be among them.

Commentary

The severity of this law shows how deeply God values purity within family relationships.

Verse 27

For every man who lies with his daughter-in-law or mother-in-law has wrought uncleanness; let them be burned with fire — both the man and the woman — and the Lord will turn away wrath from Israel.

Commentary

This law carried the death penalty to purge evil from Israel, preserving covenant holiness.

Verse 28

To Judah we declared that his two sons had not lain with Tamar, and therefore his seed was established for a second generation and would not be rooted out.

Commentary

God preserved Judah's line through Perez and Zerah, securing the continuation of the covenant promise.

Verse 29

Because Judah acted with singleness of eye in seeking judgment — for he sought to burn her as Abraham had decreed — his seed continued.

Commentary

Even in his flawed pursuit of justice, Judah's commitment to righteousness allowed God to redeem his failure and preserve his lineage.

Key Lessons from Jubilees 41

- 1. **God Judges Covenant Unfaithfulness** Er and Onan's deaths show that neglecting God's commands and covenant duties brings swift judgment (vv.3–5).
- 2. **Hypocrisy Exposed** Judah condemned Tamar while guilty himself, reminding us that hidden sin will eventually be revealed (vv.17–20).
- 3. **Repentance Restores** Judah's confession and sorrow led to divine forgiveness, proving God's mercy toward the truly repentant (vv.23–24).
- 4. **God Preserves His Plan** Despite human sin, God secured the Messianic line through Perez and Zerah, showing His providence (vv.21, 28–29).
- 5. **Holiness Must Be Guarded** The laws on family purity stress God's concern for righteousness within His people (vv.25–27).

Jubilees 42 – Crawford Standard Bible with Commentary

Verse 1

In the first year of the third week of the forty-fifth jubilee, the famine began in the land, for the rain was withheld and none fell. [2171 A.M.]

Commentary

God withheld rain, bringing famine to the land. This sets the stage for Joseph's rise in Egypt and reveals how divine providence directs history through trial.

Verse 2

The earth became barren, but in Egypt there was food, for Joseph had stored the grain of the seven years of plenty.

Commentary

Joseph's foresight and obedience brought provision not only for Egypt but for the surrounding nations. What God revealed years earlier was now saving lives.

Verse 3

The Egyptians came to Joseph to buy food, and he opened the storehouses of the first year and sold grain to the people for gold.

Commentary

Joseph's wisdom in storage now turned into practical relief. Egypt became the source of survival because of one man's faithfulness.

Verse 4

The famine was severe in Canaan, and Jacob heard that there was food in Egypt. He sent ten of his sons to buy food, but Benjamin he kept back.

Commentary

Jacob's grief over Joseph caused him to cling to Benjamin, showing both his deep love and his fear of further loss.

Verse 5

They arrived in Egypt among the crowds, and Joseph recognized them, though they did not recognize him.

Commentary

Joseph's position and Egyptian appearance hid his identity, but God's plan for reconciliation was quietly unfolding.

Verse 6

He spoke harshly to them, accusing them of being spies sent to explore the land, and he placed them in prison.

Commentary

Joseph's harshness was part of a divine test. Before reconciliation, truth and repentance needed to surface.

Verse 7

Afterward he released them, detaining Simeon, and sent the rest back.

Commentary

By keeping Simeon, Joseph tested their loyalty to one another. Would they abandon another brother as they had once abandoned him?

Verse 8

He filled their sacks with grain and secretly returned their money, though they did not know it.

Commentary

Joseph showed mercy even while testing them. The hidden return of their money demonstrated grace working behind the scenes.

He commanded them to bring their youngest brother, since they had spoken of him and of their father who was still alive.

Commentary

Joseph demanded Benjamin's presence, creating the opportunity to see if his brothers would treat the youngest with the same envy they once showed him.

Verse 10

The brothers returned to Canaan and told Jacob how the ruler of Egypt had spoken to them harshly and detained Simeon until they should bring Benjamin.

Commentary

The tension grew as Jacob now faced the loss of yet another son. God was pressing the family toward trust and surrender.

Verse 11

Jacob cried out, "You have bereaved me of my children! Joseph is gone, Simeon is gone, and now you would take Benjamin also. All this has come upon me!"

Commentary

Jacob's grief poured out in despair. His perspective was clouded by sorrow, unable yet to see God's greater plan of restoration.

Verse 12

He said, "My son will not go down with you, lest he fall sick or perish on the way; then my gray hairs would go down to the grave in sorrow."

Commentary

Fear of loss overshadowed Jacob's faith. His desire to protect Benjamin showed his humanity but also his struggle to trust God.

Verse 13

When he saw their money had been returned in every man's sack, he feared to send Benjamin.

Commentary

The return of their money felt like a trap to Jacob. Instead of relief, it deepened his fear, showing how grief often blinds us to grace.

The famine grew worse in Canaan and in all lands, except Egypt where many Egyptians had stored their grain after seeing Joseph's wisdom.

Commentary

Joseph's wisdom influenced the Egyptians themselves, spreading stability and provision beyond his own foresight.

Verse 15

They lived from that supply in the first year of famine.

Commentary

God's provision through Joseph was not only for Israel but for multitudes. His obedience had long-reaching impact.

Verse 16

But when Israel saw no deliverance, he said to his sons, "Go again and buy food for us, that we may not die."

Commentary

Desperation forced Jacob to reconsider. Sometimes God uses need to push us into obedience we would otherwise resist.

Verse 17

They answered, "We will not go unless our youngest brother is with us."

Commentary

The brothers stood firm. For once, they acted together, showing signs of growth and unity.

Verse 18

Israel knew they would perish if Benjamin did not go, but still refused.

Commentary

Jacob's fear remained greater than his faith. This tension highlights the struggle between trust in God's promises and the pain of human experience.

Verse 19

Reuben said, "Give him into my hand; if I do not bring him back, slay my two sons instead." But Jacob said, "He shall not go with you."

Reuben tried to pledge his own sons, but Jacob's heart could not accept such a proposal. His grief made him resist all solutions.

Verse 20

Then Judah came near and said, "Send him with me, and if I do not bring him back, let me bear the blame forever."

Commentary

Judah rose as the true leader, offering his own life and honor as surety. This moment shows the transformation of Judah from betrayer to protector.

Verse 21

So Israel consented and sent him with them in the second year of the week, on the first day of the month. [2172 A.M.]

Commentary

At last, Jacob yielded. His faith was stretched to release Benjamin, which was necessary for God's redemptive plan.

Verse 22

They carried gifts—stacte, almonds, terebinth nuts, and pure honey—and went down to Egypt.

Commentary

The gifts symbolized humility and honor, softening their approach to the ruler they did not yet know was Joseph.

Verse 23

They stood before Joseph, and he recognized Benjamin. He asked, "Is this your youngest brother?" They said, "It is he." Joseph said, "The Lord be gracious to you, my son."

Commentary

Joseph's heart was moved by seeing his brother. His blessing over Benjamin revealed his hidden love despite his disguise.

Verse 24

Joseph brought them into his house, released Simeon, and prepared a feast for them. They presented their gifts, and he gave them portions of food, but Benjamin's was seven times greater than theirs.

Benjamin's special portion tested the brothers' hearts. Would they again grow jealous of the favored one, or rejoice with him?

Verse 25

They ate, drank, and rested with their donkeys.

Commentary

The meal symbolized peace, though the final test still awaited them. God's plan was moving toward reconciliation.

Verse 26

Joseph devised a plan to test them, to see whether peace and unity were truly in their hearts.

Commentary

This test was not out of cruelty but to discern if repentance had changed them. God often allows trials to prove the sincerity of our transformation.

