



*“Again, the kingdom of heaven is like a merchant in search of fine pearls,
46 and upon finding a single pearl of great value, he went and sold all that he had and bought it.
Matthew 13:45*

5th February 2021

4th Adar 5782

Terumah - Offerings

Exodus 25:1–27:19 | Kings 5:12–6:13 Matthew 5:33–37

This week’s parsha is one of four parshiyot focusing on the Mishkan— the portable sanctuary (Tabernacle) which Israel built according to YHVH’s plans and which was carried with them in the refining years during their time in the wilderness.

Parsha Terumah commences with YHVH commanding Moses to instruct the children of Israel to bring an offering unto God so that they can build Him a dwelling, thus enabling God to dwell amongst them.

Ch25 Adonai said to Moshe, 2 “Tell the people of Isra’el to take up a collection for me — accept a contribution from anyone who wholeheartedly wants to give. 3 The contribution you are to take from them is to consist of gold, silver and bronze; 4 blue, purple and scarlet yarn; fine linen, goat’s hair, 5 tanned ram skins and fine leather; acacia-wood; 6 oil for the light, spices for the anointing oil and for the fragrant incense; 7 onyx stones and other stones to be set, for the ritual vest and breastplate. 8 “They are to make me a sanctuary, so that I may live among them. 9 You are to make it according to everything I show you — the design of the tabernacle and the design of its furnishings. This is how you are to make it.

We note that this is a freewill offering, as it states: “From everyone who gives it willingly with his heart you shall take My offering.”

Have you ever considered the fact that if the people didn’t give, then the work of the Tabernacle could not have been done? We need to understand that YHVH had the Israelites obtain gifts from their neighbours when they left Egypt so that they would have the materials to construct the Mishkan. We see in scripture, that out of the abundance which YHVH gives us, we are in turn to give back to Him so that what we have can be used for Kingdom work.

Let us pause for a moment and consider the reality of giving our lives to God. If as believers we have given our lives to YHVH then everything we have must already be His. Within the wedding vows which the church uses today, the bride and groom state the following to one another at the the exchange of rings:

*“I give you this ring as a sign of our marriage.
With my body I honour you,
all that I am I give to you,
and all that I have I share with you, within the love of God,
Father, Son, and Holy Spirit.”*

Here we see that the bride and groom state to one another that all they have and possess becomes the property of the other. Therefore, everything we have as a covenant believers, belongs to Him. Thus, should we not use what God has blessed us with to bring glory and honour to our husband? Should we not use our resources for the purpose of the Kingdom and the proclamation of the Good News?

Please note, I am not stating that we have to give all that we have a way, but what we have, if it comes from God should be used to bring honour and glory to His name, and to assist with the proclamation of the Gospel of the Kingdom. For example, if I have money and witness a brother in need, then I should give out of what I have been blessed with to help him. Or if I see a sister who has become a widow in need, then I am duty bound under Torah to assist her too. Helping in this way, means that I am keeping Torah, and bringing honour God's word,

In this way, we are showing by our actions what we believe, just as James writes (James 2:14-16). *What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? 15 If a brother or sister is naked and destitute of daily food, 16 and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit? 17 Thus also faith by itself, if it does not have works, is dead. 18 But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. 19 You believe that there is one God. You do well. Even the demons believe—and tremble! 20 But do you want to know, O foolish man, that faith without works is dead? 21 Was not Abraham our father justified by works when he offered Isaac his son on the altar? 22 Do you see that faith was working together with his works, and by works faith was made perfect? 23 And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God. a man is justified by works, and not by faith only. [1] 25 Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.*

Let us return to the parsha.

Rabbi Moti Bar-Or states among the 613 mitzvot (commandments), that of donating precious possessions for the building of the Tabernacle in Parashat Terumah stands out for its element of volunteerism, which places it outside of the usually clear-cut nature of halacha (Jewish law). A donation for building the Mishkan (tabernacle) not only isn't compulsory, but it becomes a donation worthy of God's approval only when it's spurred by a spirit of freedom and generosity of heart: "every man that giveth it willingly." [2]

Whenever we give towards God's work, we need to understand that we should give freely out of a joyful heart — a heart which seeks to bless and praise YHVH. Giving to YHVH in thanksgiving is part of our worshipping response.

