



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

**Korach: (Kora) Numbers 16:1 – 18:32  
16<sup>th</sup> June 2018/ 3 Tamuz 5778**

Shabbat Shalom Talmadim, and welcome to this week’s Parsha Pearl 38 –Kora.

**Key Events:**

Rebellion of Korach

The ground opens up to swallow the rebels.

Aarons rod Blossoms

The presentation of gifts to the priests.

The institution of the Levitical priesthood

In this Parsha, we notice that it is named after the man it is about. We will see that there is a lot to be revealed about this man. His name means ‘Baldness, Ice, Frosty, Hail. An unusual name with a meaning that would indeed reflect his character. Natural baldness in scripture often refers to the lack or loss of wisdom which indeed Korach reflected. Nonetheless it was somewhat unusual in the culture.

Shaving the head was forbidden in Deut 14:1 and was a sign of mourning ( Isaiah 22:12 ) it was a practice undertaken by other cultures and YHVH prohibited it among His people. It also marked the conclusion of a Nazarite's vow ( Acts 18:18 ; 21:24 ; Numbers 6:9 ). Maybe you could do your own study on this.

The shaving of the head and natural baldness are not be confused.

Here is a passage in Ezekial: **Shame shall be upon all faces, and baldness upon all heads. They shall cast forth their silver into the streets, and their gold shall be for an abomination (Ezek. 7:18, 19)**

This speaks of the wickedness of Israel and the judgement upon her. The whole of chapter 7 is well worth reading.

Metallic terms were often references to a man’s character. Silver was a reference to intelligence and Gold wisdom. They also referred to spiritual and celestial states.

The passage in revelation has counsel from the Lord. **REV 3:18 To the Church in Laodicea ...<sup>17</sup>You say, ‘I am rich; I have grown wealthy and need nothing.’ But you do not realize that you are wretched, pitiful, poor, blind, and naked. <sup>18</sup>I counsel you to buy from Me gold**

refined by fire so that you may become rich, white garments so that you may be clothed and your shameful nakedness not exposed, and salve to anoint your eyes so that you may see. <sup>19</sup>Those I love, I rebuke and discipline. Therefore be earnest and repent....

This counsel cannot refer to real gold. You can only purchase gold with something of lesser value. If you are buying with silver, then you need lots of silver. The counsel is to buy wisdom. The charge from the Lord in this passage is shocking. He highlights the wretched state of the church.

So let's start.

**Numbers 16 Amplified Bible (AMP)**

**Korach's Rebellion**

Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, descendants of Reuben, took action, <sup>2</sup> and they rose up [in rebellion] before Moses, together with some of the Israelites, two hundred and fifty leaders of the congregation chosen in the assembly, men of distinction.

<sup>3</sup> They assembled together against Moses and Aaron, and said to them, "You have gone far enough, for all the congregation are holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?"

<sup>4</sup> And when Moses heard this, he fell face downward; <sup>5</sup> and he spoke to Korah and all his company, saying, "In the morning the LORD will show who belongs to Him, and who is holy, and will bring him near to Himself; the one whom He will choose He will bring near to Himself. <sup>6</sup> Do this: Take censers for yourselves, Korah and all your company, <sup>7</sup> then put fire in them and place incense on them in the presence of the Lord tomorrow; and the man whom the LORD chooses shall be the one who is holy. You have gone far enough, you sons of Levi."