Verse 27

He told the steward of his house, "Fill their sacks with food, return their money, and place my silver cup—the one I drink from—in the sack of the youngest. Then send them away."

Commentary

Joseph's test with the silver cup was designed to expose their loyalty to Benjamin. It would reveal whether they would defend him or abandon him as they once abandoned Joseph.

Key Lessons from Jubilees 42

- 1. **God's Providence in Famine** Egypt's survival and Israel's preservation came through Joseph's foresight, showing that God provides long before the need arises (vv.1–3).
- 2. **Fear vs. Faith** Jacob's grief over Joseph and Simeon caused him to resist sending Benjamin, revealing how fear can block trust in God (vv.11–13, 18–20).
- 3. **Growth Through Testing** Joseph's trials for his brothers tested whether they had truly changed, reminding us that repentance must be proven (vv.6–9, 26–27).
- 4. **True Leadership Requires Responsibility** Judah stepped up, offering himself as surety for Benjamin, marking a turning point in his character (vv.20–21).
- 5. **Mercy Hidden in Trials** Joseph disguised his love through tests, but his secret kindness (returning money, feasting with them, blessing Benjamin) showed God's hand of mercy even when unseen (vv.8, 23–24).

Jubilees 43 – Crawford Standard Bible with Commentary

Verse 1

And the steward did as Joseph had commanded. He filled their sacks with food, returned their money, and placed Joseph's silver cup in Benjamin's sack.

Commentary

The test began in secret. Joseph's plan targeted Benjamin to see whether his brothers had truly repented or would again abandon the favored son.

Verse 2

At dawn they departed. When they had gone out from the city, Joseph said to the steward of his house: "Pursue them, seize them, and say to them, 'Why have you repaid good with evil? You have stolen my silver cup, the one from which my lord drinks. Bring back to me your youngest brother quickly, before I go forth to my seat of judgment.'"

Commentary

The accusation framed the test as betrayal of kindness. Joseph disguised grace as suspicion to expose their hearts.

Verse 3

So he pursued them and spoke to them these words.

Commentary

The steward's obedience carried out Joseph's plan, setting the stage for the brothers' response under pressure.

Verse 4

But they answered him, "God forbid that your servants should do this thing or steal from your lord's house any vessel!

Commentary

The brothers strongly denied the charge. Their defense revealed sincerity, for they remembered their honesty in returning the money.

Verse 5

Behold, we even brought back the money we found in our sacks from Canaan the first time. How then

should we steal any vessel from your lord's house? Search our sacks, and with whom you find the cup, let him be slain, and we also with our donkeys will be your lord's servants."

Commentary

They made a bold vow, confident in their innocence. Their willingness to suffer together showed a new unity unlike their past betrayal of Joseph.

Verse 6

And the steward said, "Not so; the man with whom I find it shall be my servant, but the rest of you may go in peace to your father."

Commentary

The steward lowered the penalty. The test now targeted their loyalty to Benjamin—would they abandon him and save themselves?

Verse 7

Then he searched, beginning with the eldest and ending with the youngest; and behold, the cup was found in Benjamin's sack.

Commentary

The climax of the test revealed Benjamin as the "guilty one." Their reaction would prove whether jealousy or love now governed their hearts.

Verse 8

Then they tore their garments, loaded their donkeys, and returned to the city.

Commentary

Instead of deserting Benjamin, the brothers shared his sorrow. Their grief showed they had changed.

Verse 9

They came into Joseph's house and bowed themselves to the ground before him.

Commentary

Once again, Joseph's dream of his brothers bowing was fulfilled. God's word continued to prove true.

Verse 10

Joseph said to them, "You have done evil."

Commentary

Joseph pressed the test further, confronting them with guilt though he knew the truth. The trial was meant to draw out confession.

They answered, "What shall we say to my lord? How shall we clear ourselves? God has found out the guilt of your servants. Behold, we and our donkeys are your lord's servants."

Commentary

The brothers humbled themselves. They recognized their past sin against Joseph and accepted collective responsibility.

Verse 12

But Joseph said, "Far be it from me to do so. The man with whom the cup is found shall be my servant, but you may go up in peace to your father. Do you not know that a man delights in his cup, even as I with this cup? Yet you have stolen it from me."

Commentary

Joseph intensified the trial, offering them freedom if they abandoned Benjamin. This mirrored their past choice with Joseph.

Verse 13

Then Judah said, "O my lord, please let your servant speak a word in my lord's ear. Two sons were born to my father by one mother. One went away and is lost, and he alone is left of his mother. Our father's life is bound up with the lad's life.

Commentary

Judah pleaded with compassion, explaining Jacob's deep attachment to Benjamin. His words revealed understanding of their father's pain.

Verse 14

If we return to your servant our father and the lad is not with us, he will die, and we shall bring down our father's gray hairs with sorrow to the grave.

Commentary

Judah showed responsibility. Unlike before, he now sought to protect both Benjamin and their father from grief.

Verse 15

Now therefore let your servant remain instead of the lad as a bondsman to my lord, and let the lad go up with his brothers.

Commentary

Judah offered himself as substitute. This sacrificial leadership foreshadowed Christ, the Lion of Judah, who gave His life for His brethren.

For I became surety for him to my father, saying, 'If I do not bring him back, I will bear the blame before my father forever.'"

Commentary

Judah fulfilled his vow to Jacob. His willingness to bear lifelong blame proved the sincerity of his transformation.

Verse 17

When Joseph saw that they were united in goodness one with another, he could not restrain himself.

Commentary

The test had reached its end. Their loyalty and sacrifice broke Joseph's heart with joy.

Verse 18

He revealed himself to them, speaking to them in the Hebrew tongue, and he fell upon their necks and wept.

Commentary

Joseph's identity burst forth with tears. Love overcame disguise, and reconciliation began.

Verse 19

But they did not yet know him, and they also wept.

Commentary

The brothers wept in confusion and relief. Their sorrow mingled with Joseph's love prepared them for restoration.

Verse 20

Then Joseph said to them, "Weep not over me. Hurry and bring my father down to me. You see with your eyes, and my brother Benjamin sees, that it is my mouth that speaks to you.

Commentary

Joseph comforted them. His desire was not vengeance but reunion with Jacob.

Verse 21

Behold, this is the second year of the famine, and there are still five years in which there shall be neither harvest nor fruit nor plowing.

Commentary

Joseph explained the urgency. The famine was far from over, and survival required moving to Egypt.

Come quickly, you and your households, so that you perish not by the famine. Do not be concerned for your possessions, for the Lord sent me before you to preserve life and prepare the way for many to be saved.

Commentary

Joseph recognized God's sovereignty. What men intended for evil, God turned for good—to save many lives.

Verse 23

Tell my father that I am alive, and that the Lord has made me a father to Pharaoh and ruler over his house and over all Egypt.

Commentary

Joseph assured them of his position. The dreamer once despised was now exalted by God.

Verse 24

Tell my father of all my glory and riches which the Lord has given me.

Commentary

Joseph's testimony glorified God. His prosperity was the fruit of divine favor, not human effort alone.

Verse 25

By the command of Pharaoh, Joseph gave them chariots and provisions for the way, as well as multicolored garments and silver.

Commentary

Pharaoh's generosity reflected the blessing Joseph brought to Egypt. God used Joseph to pour out abundance.

Verse 26

To their father he sent garments, silver, and ten donkeys laden with grain.

Commentary

Joseph honored Jacob with provision, showing filial love even after years apart.

Verse 27

And they went up and told their father, "Joseph is alive! He is measuring out grain to all the nations of the earth and is ruler over all Egypt."

Commentary

The long-hidden truth was revealed. Jacob's sorrow was about to be turned into joy.

But their father did not believe them, for his heart fainted within him.