Why build a Mishkan?

Theologians along with Rabbis, argue that the account to build the Mishkan echoes that of the creation account found in Genesis 1:1-2:3. We will examine this further; however, before we do, we need to understand something unique. YHVH desired that Israel should build for Him a sanctuary so that He could dwell amongst His people. This is the very reason why God created the world, so that He could dwell with humanity — created in His image. Genesis, states that the Voice of the Word of YHVH walked in the Garden with man, until they disobeyed His command and ate of the tree of knowledge and were thus expelled from the Garden.

What we miss is that just as Adam and Eve (humanity) were put outside of the Garden, so too did God withdraw from dwelling with His people. Thus, the sin of Adam and Eve resulted in a division being created, separating God from His creation. Therefore, the creation of the Mishkan enabled YHVH to dwell amongst His people but not yet in direct contact with Him.

This is only one part of a structured process which will ultimately bring about the reconciliation of man (and creation) to God and thus enable them, to dwell together, as they once did in the Garden.

Rabbi Sack's argues this, stating that the meaning of the words "I have come into my Garden, my sister, my bride" (Song of Songs 5:1), pertains to God's desire to dwell with His creation. When YHVH created the universe, He desired to have a dwelling place in the lower heavens, a place where He could dwell with His creation, as mankind cannot dwell in the upper heavens. However, because Adam and Eve transgressed the commandment regarding touching and eating of the fruit of the tree of knowledge, YHVH withdrew back to the upper heavens, resulting in mankind removal from the Garden. Through the Mishkan, God's presence was once again able to dwell with His people.

Rabbi Shimon bar Yochai argues, what happened in the Garden was reversed through the interplay between Moses and God. Moses came and brought the Divine presence down to earth. When? When the Tabernacle was erected. Then the Holy One, blessed be He, said: "I have come into my Garden, my sister, my bride" – I have come to that which I desired [from the outset]. This is the meaning of "It came to pass on the day that Moses finished erecting the Tabernacle" in which Yochai states "Wherever it says 'and it came to pass' it refers to something that existed in the past, and was then interrupted, and then returned to its original situation." [3]

What we see in this, is that YHVH has always desired and intended to dwell with mankind in the garden and sin prevented this. Thus, within scripture, we find recorded (for those who seek the wisdom of God) God's plan of reconciliation – YHVH dwelling with humanity for eternity.

John writes regarding this In the beginning was the Word,

1 In the beginning was the Word, and the Word was with God, and the Word was God. **2** He was with God in the beginning. **3** Through him all things were made; without him nothing was made that has been made. **4** In him was life, and that life was the light of all mankind. **5** The light shines in the darkness, and the darkness has not overcome^[a] it.

6 There was a man sent from God whose name was John. **7** He came as a witness to testify concerning that light, so that through him all might believe. **8** He himself was not the light; he came only as a witness to the light.

9 The true light that gives light to everyone was coming into the world. **10** He was in the world, and though the world was made through him, the world did not recognize him. **11** He came to that which was his own, but his own did not receive him. **12** Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— **13** children born not of natural descent, nor of human decision or a husband's will, but born of God.

14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

15 (John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'") **16** Out of his fullness we have all received grace in place of grace already given. **17** For the law was given through Moses; grace and truth came through Jesus Christ. **18** No one has ever seen God, but the one and only Son, who is himself God and^[b] is in closest relationship with the Father, has made him known.

We see here that John draws a parallel between the Voice of the Word of YHVH and Messiah, as he states that Yeshua (Jesus) is the Voice of the Word of YHVH in the flesh, who dwelt with man in the Garden and now once again tabernacles with man. What we see therefore is YHVH once again is dwelling/tabernacling with His people, through Yeshua.

The prophet Zechariah states regarding the Day of YHVH

And in that day it shall be that living waters shall flow from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; In both summer and winter it shall occur.