In this opening chapter, we are told that Korach is a Kohathite, the grandson of Levi. In the list, we see also the two agitators Dathan and Abiram whose names are attributed to these passages in

**Exodus 2:13 The next day he went out and saw two Hebrews fighting. He asked the one in the wrong, "Why are you hitting your fellow Hebrew?"**

**Ex 14:11-13, 10 As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the Lord. <sup>11</sup> They said to Moses, "Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? <sup>12</sup> Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!"**

**Ex 5:19. <sup>5</sup> Then the Hebrew foremen came to Pharaoh and cried, "Why do you deal like this with your servants? <sup>16</sup> No straw is given to your servants, yet they say to us, 'Make bricks!' And look, your servants are being beaten, but it is the fault of your own people." <sup>17</sup> But Pharaoh said, "You are lazy, very lazy and idle! That is why you say, 'Let us go and sacrifice to the LORD.' <sup>18</sup> Get out now and get to work; for no straw will be given to you, yet you are to deliver the same quota of bricks." <sup>19</sup> The Hebrew foremen saw that they were in a bad situation because they were told, "You must not reduce [in the least] your**

daily quota of bricks.”<sup>20</sup> When they left Pharaoh’s presence, the foremen met Moses and Aaron, who were waiting for them.<sup>21</sup> And the foremen said to them, “May the LORD look upon you and judge you, because you have made us odious (something hated) in the sight of Pharaoh and his servants, and you have put a sword in their hand to kill us.”

**Ex 16:19** Then Moses said to them, “No one is to keep any of it until morning.”

<sup>20</sup> However, some of them paid no attention to Moses; they kept part of it until morning, but it was full of maggots and began to smell. So Moses was angry with them.

Their goal has been to continually undermine Moses and bring discontent among the travelling community. The passage even tells us that they were numbered among an elite group; leaders from the community and men of renown. The Midrash remarks that the men of distinction were the princes of the tribes.

But what about Korach? The Midrash once again gives a little bit of background to the man.

The issue arises between the two men because Moses appointed Elizaphan

the son of Uzziel as the prince of the Kohathites (Numbers 3:30) **27From Kohath came the clans of the Amramites, the Izharites, the Hebronites, and the Uzzielites; these were the clans of the Kohathites. 28The number of all the males a month old or more was 8,600.b They were responsible for the duties of the sanctuary.**

**29The clans of the Kohathites were to camp on the south side of the tabernacle, 30and the leader of the families of the Kohathites was Elizaphan son of Uzziel.**

**31Their duties were the ark, the table, the lampstand, the altars, the articles of the sanctuary used with them, and the curtain—all the service for these items.**

Now Korach made a claim to the position because he was the son of Uzziel’ older brother Izhar. **Ex 6:18 The sons of Kohath: Amram (Moses’ father), Izhar, Hebron, and Uzziel; and Kohath lived a hundred and thirty-three years. 19 The sons of Merari: Mahli and Mushi. These are the families of Levi according to their generations. 20 Amram married his father’s sister Jochebed, and she gave birth to Aaron and Moses, and Amram lived a hundred and thirty-seven years. 21 The sons of Izhar: Korah, Nepheg, and Zichri. 22 The sons of Uzziel: Mishael, Elzaphan, and Sithri.**

This issue was the cause of contention with Moses. The 1st century historian Josephus writes that Korah was a wealthy and influential man in his own right.

So, now let us turn our attention to the main thrust of this study. Moses speaks to Korach and asks the question concerning their role as Levites Verse 12:

**<sup>8</sup> Then Moses said to Korah, “Hear now, you sons of Levi, <sup>9</sup> does it seem but a small thing to you that the God of Israel has separated you from the congregation of Israel, to bring you near to Himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister to them; <sup>10</sup> and that He has brought you near [to Him], Korah and all your brothers, sons of Levi with you? Would you seek the priesthood also? <sup>11</sup> Therefore you and all your company are gathered together against the LORD; but as for Aaron, who is he that you murmur against him?”**

**<sup>12</sup> Then Moses sent to call Dathan and Abiram, the sons of Eliab; but they said [defiantly], “We will not come up. <sup>13</sup> Is it a small thing that you have brought us up out of a land [of**

plenty] [a]flowing with milk and honey to kill us in the wilderness, but you would also Lord it over us? <sup>14</sup> Indeed, you have not brought us into a land flowing with milk and honey, nor given us an inheritance of fields and vineyards. Will you gouge out the eyes of these men? We will not come up!"