Commentary

Years of grief hardened Jacob's heart. Good news seemed too good to be true.

Verse 29

Yet when he saw the wagons Joseph had sent, his spirit revived, and he said, "It is enough for me if Joseph lives. I will go down and see him before I die."

Commentary

The evidence revived Jacob's hope. Life returned to his spirit when he believed Joseph still lived.

Key Lessons from Jubilees 43

- 1. **Testing of True Repentance** Joseph's trial with the silver cup revealed his brothers' transformation, proving repentance through loyalty (vv.1–7).
- 2. **Intercession and Sacrifice** Judah offered himself for Benjamin, a Christlike act of substitutionary love (vv.13–16).
- 3. **God's Providence Over Wrongs** Joseph saw God's purpose in his suffering: to preserve life through famine (vv.21–23).
- 4. **Hope Revives the Spirit** Jacob's faint heart revived when he believed Joseph lived, teaching us how good news brings life (vv.27–29).
- 5. **Unity Opens the Door to Restoration** The brothers' solidarity, not jealousy, paved the way for reconciliation (vv.17–20).

Jubilees 44 – Crawford Standard Bible with Commentary

Verse 1

Israel departed from his house in Haran on the new moon of the third month and traveled to the Well of the Oath.

Commentary

Jacob's journey marked a pivotal transition. His movement toward Egypt echoed Abraham's and Isaac's sojourns, showing continuity in God's plan.

On the seventh of the month, he offered a sacrifice to the God of his father Isaac.

Commentary

Before moving forward, Jacob paused to worship. His sacrifice shows that obedience must always be accompanied by devotion.

Verse 3

Jacob remembered the dream he had seen at Bethel, and he feared to go down into Egypt.

Commentary

Past visions shaped Jacob's decisions. His fear reflected the tension between God's promises and human uncertainty.

Verse 4

As he considered sending word to Joseph to come to him, he chose to remain there seven days, hoping to receive a vision whether to stay or to go down.

Commentary

Jacob sought divine confirmation before acting. His patience reveals the importance of waiting on God's direction.

Verse 5

He celebrated the Festival of Firstfruits with old grain, for in all the land of Canaan there was not even a handful of seed. The famine afflicted beasts, cattle, birds, and mankind alike.

Commentary

Even in famine, Jacob honored God's appointed feasts. His worship in scarcity testified to faithfulness amid trial.

Verse 6

On the sixteenth day the Lord appeared to him and said, "Jacob, Jacob." And he answered, "Here I am."

Commentary

God's personal call reassured Jacob. The double naming emphasized intimacy and divine urgency.

Verse 7

God said, "I am the God of your fathers, the God of Abraham and Isaac. Do not fear to go down into Egypt, for there I will make of you a great nation.

The covenant God reintroduced Himself, anchoring Jacob's fears in the promises made to his forefathers. Egypt, though foreign, would be the place of multiplication.

Verse 8

I will go down with you and I will bring you up again, and in this land you shall be buried. Joseph shall close your eyes with his hands. Fear not; go down into Egypt."

Commentary

God promised His presence, return, and personal care. The detail of Joseph closing Jacob's eyes assured him of a peaceful end under his beloved son's hand.

Verse 9

Then Jacob's sons and grandsons rose, placed their father and their possessions on wagons, and set out.

Commentary

The whole family prepared for the move. God's promises extended to every generation.

Verse 10

Israel departed from the Well of the Oath on the sixteenth of the third month, traveling toward Egypt.

Commentary

The journey officially began. The date marked a covenantal moment, sealing God's word in history.

Verse 11

He sent Judah ahead to Joseph to prepare for their dwelling in the land of Goshen, the best land in Egypt, suitable for both them and their cattle.

Commentary

Judah, already proven as a leader, was entrusted with preparation. Goshen's blessing showed God's hand in providing the best for His people.

Verses 12–13

These are the names of Jacob's sons who went with him into Egypt: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and their children. Leah's descendants totaled twenty-nine, and with Jacob himself they were thirty.

Commentary

The genealogy began with Leah's line. God's covenant purposes extended to each name, emphasizing the fullness of the family.

Verses 14–15

The sons of Zilpah, Leah's maidservant: Gad and Asher, with their descendants, totaled fourteen. Combined with Leah's, they were forty-four.

Commentary

Even the handmaid's children were counted. No branch of Jacob's household was forgotten in God's record.

Verses 16–17

Rachel's descendants were Joseph and Benjamin with their sons—fourteen in all.

Commentary

Rachel's line carried special significance through Joseph and Benjamin. Their numbers emphasized God's faithfulness despite Rachel's early death.

Verses 18–19

Bilhah's sons, Dan and Naphtali, with their children, numbered twelve, though some died in Egypt and during the famine.

Commentary

The reality of loss was acknowledged, yet even the deceased were recorded, showing God values every soul.

Verse 20

Altogether the children and grandchildren of Jacob who entered Egypt numbered seventy souls.

Commentary

The symbolic seventy connected Israel to the seventy nations of Genesis 10, showing Israel as God's covenant nation among the peoples.

Verse 21

Yet five died in Egypt before Joseph and left no children.

Commentary

The record of loss amidst growth emphasized that God alone preserves the covenant line.

Verse 22

And in Canaan two sons of Judah, Er and Onan, died childless.

Commentary

Sin had consequences within the family, yet God preserved Judah's line through Perez and Zerah.

Those of Israel who perished were counted among the seventy Gentile nations.

Commentary

This statement reminds that Israel's destiny is distinct, even when mingled among the nations. Their place in God's covenant remained secure.

Key Lessons from Jubilees 44

- 1. **God's Assurance in Fear** Jacob feared Egypt, but God reassured him of His presence and covenant promises (vv.6–8).
- 2. **God Goes with His People** The Lord's promise to "go down" and "bring up again" highlights His presence in both hardship and deliverance (v.8).
- 3. **The Covenant Family Preserved** Despite famine and death, the seventy souls marked God's plan to grow Israel into a great nation (vv.12–23).
- 4. **The Unity of God's People** Every name and descendant was recorded, showing God's care for the whole family (vv.12–23).
- 5. **Hope Beyond Exile** Even when counted among nations, Israel's calling remained distinct and preserved by God (v.23).

Jubilees 45 – Crawford Standard Bible with Commentary

Verse 1

Israel entered Egypt, into the land of Goshen, on the new moon of the fourth month, in the second year of the third week of the forty-fifth jubilee. [2172 A.M.]

Commentary

This precise dating shows how God orders history. The entry into Egypt fulfilled God's promise to Abraham that his descendants would sojourn in a foreign land.

Verse 2

Joseph went out to meet his father Jacob in the land of Goshen. He fell upon his father's neck and wept.

Commentary

The reunion of Joseph and Jacob highlights love restored after years of sorrow. Their tears mark the healing of long separation.

Israel said to Joseph, "Now let me die, since I have seen your face and you are still alive. May the Lord, the God of Abraham and the God of Isaac, be blessed — the God who has not withheld His mercy and grace from His servant Jacob.

Commentary

Jacob's words echo Simeon in Luke 2:29–30 — content to die after beholding God's promise fulfilled. He recognized God's mercy in preserving Joseph.

Verse 4

It is enough for me that I have seen your face while I yet live. Truly the vision I saw at Bethel has come to pass. Blessed be the Lord my God forever and ever, and blessed be His name."

Commentary

Jacob testified that God's earlier vision at Bethel was fulfilled. God's faithfulness across decades is cause for worship and blessing.

Verse 5

Joseph and his brothers ate bread before their father and drank wine together. Jacob rejoiced with great joy because he saw Joseph eating and drinking with his brothers before him.

Commentary

The meal symbolizes restored unity. Once divided by betrayal, the brothers now shared fellowship in their father's presence.