9 And the LORD shall be King over all the earth. In that day it shall be— "The LORD is one," And His name one. (Zech. 14:8-9)

We see here that a time will come when the Lord (YHVH) will be King over all the earth. Scripture informs us that He will reign from Zion. At this time the LORD will be One, and His name One. This is because God has fractured His name so that He can reveal Himself to us, and so we can come

into His presence without being consumed. A time is coming however, when God will dwell again with man because sin will have been dealt with, and humanity will once again be clothed in the light of YHVH, just as Paul discusses when referring to our resurrected bodies. (1 Corinthians 15:35-41).

Our body is a temple

Paul writes in his letter to the church at Corinth, “Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? 20 For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s. (1 Corinth. 6:19-20)

We see here that Paul informs the believers at Corinth that their bodies are a living temple of the Holy Spirit and thus we are no longer our own person. We have given our lives to YHVH, as a freewill offering. For when we accept His free gift of salvation, we are in return, freely giving Him our lives and therefore, we are no longer free, but are bondservants to Messiah, just as Paul states he is (Romans 1:1).

Therefore, just as the children of Israel gave freely towards the construction of the Mishkan, so too do all believers in Messiah give their lives as a freewill offering unto YHVH. They seek to live a life set apart, holy unto YHVH. As we submit to His will through the leading of the Holy Spirit which dwells inside all believers, our bodies becoming living stones in the living Temple of God.

The question is, are we living a life set apart unto YHVH and bringing glory unto His Holy Name, or are we living a life which is in opposition to the word of God? I am not talking about being perfect, but rather seeking to live a life which is submitting to God, just as Paul states ‘not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.’ (Philippians 3:12).

Let us commit to drawing closer to YHVH in the days and months ahead, as we strive to make YHVH our habitation.

The Account of Creation echoed in the Tabernacle

The Priestly account of the Tabernacle found in Exodus 25-27 is argued by theologians and Rabbis to echo the Priestly account of creation outlined in Genesis 1:1-2:3. As we read the instructions for the tabernacle we note that it unfolds in seven speeches.[4]

Likewise when we read the creation account, (5) we further find that in both instances once the work is completed it is deemed as good. [6] God actively acknowledges that what has been created is good. (7) We further find that once the work has been completed and God has acknowledged it, a blessing is invoked [8] and God declares within both accounts, what has been created to be holy.(9)

Regarding the work of the *first* day of creation, it says, “He who stretches out the heavens like a curtain” (Psalms 104:2). Regarding the making of the Mishkan it says, “and you shall make curtains of goat’s hair for a tent over the Tabernacle” (Exodus 26:7).

Regarding the work of the *second* day of creation, it says, “Let there be a firmament...and let it divide between the waters and the waters” (Genesis 1:6). Regarding the making of the Mishkan, it says, “And the veil shall divide for you between the Holy and Holy of Holies” (Exodus 26:33).

Regarding the work of the *third* day of creation, it says, “Let the waters under the heavens be gathered together” (Genesis 1:9). Regarding the making of the Mishkan, it says, “And you shall make a copper basin, and the base thereof of copper, for washing” (Exodus 30:18).

Regarding the work of the *fourth* day of creation, it says, “Let there be luminaries in the heavens” (Genesis 1:14). Regarding the making of the Mishkan, it says, “And you shall make a Menorah of pure gold” (Exodus 25:31).

Regarding the *fifth* day of creation, it says, “Let fowl fly above the earth” (Genesis 1:20).

Regarding the making of the Mishkan, it says, “the cherubim shall spread out their wings upward” (Exodus 25:20).

On the *sixth* day man was created [to inhabit and cultivate the earth]. Regarding the Mishkan, G-d says to Moses, "Bring near Aaron your brother [to perform the service in the Sanctuary]" (Exodus 28:1).

On the *seventh* day we have it written, "And the heaven and the earth were completed...And G-d completed His work...and G-d blessed...and G-d sanctified..." (Genesis 2:1-3). Regarding the making of the Mishkan, it says: "thus was completed all the work of the Tabernacle...And Moses blessed them...And it came to pass on the day that Moses completed the Tabernacle...and sanctified it"[10]

I encourage you to study this concept further, while at the same time consider the days of creation regarding the book of Revelation. For we see within the judgments, that God is not only judging but restoring creation back to the Garden. We see the events of creation in reverse order in the judgments.