The following passage speaks of how YHVH will choose the one amongst the group who will be near Him. Numbered also among the group is Aaron. Moses anger fumes against the men but nonetheless he asks YHVH not to destroy everyone because of the sin of one man? YHVH's response is to separate the people away from Dathan, Aviram, Korach and the 250 leaders. The rest of the story tells us that YHVH opened up the ground and the men and their families went into the earth 'Sheol.' Numbers 26 accounts the event in the census and highlights that Korach's sons survived the Judgement of YHVH because they took no part in it.

The judgement tells us that those who have contempt for the LORD will suffer the fate common to all men; a natural death shall not come to them.

Now, you would have thought that the people would have learned a lesson, wouldn't you? But oh no! The very next day they complain again to Moses and Aaron. YHVH appeared at the tent of meeting and tells the men to move away from the assembly as He is going to destroy them. Once again Moses and Aaron plead for mercy and are told to make atonement for the people because the anger of the YHVH has gone out. The plague had already been released. Moses takes the censer of atonement and stands between the people. On His return to the tent of meeting with Aaron, the plague is stopped.

Chapter 17 :16 -27 tells us once again that YHVH will prove whom he has elected and reaffirms Aarons place among the Levites by showing the people the blossomed staff of Aaron and confirming it as a sign to any future rebellion and the grumbling nature of the people.

**You can imagine the fear now among a people who could not help but grumble over every least thing.** They would have to change their ways and learn to do that which YHVH had instructed them to do – 'Live by Faith'

The lack of faith or not trusting in YHVH is rebellion. It is rebellion against that which is true and trustworthy - the very word of God.

The story of Korach and his 250 cohorts who were also to 'magistrates' (Midrash Rabbah) alludes to the rebellion that took place in heaven when Ha'satan rebelled against YHVH. His punishment was to fall to earth and eventually in the judgement to come be consigned to the abyss beneath the earth.

We also witness the establishment of the earthly priestly role and the staff of Aaron the High Priest representing the authority of YHVH. It was this rod that swallowed up the serpents of Pharaoh and caused the water of the Nile to turn to blood. The blossoming branch is representing the tree of life and the authority and rule of Yeshua Himself. The symbolism within this text is overwhelming.

In these two references from the Midrash and the Haggadah, we are introduced to the legend of the staff. (From the Sarajevo Haggadah.) **God created it in the twilight of the sixth day of Creation and delivered it to Adam when the latter was driven from paradise. After it had passed through the hands of Shem, Enoch, Abraham, Isaac, and Jacob successively, it came into the possession of Joseph. On Joseph's death the Egyptian nobles stole some of his belongings, and, among them, Jethro appropriated the staff. Jethro planted the staff in his garden when its marvellous virtue was revealed by the fact that nobody could withdraw it from the ground; even to touch it was fraught with danger to life. This was because the Ineffable Name of God was engraved upon it. When Moses entered Jethro's household he read the Name, and by means of it was able to draw up the rod, for which service Zipporah, Jethro's daughter, was given to him in marriage. Her father had sworn that she should become the wife of the man who should be able to master the miraculous rod and of no other.**

**Midrash: "the staff with which Jacob crossed the Jordan is identical with that which Judah gave to his daughter-in-law, Tamar (Gen. xxxii. 10, 18). It is likewise the holy rod with which Moses worked (Ex. iv. 20, 21), with which Aaron performed wonders before Pharaoh (Ex. vii. 10), and with which, finally, David slew the giant Goliath (I Sam. xvii. 40). David left it to his descendants, and the Davidic kings used it as a sceptre until the destruction of the Temple, when it miraculously disappeared (). When the Messiah comes it will be given to him for a sceptre in token of his authority over the heathen."**



Friends, our lesson from this week's parsha tells us that YHVH does indeed choose people among people to lead. The Call upon Moses and Aaron were prophetic offices. Moses was a Leader of leaders and in that sense a King Chief even before the anointing of Saul and David. He had direct communication with YHVH, and Aaron was to hold the position of High Priest among what would be an earthly foreshadow; a serving priesthood unto the Lord.