Verse 6

He blessed the Creator of all things, who had preserved him and kept safe for him his twelve sons.

Commentary

Jacob praised God for preserving the covenant line. Despite sin, famine, and separation, God protected all twelve sons.

Verse 7

Joseph gave his father and his brothers the right to dwell in the land of Goshen, in Rameses, and in all the surrounding region under his authority before Pharaoh.

Commentary

Joseph's exaltation in Egypt was used to bless his family. God's providence turned his suffering into provision for Israel.

Israel and his sons dwelt in the best part of the land of Egypt. Israel was one hundred and thirty years old when he came into Egypt.

Commentary

God's people were settled in Goshen, the best of Egypt. This showed God's favor in providing abundance even in a foreign land.

Verse 9

Joseph provided food for his father, his brothers, and all their possessions, enough to sustain them through the seven years of famine.

Commentary

Joseph's wisdom and stewardship saved his family, demonstrating how God equips His servants to provide for others in times of crisis.

Verse 10

But the land of Egypt suffered greatly because of the famine. Joseph acquired all the land for Pharaoh in exchange for food. He also gained possession of the people, their cattle, and everything they had for Pharaoh.

Commentary

The famine humbled Egypt, but Joseph's leadership secured Pharaoh's power. God used him to reshape the nation's economy.

Verse 11

When the years of famine ended, Joseph gave seed and food to the Egyptians so they could sow the land in the eighth year, for the river overflowed all of Egypt.

Commentary

Joseph not only preserved life during famine but also restored productivity afterward, showing foresight beyond survival.

Verse 12

For during the seven years of famine the river had not overflowed, watering only small areas along its banks. But now it overflowed and the Egyptians sowed the land, and it produced an abundant harvest.

Commentary

The return of the Nile's overflow signaled restoration. God's timing brought abundance again after years of scarcity.

This was the first year of the fourth week of the forty-fifth jubilee. [2178 A.M.]

Commentary

The chronology reinforces the historicity of God's dealings, marking famine and restoration within God's ordered plan.

Verse 14

Joseph took one-fifth of the harvest for Pharaoh and left four parts for the people as food and seed. He established this as an ordinance for the land of Egypt, which remains to this day.

Commentary

Joseph's fair taxation policy ensured Pharaoh's wealth while leaving the people sustained. This ordinance reflects godly wisdom in governance.

Verse 15

Israel lived in the land of Egypt seventeen years. All the days of his life were three jubilees, one hundred forty-seven years.

Commentary

Jacob's lifespan reflected divine fullness. His final years were marked by reunion and blessing, not sorrow.

Verse 16

He died in the fourth year of the fifth week of the forty-fifth jubilee. [2188 A.M.]

Commentary

The text carefully notes the timing of Jacob's death, anchoring his life in God's covenant calendar.

Verse 17

Before he died, Israel blessed his sons and told them all that would befall them in the land of Egypt.

Commentary

Jacob's prophetic blessings looked ahead, foretelling Israel's history in Egypt and beyond.

Verse 18

He revealed what would come upon them in the last days. He blessed them and gave Joseph two portions in the land.

Commentary

Joseph's double portion fulfilled his unique role as preserver of Israel, symbolizing God's favor upon his line.

Israel slept with his fathers and was buried in the double cave in Canaan, near Abraham, in the tomb he had prepared for himself in Hebron.

Commentary

Though he died in Egypt, Jacob's burial in Canaan showed his hope in God's promises of the land.

Verse 20

He gave all his books and the writings of his fathers to Levi his son, that he might preserve them and renew them for his children until this day.

Commentary

The entrusting of sacred writings to Levi emphasized the priestly tribe's role in guarding God's Word for future generations.

Key Lessons from Jubilees 45

- 1. **God's Faithfulness Across Generations** Jacob rejoiced in seeing Joseph, proof that God fulfills promises even after long seasons of loss (vv.3–4).
- 2. **Unity Restored** The reconciliation of the twelve sons shows that God's plan for His people requires peace and togetherness (vv.5–6).
- 3. **Wise Stewardship** Joseph's governance preserved Egypt and Israel, modeling how godly wisdom brings life and stability (vv.9–14).
- 4. **The Hope of Israel** Jacob's burial in Canaan testified that God's covenant promises of the land would endure beyond Egypt (vv.15–19).
- 5. **The Preservation of God's Word** Jacob's entrusting of the sacred writings to Levi underscores the importance of faithfully transmitting God's truth (v.20).

Jubilees 46 – Crawford Standard Bible with Commentary

Verse 1

After Jacob died, the children of Israel multiplied in the land of Egypt and became a great nation.

Commentary

The covenant promise to Abraham began to visibly unfold in Egypt. Even in a foreign land, God caused His people to grow into a nation.

They were of one heart, so that brother loved brother, and every man helped his brother.

Commentary

Unity marked Israel during this season. Their love for one another was a testimony of God's presence among them.

Verse 3

They increased abundantly and multiplied exceedingly for ten weeks of years, all the days of Joseph's life. [2242 A.M.]

Commentary

God's blessing of multiplication continued for a full century. This shows how Joseph's life of faith brought lasting benefit to the whole nation.

Verse 4

There was no Satan nor any evil during the life of Joseph after the death of Jacob, for all the Egyptians honored the children of Israel throughout his days.

Commentary

Joseph's righteousness restrained evil. His influence brought peace and honor for God's people, shielding them from oppression.

Verse 5

Joseph died at one hundred and ten years old.

Commentary

Joseph's lifespan reflected divine favor. He lived a long and full life, blessed with both trials and triumphs.

Verse 6

He lived seventeen years in the land of Canaan, ten years as a servant, three years in prison, and eighty years ruling over Egypt under the king.

Commentary

Joseph's life journey shows how God turns suffering into authority. His years of hardship prepared him for decades of leadership.

Verse 7

When Joseph died, all his brothers and all that generation also passed away.

With Joseph's generation gone, a new chapter of Israel's history began—one that would soon include suffering and deliverance.

Verse 8

Before he died, he commanded the children of Israel that they should carry his bones with them when they departed from Egypt.

Commentary

Joseph's faith in God's promise looked beyond Egypt. His burial wish was a declaration of hope in the covenant land.

Verse 9

He made them swear concerning his bones, for he knew the Egyptians would not allow him to be buried in Canaan.

Commentary

Joseph's oath ensured Israel would remember God's promise. Even in death, his faith pointed to the land of inheritance.

Verse 10

For Makamaron, king of Canaan, while dwelling in Assyria, fought in the valley with the king of Egypt, slew him there, and pursued the Egyptians to the gates of Hermon.

Commentary

Political conflicts between nations shaped the backdrop of Israel's sojourn. Yet God's people endured while kingdoms clashed.

Verse 11

But he could not enter, for another, stronger king had risen in Egypt. He turned back to Canaan, and the gates of Egypt were closed, so none went out or came in.

Commentary

Egypt's strength recovered under a new king, closing its borders. God's timing, not human kings, would determine Israel's departure.

Verse 12

Joseph died in the forty-sixth jubilee, in the sixth week, in the second year. [2242 A.M.] They buried him in Egypt, and all his brothers died after him.

The passing of Joseph and his brothers marked the end of an era. Israel's story now moved toward oppression and eventual deliverance.

Verse 13

In the forty-seventh jubilee, in the second week, in the second year, [2263 A.M.] the king of Egypt went to war against the king of Canaan.

Commentary

Wars between nations continued, but God's hand was guiding history toward the redemption of His people.

Verse 14

The children of Israel carried the bones of the sons of Jacob, except for Joseph's bones, and buried them in the field of the double cave in the mountain.

Commentary

Israel honored their fathers by returning their bones to the Promised Land. This act was a declaration of hope in God's covenant.

