



“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. Mathew 13:45

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Tevet 25

Va’era - And I Appeared

Exodus 6:2–9:35

Ezekiel 28:25–29:21

Romans 9:14–33

Welcome to this week’s Torah pearl, within this week’s Parsha we will examine why when Israel was in captivity they could not focus upon YHVH (the LORD). That the process of the exodus brought about the revelation of Elohim’s name, YHVH to Israel. That as we examine the exodus we see a pattern which the people of YHVH are repeating today, one which will see the Greater Exodus and the return of Messiah Yeshua.

Then the LORD said to Moses, “Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land.” (Exodus 6:1 NKJV)

This week’s Parsha commences with YHVH informing Moses ***“Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land.”*** We see from the preceding chapter that when Moses and Arron appeared before Pharaoh and asked to let the Israelites go to worship YHVH, Pharaoh replied ***“Who is the LORD, that I should obey His voice to let Israel go? I do not know the Lord, nor will I let Israel go.”*** (Ex.5:2 NKJV) that Pharaoh increased the work of the Israelites by making them gather their own straw for the bricks, therefore increasing the oppression they were under. This resulted in the Israelites condemning Moses ²¹***And they said to them, “Let the LORD look on you and judge because you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us.”*** (Ex.5:21 NKJV) Thus, YHVH reassures Moses saying that Pharaoh will let the people go, then God goes onto to speak words of comfort and encouragement to Moses, as he states that He has revealed His name to Moses, something He did not do to the patriarchs.

² And God spoke to Moses and said to him: “I am the LORD. ³ I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them. ⁴ I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. ⁵ And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. (Ex. 6:2-5)

Here we see how Elohim (God) appeared to the Patriarchs as El Shaddai (God Almighty) the creator and judge, as they did not know Elohim's name YHVH. However, to Moses Elohim has revealed His name, which Moses is to communicate this and make it known to the Israelites.

As we know the Torah is prophecy and that there will be another Greater Exodus which takes place during the time of Jacob's Trouble, prior to the return of Messiah.

Scripture informs us that there will be another Exodus, but this time it will be the gathering of the people of YHVH from throughout the earth. As He gathers and unites the two Houses, that of the House of Judah (Jewish people) and the House of Israel (those grafted in). This is why Messiah sent His disciples out to be fishermen of men, in fulfillment of Jeremiah 16:16. If you have never looked at the concept of the Greater Exodus I encourage you to do so, it is a blessing as it strengthens one's faith.

¹⁴ "Therefore behold, the days are coming," says the Lord, "that it shall no more be said, 'The Lord lives who brought up the children of Israel from the land of Egypt,' ¹⁵ but, 'The Lord lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.' For I will bring them back into their land which I gave to their fathers.

¹⁶ "Behold, I will send for many fishermen," says the Lord, "and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks. (Jer. 16:14-16)

⁷ "Therefore, behold, the days are coming," says the Lord, "that they shall no longer say, 'As the Lord lives who brought up the children of Israel from the land of Egypt,' ⁸ but, 'As the Lord lives who brought up and led the descendants of the house of Israel from the north country and from all the countries where I had driven them.' And they shall dwell in their own land." (Jer. 23:7-8)

Thus, what we see in Exodus 6:1-5 is a pattern, that prior to Israel's deliverance from slavery and the exodus from Egypt, the people of Elohim did not know His name, as they did not know Him as YHVH. For they only knew Elohim as El Shaddai, the creator, and judge. This could also be argued to be true today, that for the most part the people of Elohim have only known Him as Creator and Judge (El Shaddai, God Almighty) but have not known the name of Elohim. For this has been forgotten, which Elohim allowed this to happen so that His name would not be profaned further by His people.

However, what we have seen since the birth of the nation of Israel, is that Elohim has been restoring His name to His people so that the fig tree can begin to bear fruit. Thus, as this generation, the final generation prepare for Messiah's return and the Greater Exodus, which is part of the regathering of the tribes. We see that Elohim has once again made His name known to Israel, as Elohim has revealed Himself as YHVH to those who are seeking to worship in Spirit and in Truth, those who are doing as Messiah commanded to listen to Moses.

Then Jesus spoke to the multitudes and to His disciples, ² saying: "The scribes and the Pharisees sit in Moses' seat.³ Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. (Matt. 23:1-3) in the passage above Messiah is instructing His disciples to follow what the Pharisees say when they sit in Moses seat, but do not follow their works. To those who do not understand 2nd Temple Judaism this whole discourse which Messiah has, is taken out of context. To assist in understanding the text, let us look at what it states in Hebrew.