If we choose to live by faith, then we observe the blessings of having faith. If we don't then, we can conclude that we don't have the benefits. (Deut 28). The Lord desires that we live by faith (Romans 1:17) or by trusting Him because it was this trust that was broken twice. Once in heaven as Ha'satan, convinced a third of the angels to follow him and second in the Garden of Eden where the humans were also persuaded to mistrust God by the serpent.

A question we can also ask is: does God punish us for not having faith or do we receive the curse by not observing faith? I'll let you think about this.

We have to realise that we are living in a fallen world; one where evil or adversity conflict with honest intent and practice. Living in Faith is basically Gods provision of protection from the fallout from this fallen world.

We don't have to go into any in-depth theological debate here except to understand that by accepting YHWH's precious gift of salvation we can become partakers in this covenant of trust.

As an analogy; if you come into my house or grow up in my house, I will look after you so long as you obey the family rules. If you chose to disrespect my family or me regardless of whether you are family or not, then I will not protect you. You will either decide to leave my house, or I will ask you as politely as possible to leave.

You cannot come into my house and receive my hospitality and goodness and then decide to rebel against it and do what you want.

The Levites in this week's portions chose to do just that.

Moses was elected by God and accepted by the people to lead and to hold court with YHWH regarding the prospects for the people through obedience to YHWH's law, maintain tribal rule amongst the leaders and to prevail through conflict and leadership to toward the goal YHWH had set for him.

The lesson we learn from this is that with every true leader YHWH establishes a vision and a purpose. Prophecy also plays an important part in establishing their positions. This empowerment or grace may last for a lifetime or until the task is done. It is an absolute presumption that roles of service to the body remain static and many today though obviously called, have not progressed because they just refuse to give up or cannot see the times when YHWH is moving them on. A leader must always be prepared to receive new orders. Failure to pursue this course will establish stagnation or lack of growth.

Moses' rebuff of the rebels is one where he highlights the role that has been given to them. They were to be a select group among the tribes of Israel who would hold the priestly rank and serve YHWH through the temple.

The priestly position was not enough for Korach and his troop, and they determined among themselves to designate another. Despite the fact that Moses had proven his divine calling to them time and time again they wanted to basically jump onto his success and usurp his position.

We have confirmed that carnality will overtake a mind lacking in spiritual wisdom. Korach and his group had lost this. **Romans 7:8Romans 8:7 Amplified Bible (AMP)**

**7 the mind of the flesh [with its sinful pursuits] is actively hostile to God. It does not submit itself to God's law, since it cannot,**

Let us read this passage in Jude from the B'rit Hadashah portion for this week.

CJB. Jude.<sup>1</sup> **From Y'hudah, a slave of Yeshua the Messiah and a brother of Ya'akov**

**To: Those who have been called, who are loved by God the Father and kept for Yeshua the Messiah:**

<sup>2</sup> **May mercy, love and shalom be yours in full measure.**

<sup>3</sup> **Dear friends, I was busily at work writing to you about the salvation we share, when I found it necessary to write, urging you to keep contending earnestly for the faith which was once and for all passed on to God's people.** <sup>4</sup> **For certain individuals, the ones written about long ago as being meant for this condemnation, have wormed their way in —**

ungodly people who pervert God's grace into a license for debauchery and disown our only Master and Lord, Yeshua the Messiah.