Verse 15

Most of them returned to Egypt, but a few remained in the mountains of Hebron. Among them was Amram, your father.

Commentary

Even in the time of slavery, some families remained near Hebron. Amram's presence connects the narrative to Moses, God's chosen deliverer.

Verse 16

The king of Canaan was victorious over the king of Egypt and closed the gates of Egypt.

Commentary

Israel's fate was tied to international power struggles, but behind these movements God's plan remained unshaken.

Verse 17

He devised an evil plan against Israel and said to his people:

Commentary

The shift from peace to oppression began with an evil scheme against God's people—echoing the serpent's enmity against the seed of the woman.

"Behold, the people of Israel have increased and multiplied more than we.

Commentary

Fear of Israel's growth led to oppression. This reveals how the world often views God's blessing as a threat.

Verse 19

Let us deal wisely with them before they become too many. Let us afflict them with slavery before war comes upon us. Otherwise, they will join with our enemies, fight against us, and leave our land, for their hearts and faces are set toward Canaan."

Commentary

Egypt's "wisdom" was rooted in fear, not truth. They sought to enslave God's people to prevent their destiny, yet could not stop God's covenant plan.

Verse 20

So he set taskmasters over them to afflict them with heavy labor.

Commentary

Oppression began with forced labor. This marked the beginning of Israel's suffering in Egypt.

Verse 21

They built strong cities for Pharaoh: Pithom, Raamses, and all the fortifications of Egypt that had fallen into ruin.

Commentary

Israel's strength was exploited for Egypt's glory. Their labor built the structures of empire, but their hope rested in God's promise.

Verse 22

They made them serve with harshness and rigor.

Commentary

Bondage grew crueler as Pharaoh's fear deepened. Yet, God's people endured under suffering.

Verse 23

But the more the Egyptians afflicted them, the more they multiplied and increased.

Persecution could not stop God's blessing. Israel's growth under oppression demonstrated God's power at work.

Verse 24

And the Egyptians abhorred the children of Israel.

Commentary

Egypt's hatred intensified, revealing the spiritual warfare behind their actions. Yet God's plan was advancing toward deliverance.

Key Lessons from Jubilees 46

- 1. **Unity Brings Strength** During Joseph's life, Israel thrived because they loved one another and walked in unity (vv.1–3).
- 2. **God Protects His People** Joseph's leadership shielded Israel from evil, showing how God raises leaders to guard His people (vv.4–6).
- 3. **Hope Beyond Egypt** Joseph's oath about his bones testified to faith in God's promise of Canaan (vv.8–9, 14).
- 4. **Worldly Powers Rise and Fall** Egypt and Canaan's kings fought for control, but God's covenant people endured and outlasted them (vv.10–15).
- 5. **Affliction Cannot Stop God's Plan** The more Israel was oppressed, the more they multiplied, proving that God's blessing overcomes human opposition (vv.20–24).

Jubilees 47 – Crawford Standard Bible with Commentary

Verse 1

In the seventh week, in the seventh year, of the forty-seventh jubilee, [2303 A.M.] your father went forth from the land of Canaan.

Commentary

The timeline places Israel's story firmly in God's order of jubilees and weeks. The departure from Canaan underlines the hardships that would set the stage for Israel's deliverance.

And you were born in the fourth week, in the sixth year of the forty-eighth jubilee [2330 A.M.]. This was a time of tribulation for the children of Israel.

Commentary

Moses was born in the midst of suffering. His birth during affliction shows that God raises up deliverers at the darkest moments of history.

Verse 3

Pharaoh, king of Egypt, commanded that all male children born to the Hebrews should be cast into the river.

Commentary

This decree of genocide reveals Satan's scheme to destroy God's chosen line. Yet, God's plan cannot be thwarted by the cruelty of rulers.

Verse 4

For seven months they cast them into the river, until the day you were born.

Commentary

The death of many Hebrew children magnified the miracle of Moses' survival. God preserved His chosen servant while others perished.

Verse 5

Your mother hid you for three months, but word was told regarding her.

Commentary

Jochebed's faith and courage saved Moses for a time. Parents who trust God play a critical role in His unfolding plan.

Verse 6

She made an ark for you, covering it with pitch and asphalt. She placed it among the reeds on the bank of the river.

Commentary

The ark of reeds echoes Noah's ark—a vessel of deliverance. God again used a simple structure to preserve life from judgment.

Verse 7

You were set there for seven days, and your mother came by night to nurse you, while your sister Miriam guarded you by day from the birds.

The family worked together to preserve Moses. Miriam's watchfulness and Jochebed's devotion ensured his survival until God's providence acted.

Verse 8

In those days, Tharmuth, the daughter of Pharaoh, came to bathe in the river. She heard your voice crying and commanded her maidens to bring you to her.

Commentary

God guided the steps of Pharaoh's daughter to the exact spot. What the enemy meant for evil, God turned for salvation.

Verse 9

She took you out of the ark and had compassion on you.

Commentary

The compassion of a pagan princess became the channel of God's plan. The Lord can move even hardened hearts to accomplish His will.

Verse 10

Then your sister said to her, "Shall I call a Hebrew woman to nurse this child for you?"

Commentary

Miriam's boldness opened the door for Jochebed to care for her own son. God honors courage and quick faith.

Verse 11

Pharaoh's daughter said, "Go." And Miriam went and called your mother Jochebed.

Commentary

God orchestrated a miracle: the child marked for death was restored to his mother under royal protection.

Verse 12

Pharaoh's daughter gave her wages, and your mother nursed you.

Commentary

Jochebed not only saved her son but was paid to nurse him. God's providence provides more than survival—it brings blessing in unexpected ways.

When you were grown, they brought you to Pharaoh's daughter, and you became her son.

Commentary

Moses was adopted into the royal household. God prepared him to lead by raising him within the courts of power he would later confront.

Verse 14

But Amram your father taught you writing, and after three weeks of years, they brought you into the royal court.

Commentary

Amram ensured Moses knew the heritage of his people before he entered Egypt's court. Godly training at home anchors His servants before they face the world.

Verse 15

You were in the royal court three weeks of years, until the time when you went out from the court.

Commentary

Moses spent 21 years in Pharaoh's court. This period of preparation equipped him with knowledge, discipline, and leadership skills.

Verse 16

You saw an Egyptian striking one of your brethren, a son of Israel [2372 A.M.].

Commentary

Moses' heart for justice was stirred when he witnessed the oppression of his people. He identified himself with Israel, not Egypt.

Verse 17

You killed the Egyptian and hid him in the sand.

Commentary

This act showed both Moses' zeal and his immaturity. Deliverance was in his heart, but the timing and method were not yet God's.

Verse 18

On the second day, you saw two Israelites striving together.

Commentary

Conflict within Israel revealed that bondage had divided them. Moses faced not only external oppression but internal strife among his people.

You said to the one who was wrong, "Why do you strike your brother?"

Commentary

Moses appealed to brotherhood and justice. His words foreshadowed his later role as mediator between God and Israel.

Verse 20

But he grew angry and indignant, saying, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian yesterday?"

Commentary

The rejection of Moses by his own people highlighted the coming struggle of leadership. Deliverers are often first rejected before being accepted.

Verse 21

Because of these words, you were afraid and fled.

Commentary

Fear drove Moses into exile. Yet this flight would lead to God's training in Midian, preparing him for his true calling.