The Pharisees and Sages sit upon the seat of Moses. Therefore, all he says to you, diligently do, but according to their reforms (Takanot) and their precedents (Ma'asim) do not do because they talk but they do not do. (Mat. 23:2-3)

We see here that Messiah states that the Pharisees and Sages sit on Moses seat, therefore all he (Moses) says to you do, but do not do according to their reforms (Takanot- Rabbinical enactments, reforms that change biblical commandments) and their precedents (Ma'asim – Do as the Rabbi, a precedent set by a Rabbi, even if it contradicts the word of God) do not do, because they talk but they do not do.

We see this principle of the traditions of the Pharisees when Messiah confronts them for nullifying the Torah by their traditions. ⁷ ***Hypocrites! Well did Isaiah prophesy about you, saying:***

⁸ ***'These people draw near to Me with their mouth,
And honor Me with their lips,
But their heart is far from Me.***

⁹ ***And in vain they worship Me,
Teaching as doctrines the commandments of men.'*** (Matt. 15:7-9)

The disciples also understood this when the first council in Jerusalem met in Acts 15

¹⁹ ***Therefore I judge that we should not trouble those from among the Gentiles who are turning to God,*** ²⁰ ***but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood.*** ²¹ ***For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.*** (Acts 15:19-21)

Often it is taught that the Jerusalem council forbade the gentiles from following the Torah, yet nowhere does it state that, in fact it upholds the Torah. The question of the council and the book of Galatians is the argument that one needs to be circumcised for salvation. Thus, it is centred around the question of following the manmade traditions or the word of YHVH. For nowhere does circumcision equal salvation in scripture. We see this in the discussion taking place as recorded in Acts 15.

⁵ ***But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses."*** (Acts 15:5). That as the discussion goes on Peters stands and says ¹⁰ ***Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?*** ¹¹ ***But we believe that through the grace of the Lord Jesus Christ^l we shall be saved in the same manner as they."*** (Acts 15:10-11)

Yet, again if we know scripture this is not a reference to the Torah, let's look at this logically before we examine scripture. Some of the very characteristics of our Elohim are grace, mercy, love, patience, kindness, faithfulness, truth and much more. Therefore, why would such a loving Elohim give His people whom He loves, commandments which they cannot keep, which if they do not He will punish? The truth is He has not, this understanding is because the church as a whole does not understand the commandments. Furthermore, I would argue that the commandments in the book of the covenant are easier to keep than those Messiah gave us. For instance, do not murder, or commit adultery, simple enough to keep, however Messiah states;

²¹ ***"You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.'*** ²² ***But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire.*** ²³ ***Therefore***

if you bring your gift to the altar, and there remember that your brother has something against you,²⁴ leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.²⁵ Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.²⁶ Assuredly, I say to you, you will by no means get out of there till you have paid the last penny. (Matt. 5:21-26 NKJV)

²⁷ "You have heard that it was said to those of old, 'You shall not commit adultery.'²⁸ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. (Matt. 5:27-28 NKJV)

The commandments to not murder or commit adultery in the book of the covenant are a lot easier to keep than the requirements set by Messiah. Thus, which is harder to keep?

Scripture informs us that the commandments given by YHVH are not a burden, but rather it is the traditions of men which put a milestone around a persons neck, just as Messiah states in Matthew 23:4-36. Scripture further states regarding the commandments of YHVH that;

"Now, O Israel, listen to the statutes and the judgments which I teach you to observe, that you may live, and go in and possess the land which the LORD God of your fathers is giving you.² You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the Lord your God which I command you.³ Your eyes have seen what the LORD did at Baal Peor; for the LORD your God has destroyed from among you all the men who followed Baal of Peor.⁴ But you who held fast to the LORD your God are alive today, every one of you.

⁵ "Surely I have taught you statutes and judgments, just as the LORD my God commanded me, that you should act according to them in the land which you go to possess.⁶ Therefore be careful to observe them; for this is your wisdom and your understanding in the sight of the peoples who will hear all these statutes, and say, 'Surely this great nation is a wise and understanding people.'

⁷ "For what great nation is there that has God so near to it, as the LORD our God is to us, for whatever reason we may call upon Him?⁸ And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day?" (Deut. 4:1-8 NKJV)

We see here that the commandments which YHVH gave Israel would draw the nations to Israel and thus Elohim when they follow the commandments, as the nations will see the blessings YHVH bestows upon His people for their obedience.

¹¹ "For this commandment which I command you today is not too mysterious for you, nor is it far off.¹² It is not in heaven, that you should say, 'Who will ascend into heaven for us and bring it to us, that we may hear it and do it?'¹³ Nor is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?'¹⁴ But the word is very near you, in your mouth and in your heart, that you may do it.