<sup>5</sup> Since you already know all this, my purpose is only to remind you that Adonai, who once delivered the people from Egypt, later destroyed those who did not trust. <sup>6</sup> And the angels that did not keep within their original authority, but abandoned their proper sphere, he has kept in darkness, bound with everlasting chains for the Judgment of the Great Day. <sup>7</sup> And S'dom, 'Amora and the surrounding cities, following a pattern like theirs, committing sexual sins and perversions, lie exposed as a warning of the everlasting fire awaiting those who must undergo punishment.

<sup>8</sup> Likewise, these people, with their visions, defile their own flesh, despise godly authority and insult angelic beings. <sup>9</sup> When Mikha'el, one of the ruling angels, took issue with the Adversary, arguing over the body of Moshe, he did not dare bring against him an insulting charge, but said, "May Adonai rebuke you." <sup>10</sup> However, these people insult anything they don't understand; and what they do understand naturally, without thinking, like animals — by these things they are destroyed!

<sup>11</sup> Woe to them, in that they have walked the road of Kayin, they have given themselves over for money to the error of Bil'am, they have been destroyed in the rebellion of Korach. <sup>12</sup> These men are filthy spots at your festive gatherings meant to foster love; they share your meals without a qualm, while caring only for themselves. They are waterless clouds carried along by the winds; trees without fruit even in autumn, and doubly dead because they have been uprooted; <sup>13</sup> savage sea-waves heaving forth their shameful deeds like foam; wandering stars for whom the blackest darkness has been reserved forever.... ( Please read the rest to v25)

We are living in an ever-increasing secular world. Secular thought is invading the culture of YHVH's people, and they look to men more than they do to God. The cross as the point on which the compass needle rests is not viewed just as the literal one on the face of the compass is hidden. Thus they are unable to see the real influence of God in the world. His magnificence just like the magnetism that moves the needle is invisible.

Idolatry is now the norm because the focus on oneself epitomises the very act. The emphasis on sexual sin, homosexuality, adultery, fornication are the effects of this type of rebellion.

The danger of the priesthood in believing it can become its own authority has led and continues to mislead many today especially in the magnitude of the modern evangelical church mega movements.

Recently, news articles hit the headlines when mega ministry pastors in America found notoriety in asking their congregations for millions of dollars to purchase jets. 'Saying that God had told them to ask the people to give.

Friends, the extravagance of these people is truly shocking. They have fundamentally set themselves up as a priesthood to receive the gifts and offerings of the people. They have taken on the pattern or the role of the Levites, which YHVH individually numbered and consecrated among the twelve tribes of Israel. Let me be also clear in this remark; giving to the work of the kingdom and honouring the teachers of the gospel is biblical and must be observed. Wisdom and discernment must be in operation when we consider our giving. I encourage to look closely at such ministries and compare them to the example which Korach represents. I won't say any more on this subject for the time being as we as a

ministry have already exposed much of what is prevailing within the emerging global assembly.

Before we finish, I would like you to consider something. After all that we have been studying over the past few weeks, it is clear that YHVH chose to manifest Himself to Moses personally and to also show off his power in signs. Often we hear of someone who has seen Yeshua in dreams or visions. Maybe the Lord has blessed you with these. This seems to be the way that the Lord would choose to reveal Himself to us mortals. Seeing Him, the glory cloud as He showed himself to Moses is another matter. The power emanating from this form can destroy life and burn rock as it did on Mount Sinai. However, Genesis 3:8 tells us that Yeshua- The Voice of the Word of God walked in the garden. The humans also in their glorious luminescence were also able to walk with Him. This suggests that following the fall or removal of this covering, they were no longer able to stand in the presence of YHVH. This also suggests that YHVH cannot reveal himself without the mantle of His glory without coming into contact with a fallen world. The covering could, therefore, be a protective covering. His grace, warns us not to come close as the action would prove fatal. That same grace also allows us to live as close as we possibly can to our original state. In this case, our covering or consecrated garment is Messiah Yeshua Himself.