Key Lessons from Jubilees 47

- 1. **God Protects His Servants** Despite Pharaoh's command to kill Hebrew boys, God preserved Moses through his family and Pharaoh's daughter (vv.3–12).
- 2. **Faithful Mothers Are Instruments of Salvation** Jochebed's courage and care show the vital role of mothers in God's purposes (vv.5–7, 11–12).
- 3. **God Uses the Enemy's House for His Purpose** Moses' training in Pharaoh's court equipped him for leadership and deliverance (vv.13–15).
- 4. **Justice and Fear of God** Moses' actions reveal a heart stirred against injustice, even though his timing was flawed (vv.16–21).
- 5. **Preparation Before Mission** God often places His servants in hidden years of training before they fulfill their calling (whole chapter).

Jubilees 48 – Crawford Standard Bible with Commentary

Verse 1

In the sixth year of the third week of the forty-ninth jubilee [2372 A.M.], you departed and dwelt in the land of Midian, for five weeks and one year.

Commentary

Moses' exile in Midian was God's training ground. Just as shepherding prepared him for leading sheep, it prepared him to shepherd Israel.

Verse 2

You returned into Egypt in the second week, in the second year of the fiftieth jubilee [2410 A.M.].

Commentary

The precise timing shows God's plan unfolding in order. Moses' return was not accidental but divinely appointed.

Verse 3

You know what the Lord spoke to you on Mount Sinai, and how the prince Mastema sought to harm you when you were returning to Egypt, at the lodging place on the way.

Commentary

Even before the Exodus began, Satan (here called Mastema) opposed Moses, showing the spiritual warfare behind Israel's deliverance.

Verse 4

With all his power he tried to slay you and deliver the Egyptians from your hand, when he saw you were sent to bring judgment and vengeance upon them.

Commentary

Satan understood Moses' mission and tried to prevent redemption. The enemy always seeks to kill before God's plan can unfold.

Verse 5

But I delivered you out of his hand, and you performed the signs and wonders which you were sent to perform in Egypt against Pharaoh, his house, his servants, and his people.

God's protection ensured Moses' mission succeeded. The signs and wonders were not random, but divinely orchestrated demonstrations of His power.

Verse 6

The Lord executed great vengeance upon them for Israel's sake.

Commentary

God's judgments were acts of justice, not cruelty. He avenged centuries of suffering endured by His covenant people.

Verse 7

He struck them with plagues of blood, frogs, lice, dog-flies, and malignant boils breaking forth in blains.

Commentary

Each plague directly confronted Egypt's gods, showing the Lord's supremacy over false deities.

Verse 8

He struck their cattle with death, and their crops with hail-stones, destroying all that grew for them.

Commentary

The plagues touched both food and wealth, striking the very sources of Egypt's pride and power.

Verse 9

Then locusts devoured what was left after the hail, and darkness covered them.

Commentary

God escalated the judgments, leaving Egypt helpless. Even the sun, worshiped as a god, was darkened.

Verse 10

Finally, the Lord struck the firstborn of men and of animals.

Commentary

This ultimate plague cut to the heart of Egypt's strength, leaving no household untouched.

Verse 11

On all their idols the Lord took vengeance and burned them with fire.

God not only judged the people but also destroyed their false worship, showing that idols cannot stand before Him.

Verse 12

All these things were sent through your hand, that you might declare them before they came to pass.

Commentary

Moses was God's mouthpiece, declaring prophecy before it was fulfilled—demonstrating God's sovereignty.

Verse 13

You spoke to Pharaoh in the sight of his servants and his people, and everything happened as you said.

Commentary

God's word, spoken through Moses, proved true. Not one word failed, affirming divine authority.

Verse 14

Ten great and terrible judgments came upon Egypt so that Israel might be delivered.

Commentary

The number ten signifies completeness. God's judgments were sufficient to break Egypt's grip on Israel.

Verse 15

The Lord did all this for Israel's sake, according to His covenant with Abraham—that He would take vengeance on the nation that had enslaved his children.

Commentary

The Exodus fulfilled God's covenant promise to Abraham (Genesis 15:13–14). Deliverance was rooted in covenant faithfulness.

Verse 16

The prince Mastema stood up against you and sought to hand you over to Pharaoh.

Commentary

Satan worked through earthly rulers to resist God's will, but his schemes could not prevail.

Verse 17

He strengthened the Egyptian sorcerers, and they performed evil works before you.

Spiritual warfare intensified through sorcery, yet it was powerless against God's truth.

Verse 18

Yet though we allowed them to perform the evils, we did not permit them to bring healing or remedies by their hands.

Commentary

Satan's powers are limited. God set boundaries and ensured his agents could not undo His judgments.

Verse 19

The Lord struck them with malignant ulcers, and they could not stand, nor perform a single sign.

Commentary

When God struck them, Egypt's magicians were helpless. False power collapses before divine authority.

Verse 20

Still, Mastema was not ashamed, but took courage and urged the Egyptians to pursue you with all their chariots, horses, and armies.

Commentary

Even in defeat, Satan continued to harden hearts. Evil does not easily relent—it persists until destroyed.

Verse 21

I stood between the Egyptians and Israel, and the Lord delivered Israel from their hand.

Commentary

God Himself was Israel's shield, standing between them and destruction.

Verse 22

The Lord brought Israel through the sea as if on dry land.

Commentary

The parting of the Red Sea was the ultimate display of God's power—salvation for His people and judgment for their enemies.

Verse 23

But He cast the Egyptians into the midst of the sea, into the depths of the abyss.

God's judgment was total. The oppressors were swallowed in the same waters that had saved Israel.

Verse 24

Just as the Egyptians had cast the children of Israel into the river, the Lord took vengeance upon them, destroying one thousand strong men for each Hebrew infant they had slain.

Commentary

God repaid Egypt's cruelty measure for measure. Divine justice is precise and perfect.

Verse 25

One million perished in judgment.

Commentary

The scale of Egypt's loss revealed the seriousness of their sins against God's people.

Verse 26

On the fourteenth, fifteenth, sixteenth, seventeenth, and eighteenth day, the prince Mastema was bound and imprisoned behind the children of Israel so that he could not accuse them.

Commentary

God restrained Satan's power to ensure Israel's deliverance. The enemy could not interfere with God's redemption plan.

Verse 27

On the nineteenth day, we released him to help the Egyptians pursue Israel.

Commentary

Even Satan's release served God's purposes—leading Egypt into final destruction.

Verse 28

He hardened their hearts and made them stubborn, so that the Lord might bring them into judgment and cast them into the sea.

Commentary

The hardening of Egypt's heart was both their choice and God's sovereign plan. Judgment came through their defiance.

Verse 29

On the fourteenth day, he was bound so that he could not accuse the children of Israel when they asked the Egyptians for vessels of silver, gold, bronze, and garments.

Satan was silenced so Israel could claim their inheritance without accusation. God ensured justice was done.

Verse 30

Thus they plundered the Egyptians, repaying the years of bondage in which they had been forced to serve.

Commentary

Israel left not empty-handed, but richly provided for. God compensates His people for their suffering.

Verse 31

And the children of Israel did not go out of Egypt empty-handed.

Commentary

This verse emphasizes God's provision. Deliverance came with abundance, not lack.

Key Lessons from Jubilees 48

- 1. **God Delivers from the Power of Evil** Though Mastema opposed Moses, the Lord preserved His servant and strengthened him for the mission (vv.3–5, 16–17).
- 2. **God's Judgments Are Just** The plagues answered Egypt's cruelty and idolatry, proving God acts in righteousness (vv.6–15).
- 3. **The Enemy's Power Is Limited** Sorcerers imitated some signs but were powerless to heal or stand against God's strikes (vv.17–19).
- 4. **God Repays Injustice** Egypt's slaughter of infants was repaid with destruction at the Red Sea, a measure-for-measure judgment (vv.23–25).
- 5. **God Provides for His People** Israel left Egypt with silver, gold, and garments, demonstrating divine justice and blessing (vv.29–31).