Exodus 25:10-22

The Ark

10 "Have them make an ark of acacia wood—two and a half cubits long, a cubit and a half wide, and a cubit and a half high. **11** Overlay it with pure gold, both inside and out, and make a gold molding around it. **12** Cast four gold rings for it and fasten them to its four feet, with two rings on one side and two rings on the other. **13** Then make poles of acacia wood and overlay them with gold. **14** Insert the poles into the rings on the sides of the ark to carry it. **15** The poles are to remain in the rings of this ark; they are not to be removed. **16** Then put in the ark the tablets of the covenant law, which I will give you.

17 "Make an atonement cover of pure gold—two and a half cubits long and a cubit and a half wide. **18** And make two cherubim out of hammered gold at the ends of the cover. **19** Make one cherub on one end and the second cherub on the other; make the cherubim of one piece with the cover, at the two ends. **20** The cherubim are to have their wings spread upward, overshadowing the cover with them. The cherubim are to face each other, looking toward the cover. **21** Place the cover on top of the ark and put in the ark the tablets of the covenant law that I will give you.

22 There, above the cover between the two cherubim that are over the ark of the covenant law, I will meet with you and give you all my commands for the Israelites.

Rabbis along with theologians argue about the possibility of two arks used by the children of Israel. There was one which was overlaid with gold, both internally and externally, as outlined above, and which remained in the Mishkan. The second, which was made from wood without any gold overlay, held the second lot of commandments. It was this one that accompanied them into battle. Rashi in (Deut. 10,1) brings the Yerushalmi (Shekalim 6, 1), "...this was a different ark, and this was the one which used to go forth with them to battle. But the one which Bezalel made, did not go forth to battle, except in the days of Eli, and they were punished for this and it was captured." – R. Yehuda son of Lakish in the Yerushalmi.

"There were two arks, one which remained in the encampment, and one which went forth with them to war, and in it were the broken tables,' as is said, 'And the ark of the covenant of the Lord went.' But the one in the encampment contained the roll of the Law." – The Talmud, The Tabernacle – Chapter VII

At the end of the last century, Ron Wyatt is credited to have found the ark of the covenant, which had been in the Holy of Holies. He states in his writings that after finding this, he had an encounter with several angels who informed him that full disclosure of this could not be made until the appointed time – the commencement of the mark of the beast. What we must understand is that like anyone, Wyatt, a Seventh - Day Adventist, interpreted his encounter and scriptures through his already defined/held theological background. However, this should not discourage us from considering his work.

Wyatt asserts further that he has evidence that Yeshua's blood is on the ark of the covenant. That the ark of the covenant, is directly under the crucifixion site where Messiah was crucified, and that Messiah's blood was thus sprinkled on the ark in fulfillment of the Yom Kippur sacrifice. We cannot validate Wyatt's claim; however, he was a man of integrity who had proven several key biblical

events, like that of the Exodus and Noah's ark, to mention just two.(11)

The writer of the book of Hebrews states:

11 *But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. 12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining[^b] eternal redemption.*

13 *The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. 14 How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death,[^c] so that we may serve the living God!*

15 *For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant. Heb 9:11*

Have you ever thought why the heavenly sanctuary needed cleansing? It required cleansing because this is where sin originated, due to the rebellion of HaSatan, Lucifer, who was the covering cherub before YHVH's throne. He was the only covering cherub who directed the worship in heaven before the throne of God. However, he became puffed up with pride and sought to overthrow YHVH. The act of rebellion resulted in him being removed from this position, as the covering cherub, yet he still is allowed to go before the throne of God until he is thrown out of the upper heavens permanently as outlined in Revelation 12. To understand this more one needs to study the threshold covenant, which I encourage you to do.

On a side note, when we consider what a cherub looks like, we must put aside the imagery portrayed in paintings of little children with small wings. This is an incorrect image; they are mighty angelic beings. Maybe you could study this further.

The Ark, the Table and the Altar.

The ark, table, and altar each have a gold crown around the top (Zeir Zahav Saviv). Rabbi Shimon Bar Yochai contrasts these three crowns to the crown of Torah (Keter Torah), the crown of royalty (Keter Malchut), and the crown of the priesthood (Keter Kehunah). The ark, that contains the ten commandments, will eventually hold the Torah, symbolizing the crown of Torah (Keter Torah).