Friends, it has been the desire of the human to return to such an idyllic or Edenic state for as long as humans have walked the face of this planet. The good news is that that has never been a dream. It will be a reality because YHVH has promised us by His own Name that that is what will be. Rebellion is contention between the mind of Christ and the mind of man. We can maintain and give it precedence by allowing or working with it to transform our thoughts and minds through the power of His word. It is our salvation.

Rebellion is as witchcraft, (1 Samuel 15:23) so the scripture says because it is a power that sets itself up as an adversary to YHVH. We contend with it and confront it through every trial and thought. That is why we are told in Ephesians 6:12. **The Armour of God** ...<sup>11</sup>**Put on the full armour of God, so that you can make your stand against the devil's schemes.** <sup>12</sup>**For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this world's darkness, and against the spiritual forces of evil in the heavenly realms.** <sup>13</sup>**Therefore take up the full armour of God, so that when the day of evil comes, you will be able to stand your ground, and having done everything, to stand.**

The Armour spoken of here are the priestly garments of consecration. Exodus 28.

Finally, let us approach the subject of leadership. Korach shows us that not all leadership is Godly. Ungodly men from consecrated families can arise to oppose the will of God, but that does not mean that their offspring will be the same. Korach's sons were saved because they refused to take part in the rebellion of their father. Moses brought the leaders of the tribes to himself to counsel and teach the Torah. They had to be led just as Moses was led by the LORD.

Without true divinely appointed leadership, men will fall to their own inclinations. Blindness will come upon them, and they will be unable to hear as they once did. The communication link between them and God become blurred. This does not mean that such a position, however, is removed. It can be salvaged through repentance. As with Korach, a person who

comes against a divinely chosen leader opposes YHVH. In a military context, a person respects the office of rank given by a higher authority and not the man wearing the uniform per say.

As YHVH is preparing His people for the greater exodus to come, He is also preparing those who will carry a Moses anointing to lead and prophesy to this generation. Numbers 11:26.

Korach had the power and position to influence. But just because a person has been called to lead it does not mean that he is endowed with all knowledge and skill. Leaders need advisors too and godly counsel at that. We must be careful that we don't find ourselves grumbling when we can help. YHVH will not stand for it. To give Moses the respect, he is due; he was called to lead a nation, not a man. That's a different grace. Abusing power and wealth that Korach possessed is the sin of pride. We don't need to look too far within specific movements of the body to see that so blatantly manifest. Real prosperity is handling all of that with humility, and responsibly otherwise YHVH would not have given us the power to obtain it.

We often find ourselves in a situation when inadequacy and ineptitude prevail in positions of leadership, but that does not mean that success and prosperity will not come. Those situations are turned around when good counsel is given and received. David did not after all become king immediately. He had to be prepared and made a lot of mistakes during his reign.

Friends, it is an honour to be called to serve YHVH's people. We have all been called to do this. When we do that to honour God, he will in due time honour us before the angels and the full counsel of heaven. As we do so, let us confront rebellion head on declaring that it has no place in the kingdom of God. Let us confirm our honour and integrity to the cause.

**2 Corinthians 10: <sup>3</sup> For although we do live in the world, we do not wage war in a worldly way; <sup>4</sup> because the weapons we use to wage war are not worldly. On the contrary, they have God's power for demolishing strongholds. We demolish arguments <sup>5</sup> and every arrogance that raises itself up against the knowledge of God; we take every thought captive and make it obey the Messiah**



**Numbers 6:22 Adonai said to Moshe, <sup>23</sup> "Speak to Aharon and his sons, and tell them that this is how you are to bless the people of Isra'el: you are to say to them,**

**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.]**

Until next time.  
Shabbat Shalom  
Grant Marshall: Co-founder Arrows of Ephrayim Ministries.

**Haftarah Korach: 1 Samuel 11:14 -12:22**  
**B'rit Hadashah suggested readings: 2 Timothy 2:8, Jude 1-25**

## Reference

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

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

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

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

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

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'.