Jubilees 49 – Crawford Standard Bible with Commentary

Verse 1

Remember the commandment which the Lord gave concerning the Passover: that it must be celebrated in its season, on the fourteenth day of the first month. You shall kill it before evening, and eat it at night on the fifteenth, from the time the sun sets.

God fixed the Passover in time, teaching His people that worship is not random but ordered. Its timing reflects obedience to His covenant.

Verse 2

For on this night—the beginning of the festival and of joy—you ate the Passover in Egypt, when all the powers of Mastema were loosed to slay the firstborn of Egypt, from Pharaoh's firstborn to the firstborn of the maidservant at the mill, even the firstborn of cattle.

Commentary

This verse recalls the terror of Egypt's judgment and Israel's deliverance. Spiritual forces of evil were active, but God's sign of blood provided protection.

Verse 3

The Lord gave this sign: every house with the blood of a year-old lamb on its doorposts would be spared, and the destroyer would pass over. Those inside were saved because of the blood upon the doors.

Commentary

The blood of the lamb was Israel's shield, foreshadowing Christ, the true Passover Lamb, whose blood secures salvation.

Verse 4

The powers of the Lord obeyed His command. They passed over Israel, and no plague struck them—not man, not cattle, not even a dog.

Commentary

God's protection was absolute. Even the smallest detail—no barking dog—showed His complete control.

Verse 5

But the plague was grievous in Egypt, and there was no house without one dead, so that weeping and lamentation filled the land.

Commentary

God's justice was severe, reminding us that rebellion against Him brings unavoidable judgment.

Verse 6

Meanwhile, Israel ate the flesh of the lamb, drank wine, and blessed the Lord God of their fathers. They rejoiced in their deliverance from the yoke of Egypt and from bondage.

The meal was not only survival but worship. Deliverance leads to joy, thanksgiving, and blessing of the Redeemer.

Verse 7

Remember this day all the days of your life. Observe it each year at its time, and do not delay it from day to day or month to month.

Commentary

The Passover was to be a permanent memorial. Forgetting God's deliverance opens the door to ingratitude and sin.

Verse 8

For it is an eternal ordinance, engraved on the heavenly tablets for all the children of Israel, that they keep it once a year throughout their generations without end.

Commentary

The heavenly tablets signify God's eternal record. Passover is not merely a cultural ritual but a divine covenantal marker.

Verse 9

If a man is clean and near at hand yet fails to keep it, he will be cut off. He bears his guilt because he did not bring the offering of the Lord at its appointed time.

Commentary

Neglecting the Passover was a serious offense. God required faithful obedience from those able to keep His commands.

Verse 10

Let the children of Israel keep the Passover 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. Two parts of the day are light, and the last part belongs to the evening.

Commentary

God gave exact timing for sacrifice. Worship on His terms reflects both reverence and covenant precision.

Verse 11

This is what the Lord commanded—that it be observed between the evenings.

The repetition reinforces God's command. His people are not free to redefine His ordinances.

Verse 12

It may not be slain during the light of day, but only as evening begins. It shall be eaten until the third part of the night, and whatever remains after must be burned with fire.

Commentary

The instructions reflect purity and completeness. Burning leftovers kept the feast undefiled and holy.

Verse 13

It must not be cooked with water, nor eaten raw, but roasted on the fire—head, inwards, and feet together. Not one bone shall be broken, for of the children of Israel no bone shall be crushed.

Commentary

Roasting the lamb whole symbolized wholeness of redemption. The unbroken bones foreshadowed Christ (John 19:36).

Verse 14

For this reason the Lord commanded them to keep it on its fixed day, and not to break a bone of it.

Commentary

This command tied Israel's feast directly to the Messiah, showing God's plan of redemption written in advance.

Verse 15

Command the children of Israel to keep the Passover every year on its appointed day. It shall be a memorial pleasing before the Lord, and no plague shall touch them in the year they keep it according to His command.

Commentary

Obedience brings protection. The Passover was a shield, showing that worship in God's way provides covering.

Verse 16

They shall not eat it outside the sanctuary, but only before the Lord in His sanctuary, and all the congregation shall keep it in its season.

Commentary

The Passover was communal, not private. It emphasized unity before the Lord as His chosen people.

Every man from twenty years old and upward must eat it in the sanctuary of God.

Commentary

Participation required maturity and accountability. The feast was a responsibility as well as a privilege.

Verse 18

When Israel enters the land of Canaan and sets up the tabernacle of the Lord, they shall sacrifice it there until the house of the Lord is built in the land.

Commentary

God tied the feast to His dwelling place, teaching that worship centers on His presence.

Verse 19

When the house of the Lord is built, they shall come there to sacrifice the Passover at evening, as the sun sets, at the third part of the day.

Commentary

This foreshadows Jerusalem's temple as the central place of worship, anticipating fulfillment in Christ's once-for-all sacrifice.

Verse 20

They shall place its blood on the altar and its fat on the fire, and they shall eat its flesh roasted in the court of the Lord's house.

Commentary

Sacrifice was both offering and communion. Sharing the lamb in God's presence reflected fellowship with Him.

Verse 21

They may not sacrifice the Passover in their own cities, nor in any place but before the tabernacle or the Lord's house, where His name dwells.

Commentary

Centralized worship protected Israel from idolatry and false worship. God's name sanctifies His dwelling.

Verse 22

Command the children of Israel to keep the Passover and the Feast of Unleavened Bread every year, just as it was commanded to you.

Passover was inseparable from the Feast of Unleavened Bread, joining deliverance with purity.

Verse 23

They shall eat unleavened bread for seven days, bringing offerings each day with rejoicing before the Lord on His altar.

Commentary

The seven days reflected completeness. Rejoicing before God reminded Israel that obedience leads to joy.

Verse 24

For you kept this feast in haste when you went forth from Egypt, until you entered the wilderness of Shur. On the shore of the sea you completed it.

Commentary

The unleavened bread recalled Israel's hurried departure and dependence on God's power, not their own strength.

Key Lessons from Jubilees 49

- 1. **The Blood Saves** The lamb's blood shielded Israel, foreshadowing Christ's atoning blood. (vv.3–4)
- 2. **The Passover Is Eternal** Engraved on heavenly tablets, it remains a perpetual sign of redemption. (vv.7–8)
- 3. **Obedience Protects** Keeping God's commands brings covering and life. (vv.9, 15)
- 4. **Holiness in Worship** The unbroken lamb, roasted whole, points to Christ's perfection and the call to holy worship. (vv.12–14, 16–20)
- 5. **The Feast Points to Deliverance** Unleavened bread symbolizes purity, haste, and readiness to follow God. (vv.22–24)

Jubilees 50 – Crawford Standard Bible with Commentary

Verse 1

After this law, I made known to you the days of the Sabbaths in the desert of Sinai, which lies between Elim and Sinai.

God revealed the rhythm of rest during Israel's wilderness journey, rooting Sabbath in His covenant instructions at Sinai.

Verse 2

I told you about the Sabbaths of the land on Mount Sinai, and about the Jubilee years in the Sabbaths of years. But the count of the years I did not reveal until you enter the land which you are to possess.

Commentary

The Sabbath extended beyond the week to years and Jubilees, showing that rest is woven into creation, land, and time itself.

Verse 3

The land itself shall also keep its Sabbaths while they dwell upon it, and they shall recognize the Jubilee year.

Commentary

Even the land belonged to God and needed rest. The Jubilee reminded Israel of God's ownership and provision.

Verse 4

Therefore, I have ordained for you the weeks of years, the years, and the Jubilees. From the days of Adam until this day, there are forty-nine Jubilees, one week, and two years—[2410 A.M.]—and forty more years remain for learning the commandments of the Lord, until you cross the Jordan into the land of Canaan to the west.