While most of the commands and instructions to make the vessels inside the sanctuary are in the singular - "Ve'Asita," we find the prescription to make the ark is in the plural - "VeAsu." The Midrash, explains that this is because the command to build the ark is a personal invitation by YHVH to all of Israel, that they all should be collectively involved with the ark and seek to learn the Torah it contains – so that they can all share in the crown of Torah. Furthermore, rabbis argue that the instructions to cover the ark with gold on the inside and the outside pertains to how we should be. A learned student should be Tocho KeBaro (his inside like his outside), genuine and sincere. Have you ever contemplated the chronology of the building of the Mishkan? Did it happen before or after the sin of the golden calf?

The chronology of the command to build the Mishkan is debated among scholars. Rashi argues that it was after the sin of the golden calf, while the Ramban argues that this is not so, that the command came prior to the golden calf. Ramban further argues that the reasoning for the golden calf was to replace Moses as the mediator between them and YHVH. It was not that they wanted to worship many gods, as Rashi argues.

According to Rashi, Israel's unfaithfulness through the sin of the golden calf resulted in YHVH withdrawing from them and thus Israel becoming distant from Yah. Therefore, the antidote for the separation and to allow Israel to draw closer to YHVH, was the building of the Mishkan. This served as an atonement for their sin, while also providing a physical symbol for Israel of the Divine Presence of YHVH in their encampment.

Regardless of when the commandment was given, what we see is that YHVH desires to dwell with His people, yet at the same time, the people of God required a physical structure where they could make atonement for their sins. What we must understand is that the Mishkan and the Temple are conduits that assist us in our relationship with YHVH. The sacrifices are there to show us what sin is and the consequences for sin, while at the same time providing a means of atonement.

Have you ever wondered why we will see a temple in the millennium reign? And why there are offerings? I encourage you to study this.

We see in this parsha a synergy working between God and man, that God blesses Israel with the resources — the wealth needed to construct for Him a Mishkan so that He can dwell with them. We further see in this parsha and all of the scriptures how God works through and with His people to bring about His eternal purposes for humanity.

We see that as Israel gives to build a Mishkan out of what God has blessed them with, they receive further blessings, from the creator of the universe, the One True God now tabernacling with them, as He communes and dwells with Israel. We do not just see this here, we see this in the re-Newed Covenant, where God dwells within His people through the Holy Spirit, leading and guiding them.

Have you ever considered how blessed we are today as believers? We have the full council of scripture — the Holy Spirit, and the ability to come before YHVH through our High Priest Messiah Yeshua. That is something the children of Israel did not have. Yet, despite this we still see people dishonouring God within the body as they repeat the same mistakes as Israel. They seek to worship God in the image they have created rather than worshiping God in the way that He has decreed.

Let us strive to worship God in the way He has commanded, and seek to worship Him in Spirit and in Truth. Part of this is bringing our offerings to Him so that it can be used in the proclamation of the Good News of the Kingdom of God. As I have said, if the children of Israel had not given, the Mishkan would not have been built. Yes, God could have done it without them, but He always chooses to work through His people.

Friends, let us continue to strive to serve YHVH in these days, let us seek to use our giftings, skills and resources which God has bestowed and blessed us with, to further the proclamation of the Gospel and in our worship of God. Let us this week, seek God and ask Him what He wants us to do for Him. As we draw close to Him and seek His face, His will and purposes for us at this time will be revealed. While we do this, let us look forward to the day when Messiah reigns from Zion and the word of YHVH goes forth from Jerusalem, a time when we will all gather to celebrate the feasts of YHVH in Zion.

May YHVH bless and keep you!

Shabbat Shalom

Nathan Co-founder of Arrows of Ephrayim Ministries/Lost Sheep Community Fellowship.

www.arrowsofephrayim.com



*Numbers 6:24 'Y'varekh'kha Adonai v'yishmerekha.
[May Adonai bless you and keep you.]
25 Ya'er Adonai panav eleikha vichunekka.
[May Adonai make his face shine on you and show you his favour.]
26 Yissa Adonai panav eleikha v'yasem l'kha shalom
[May Adonai lift up his face toward you and give you peace.]*

Glossary

Rashi: Shlomo Yitzchaki today generally known by the acronym 'Rashi' was a medieval French rabbi and author of a comprehensive commentary on the Talmud ...