¹⁵ "See, I have set before you today life and good, death and evil,¹⁶ in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the LORD your God will bless you in the land which you go to possess.¹⁷ But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them,¹⁸ I announce to you today that you shall surely perish; you shall not prolong your days in the land which you cross over the Jordan to go in and possess.¹⁹ I call heaven and earth as witnesses today against you, that I have set before you life

and death, blessing and cursing; therefore choose life, that both you and your descendants may live; ²⁰ that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them.” (Deut. 30:11-20)

We see further that YHVH has not made the commandments something they cannot obtain, that they are not too far, but rather they are close, as they bring life. For obedience brings blessing, brings life, disobediences bring curses and death. What we must understand is that obedience to the word of YHVH and His commandments are not for salvation, rather they are for living a righteous life, one set apart as Holy unto YHVH. Salvation has always been by grace through faith in YHVH, this is a constant principle throughout scripture. That it is faith in YHVH that brings salvation made available through YHVH’s grace.

The apostle John writes ²***By this we know that we love the children of God, when we love God and keep His commandments. ³ For this is the love of God, that we keep His commandments. And His commandments are not burdensome. ⁴ For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith.*** (1 John 5:2-4 NKJV)

The very instructions of the Jerusalem council uphold the fact that new believers and Gentiles would follow YHVH’s word and commandments.

¹⁹***Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, ²⁰ but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. ²¹ For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.***” (Acts 15:19-21)

We see that they had to refrain from idolatry, sexual immorality (Leviticus 18:1-26; 1 Corinthians 6:9-10), that they had to not eat meat which had been strangled (Leviticus 17:15, also see end of page 5 and first paragraph of page 6 [article on strangulation](#)) You see when an animal has been strangled, as when mauled, the toxins in the blood are released into the body and go into the tissue, the meat, which one would eat, thus making the meat toxic. Not have blood (Lev. 17:13–14; Deut. 12:23), that means black pudding is out. All of the principles set out by the Jerusalem Council was in keeping with Torah. You see the council was dealing with the most prolific unbiblical behaviour of the new converts, which once these have been dealt with they would go to the synagogue on Shabbat and learn the rest, bit by bit, as they lay precept upon precept, line upon line. It could not be expected that a new believer would live a life like that of one who has been brought up in the faith and who is mature in one’s faith.

We further need to understand that the commandments in scripture are not to be kept by everyone, some are for women, others for men, others for priests, others only apply when Israel is in the land and others when a temple is functioning. The reality is, Messiah never kept all the commandments when He was alive, for he was not a woman, nor was He a Priest in the Temple, thus He only kept those which pertained to Him. I encourage you to look further at this and see what scripture states. If you have specific questions, please email us and we will try to answer.

One final point, within a Jewish wedding, there are several key persons who assist with the wedding, for the bride it is the person who assists in them getting ready and preparing for the day, as they advise and direct the bride. They are referred to as Moses. For the groom, the one who assists the groom to get ready and prepare is called Elijah and finally, there is the servant who brings the gifts which the groom gives his bride to get ready. Within scripture, we see this, that the servant who brings gifts to the bride from the groom is the Holy Spirit, the friend of the Groom who assists him is

Elijah, the one who prepares the way of Messiah's coming. Then there is Moses who assists the bride in her preparations, making sure that she is spotless, just as Paul writes to the Ephesians that the Bride makes herself ready through the washing in the word of YHVH. That being all of the scriptures from Genesis to Revelation.

Therefore, as YHVH reveals the depth of His word to us, as He reveals His name and His truth to His people, it is up to them to make this known just as Moses did, to the rulers of this present age. That being first to the principalities and powers and then to the rulers of our community, those in oversight over us. Remember that Paul writes, ⁹***and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;*** ¹⁰***to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places,*** ¹¹***according to the eternal purpose which He accomplished in Christ Jesus our Lord,*** (Eph. 3:9-11).

As believers we are to declare the word of YHVH into the heavens, which has we do we make it known to the principalities and powers in the heavenly places. As we wage war not against flesh and blood but against the principalities and powers in the heavens (Eph. 6:12). Thus, we first need to see the strongholds defeated and then the people can be released. This is why the pagan gods of Egypt had to be defeated by YHVH during the judgment of Egypt, because only when the strongholds are broken can the captives be set free. Thus, the Greater Exodus and the regathering of the House of Israel and the House of Judah will not be completed until the strongholds, the gods of this age are defeated by YHVH. For our Elohim, YHVH is a ighty warrior, who does battle for us.