Commentary

Time itself is sacred. God ordered history in cycles of sevens, teaching His people discipline and patience in waiting for His promises.

Verse 5

The Jubilees will continue until Israel is cleansed from fornication, uncleanness, pollution, sin, and error, and dwells in confidence in the land. From that time, there shall be no more Satan or evil one, for the land will be clean forever.

Commentary

This looks forward to the Messianic age, when sin and Satan will be removed and God's people will dwell in perfect peace.

Behold the commandment of the Sabbaths—I have written them down for you, together with all the judgments of its laws.

Commentary

The Sabbath command is written, unchanging, and preserved. God emphasizes its permanence and authority.

Verse 7

Six days you shall labor, but on the seventh day is the Sabbath of the Lord your God. In it you shall do no work—you, your sons, your male and female servants, your cattle, and the sojourner with you.

Commentary

Sabbath rest was universal—covering family, servants, strangers, and even animals—because God's rest is meant for all creation.

Verse 8

The one who does work on it shall die. Whoever defiles that day—whether by lying with his wife, or by planning a journey, or by engaging in buying or selling, or by drawing water not prepared on the sixth day, or by carrying any burden from his house—shall die.

Commentary

The strict penalties stress the holiness of the Sabbath. God wanted His people to treat the day with absolute seriousness.

Verse 9

You shall do no work on the Sabbath except what has been prepared on the sixth day for eating, drinking, resting, and blessing the Lord your God. For He has given you a day of festival, a holy day, and a day of the holy kingdom for all Israel forever.

Commentary

The Sabbath was not a burden but a festival of joy, blessing, and worship. It was meant to be a delight.

Verse 10

Great is the honor which the Lord has given Israel, that they should eat and drink and be satisfied on this festival day, resting from all labor except burning incense, bringing oblations, and offering sacrifices before the Lord on Sabbaths.

Commentary

Israel's Sabbath honored God with worship and sacrifice. Rest and joy went hand in hand with holiness.

This work alone shall be done on the Sabbaths in the sanctuary of the Lord your God, that atonement may be made for Israel continually, as a memorial well-pleasing before the Lord, and that He may receive them from day to day as commanded.

Commentary

Sacrificial service was the only permitted work, reminding Israel that Sabbath was tied to covenant fellowship through atonement.

Verse 12

Every man who does work on the Sabbath—whether traveling, farming, kindling fire, riding on animals, sailing on the sea, striking or killing, slaughtering a beast or bird, catching any creature, fasting, or making war—

Commentary

God provided a broad list to prevent excuses. Sabbath required total cessation of labor, violence, and even fasting—it was about rest and joy in God.

Verse 13

That man shall surely die. Thus the children of Israel shall keep the Sabbaths according to the commandments, just as they are written on the heavenly tablets, which He gave into my hands to write out the laws of the appointed times and the seasons according to the division of their days.

Commentary

The Sabbath was recorded on heavenly tablets, making it eternal and binding. Breaking it brought death because it struck at the heart of covenant loyalty.

Verse 14

Here ends the account of the division of the days.

Commentary

The book closes with Sabbath as the climax of time itself—God's ultimate rhythm of rest, holiness, and order.

Key Lessons from Jubilees 50

- 1. **The Sabbath Is Holy** God set apart the seventh day as a covenant sign of His holiness and His people's rest. (vv.7–9)
- 2. **Preparation Matters** The sixth day was for preparation so the Sabbath could be kept in joy and rest. (v.9)

- 3. **Sabbath Is Eternal** Engraved on heavenly tablets, the Sabbath is an everlasting ordinance. (v.13)
- 4. **Disobedience Brings Death** Breaking the Sabbath showed contempt for God's covenant, carrying the penalty of death. (vv.8, 12–13)
- 5. **A Foretaste of Rest** The Sabbath pointed forward to a future without Satan, sin, or sorrow, when God's people will dwell in peace forever. (v.5)

Conclusion to the Book of Jubilees

The Book of Jubilees closes with a powerful emphasis on **Sabbath, covenant, and holiness**, reminding us that all of history unfolds according to God's divine order. From Adam to Moses, from Abraham's covenant to Israel's deliverance from Egypt, Jubilees has traced the hand of God in the lives of His people, revealing how time itself is structured around His purposes.

Throughout the book, we see repeated themes:

- **Covenant Faithfulness**: God's promises to Abraham, Isaac, and Jacob are unbreakable. Even when His people stumble, His word remains sure.
- The Struggle Between Righteousness and Evil: From Cain and Abel, to Esau and Jacob, to Pharaoh and Moses, the book highlights the ongoing conflict between the righteous line and those who reject God.
- **God's Providence and Justice**: Every famine, war, and deliverance is not random but orchestrated by God to preserve His covenant people and fulfill His plan.
- **The Call to Holiness**: The laws of purity, feasts, and Sabbaths remind Israel that they are set apart as God's treasured possession. Their obedience marks them as His people.
- **Hope for the Future**: The book ends with the promise of a cleansed land, free from sin and Satan, where God's people will dwell in eternal rest.

The final chapter, with its focus on the Sabbath, points us toward the ultimate rest God has promised—a rest fulfilled in Messiah and completed in the age to come, when evil is no more and creation itself shares in God's peace.

Thus, Jubilees calls every generation to remember: **God has ordered time, history, and covenant to reveal His holiness and to prepare His people for everlasting rest in His kingdom.**

Note from the Author

Dr. Paul Crawford

As I bring this translation and commentary of the Book of Jubilees to a close, my heart is filled with gratitude to the Lord who has guided every step of this work. Jubilees is not merely an ancient text, but a testimony to the faithfulness of God across generations. Its pages remind us that the same God who

ordered time in "weeks of years and jubilees" is the God who governs our lives today with purpose and precision.

My desire in presenting this *Crawford Standard Bible* edition has been to make the words of Jubilees plain in clear American English, while preserving the reverence, depth, and covenantal truth contained within its testimony. This book challenges us to see history not as a random chain of events, but as the unfolding story of God's covenant with His people—a story that continues in us.

To every reader, I pray that you find in these pages both warning and encouragement. Warning, that sin and disobedience always bring destruction; encouragement, that God's promises never fail, and His mercy extends even to the broken who repent. The themes of covenant, holiness, and Sabbath rest are not just relics of the past but timeless truths pointing us to Christ, the true Passover Lamb and the Lord of the Sabbath.

May this work stir you to a deeper love for God's Word, a stronger commitment to holy living, and an unshakable hope in the coming kingdom where every promise will be fulfilled.

Soli Deo Gloria—To God alone be the glory.

—Dr. Paul Crawford

THE BIBLE WAY TO HEAVEN

1. Admit you are a sinner.

"For all have sinned, and come short of the glory of God."

(Romans 3:23)

No one is good enough to go to Heaven on his own merit.

No matter how much good we do, we still come short.

2. Realize the penalty for sin.

"For the wages of sin is death..." (Romans 6:23a) Just as there are wages for good, there is punishment for wrong. The penalty for our sin is eternal death in a place called Hell.

3. Believe that Jesus Christ died, was buried, and rose again for you.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9)

4. Trust Christ alone as your Saviour.

"...But the gift of God is eternal life though Jesus Christ our Lord." (Romans 6:23b)

"For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:13)

Eternal life is a gift purchased by the blood of Jesus and offered freely to those who call upon Him by faith.

Anyone who believes on the Lord Jesus Christ will be saved forever.

Being saved is a one-time event.

Dr. Paul Crawford is more than just a Christian Author; His books are a source of inspiration and guidance on your spiritual journey. His books are created with a deep sense of faith and a desire to uplift and inspire all who read.

https://www.crawfordbiblecommentary.com/