The acronym "Rashi" stands for Rabbi Shlomo Yitzhaki, but is sometimes fancifully expanded as Rabban Shel Yisrael

Targum: Targum Onkelos (or Onqelos), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: Targum Jonathan), otherwise referred to as Targum Yonasan/Yonatan, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tanaim: The Talmudic rabbis whose views are recorded in the Talmudic literature are called Tannaim and Amoraim. Both these terms are also found in the Talmud in connection with learning activity. In this context, a Tanna ('rehearser' or 'teacher') was a functionary who rehearsed opinions and statements of the teachers of the first two centuries CE; an Amora ('expounder') was a different functionary, whose job it was to explain to the assembly the words of a contemporary sage, the latter making only a series of brief rulings which the Amora would then explain in detail.

Talmud: The Talmud (Hebrew for "study") is one of the central works of the Jewish people. It is the record of rabbinic teachings that spans a period of about six hundred years, beginning in the first century C.E. and continuing through the sixth and seventh centuries C.E.

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible.

Rabbinic teachings of the Talmud explain in great detail how the commandments of the Torah are to be carried out.

Mishna: The contents of the Mishnah are the product of an ongoing process of elaborating and explaining the foundations, the details and the significance of the Torah's commandments. This process began long before the redaction of the Mishnah, and continued throughout the Talmudic period (1st to 6th centuries CE)

Midrash: Midrash falls into two categories. When the subject is law and religious practice (halakhah), it is called Midrash halakhah. Midrash Aggadah, on the other hand, interprets biblical narrative, exploring questions of ethics or theology, or creating homilies and parables based on the text. (Aggadah means "telling"; any Midrash which is not halakhic falls into this category.)

Aggadah: the nonlegal or narrative material, as parables, maxims, or anecdotes, in the Talmud and other rabbinical literature, serving either to illustrate the meaning or purpose of the law, custom, or Biblical passage being discussed or to introduce a different, unrelated topic.

Jubilees: Jubilees covers much of the same ground as Genesis, but often with additional detail, and addressing Moses in the second person as the entire history of creation, and of Israel up to that point, is recounted in divisions of 49 years each, or "Jubilees".

Jasher: The Book of Jasher is also mentioned in the Biblical Book of Joshua amid the descriptions of Joshua's military exploits in the land of Canaan, specifically after Adoni-zedek, king of Jerusalem, and his allies attacked Gibeon for allying themselves with Israel and Joshua and the Israelites came to Gibeon's aid (Joshua 9-10). When "YHWH gave the Amorites over to the sons of Israel", Joshua told the sun to stand still over Gibeon and the moon to stand still over Valley of Aijalon (Joshua 9:1-2). Then the Book of Joshua 10:13 states:

*And the Sun stood still, and the Moon stayed,
Until the people had avenged themselves on their enemies.*

Is this not written in the Book of the Upright (Sēper haYYāšār) 'The Book of Jasher'

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.

References

1. Wedding vows <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/marriage>
2. <https://www.myjewishlearning.com/article/gods-home/> [accessed 13/02/2018]
3. <http://rabbisacks.org/covenant-conversation-5767-terumah/>
4. (1) Exodus 25:1–30:10; (2) 30:11–16; (3) 30:17–21; (4) 30:22–33; (5) 30:34–37; (6) 31:1–11; (7) 31:12–17.
5. (1) Genesis 1:1–5; (2) 1:6–8; (3) 1:9–13; (4) 1:14–19; (5) 1:20–23; (6) 1:24–31; (7) Genesis 2:1–3.
6. Genesis 1:31; Exodus 39:43.
7. Genesis 2:2; Exodus 40:33–34.
8. Genesis 2:3; Exodus 39:43.
9. Genesis 2:3; Exodus 40:9–11.
10. <http://www.hebrew4christians.com/Scripture/Parashah/Summaries/Terumah/terumah.html>
11. <http://www.covenantkeepers.co.uk/confrontation.pdf> http://www.covenantkeepers.co.uk/King_Of_The_Ark.pdf