Lift up your heads, O gates, And be lifted up, O ancient doors, That the King of glory may come in! 8Who is the King of glory? The LORD strong and mighty, The LORD mighty in battle. 9Lift up your heads, O gates, And lift them up, O ancient doors, That the King of glory may come in! (Psalms 24:7-9)

Those within the House of Faith, who understand these things, must make them known, as they speak out the word of YHVH as a prophetic utterance, which will not return void but will fulfill the purpose it went out to do. Therefore, let those who hear what the Spirit is saying to the Body of Messiah at this time make ready, move out and declare the word of YHVH and fulfill the purpose and calling YHVH has on their lives, that which He created them to do, at such a time as this.

⁵***And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant.*** (Deut. 6:5)

We read that YHVH heard the cries of the Israelites due to the bondage and oppression, as they cried out to EISHaddai to save them. Friends the question is are we crying out to YHVH for Messiah to return? Are we crying out because of the sin, the ungodliness taking place in our nation? are we seeking YHVH to judge our nation and for the Greater Exodus to commence, as YHVH leads us out of captivity in the nations and back to the land He has promised us? Are you crying out for YHVH to save and deliver you, out of the nations?

What will it take us in the West for our hearts to yearn and cry out for the Exile to end, for YHVH to save us, and for Messiah to return? Will it be when judgment comes? I believe the sad reality is that for many they have become settled in the land we live, as they have become entrenched within the secular materialistic world we live in, because their eyes are not fixed on the things of YHVH, but rather on the things of this world. Friends, we need to remember that we are in the world and not of it, for our home is not in the things of this world but rather in the things of YHVH. That this world is going to be judged and destroyed prior to Messiah's return. If our hope and our desire are in the

things of this world, then when things get bad we will find it difficult. Friends, we need to ensure our focus is on Messiah as we seek His return.

Exodus 6:6-9

⁶Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. ⁷I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. ⁸And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.'"⁹ So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage.

Within the above passage we see the promises of YHVH, as He states;

- ***I will bring you out from under the burdens of the Egyptians***
- ***I will rescue you from their bondage***
- ***I will redeem you with an outstretched arm and with great judgments***
- ***I will take you as My people, and I will be your God***
- ***Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians.***
- ***And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.***

We see here that there is a process for how YHVH brings Israel out of bondage and into the land. That first YHVH will bring them out from under the burden of the Egyptians. Then he will rescue them from their bondage, that He will do this with an outstretched arm and with great judgment. Then He will take them as His own people and will be an Elohim to them, after which they will know Him as YHVH their Elohim. Then El Shaddai their Elohim YHVH will lead them into the land promised to their forefathers.

We see here a pattern, that as YHVH judges the nations, breaks the strongholds and the bondage they are in through defeating the gods of this age, that the people will be redeemed and saved/delivered out of their bondage. That as Elohim does this the House of Judah (Jewish people) will see who the Messiah is and the House of Israel (those grafted in) will see who YHVH is. As both have their blinkers removed and see who YHVH is, as His name becomes one in the sight of Elohim's people Israel.

So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage Ex. 6:9

We see however that when Moses informed the children of Israel what YHVH had just told them they could not accept what he said, because of their anguish and broken-down spirit, in fulfillment of what YHVH had said. For it is only when their chains are broken off will they understand the spiritual things. You see when we are in bondage, we focus on the situation, as we take our eyes off Elohim. It is only when YHVH delivers us that we can refocus on Him and see clearly what He has done.

We see these principles in the Body of Messiah today, that for most they cannot see the reality of what YHVH is seeking to do, due to the spiritual bondage we are living in within a secular society. That the society we live in is designed to keep us suppressed and in constant want and desire for more things to consume, as we create our identity through what we consume and who we are in

society. Thus, we perpetuate the illusion of the antichrist system we live in, which seeks to prevent us focusing on YHVH and the things of Elohim.

Furthermore, we see this in the fact that the messages being spoken throughout the Body of Messiah by the Hebraic brethren is being rejected at large due to the oppression. Yet, praise YHVH that He has it all sorted out and He will bring about His purposes for His people to fulfillment. As He fulfills His promises to them. For just as Moses spoke to Israel to inform them of the name of YHVH was rejected so to is the Hebraic message today. It is only when the spiritual chains are broken that they will see. It is only when the spiritual chains are broken that the people will be free from the physical oppression. As the physical manifestations of the oppression we face are the consequences of a spiritual battle.

We further need to understand that the Exodus and the regathering of the people of YHVH will not take place until the spiritual forces have been defeated by YHVH. For us, our part is to make known the mysterious of the Gospel to the principalities in the heavens as Paul states. Then we are to make it known the body of Messiah, as a prophetic utterance. Yet, we know that the Holy Spirit will be poured out on all flesh during the Day of YHVH, the time of Jacobs Trouble just as the prophet Joel states. The purpose of which is to reveal the truth to the people and draw people to the truth of YHVH.

Ex. 6:10-7:18

Moses speaks with YHVH who informs him that Pharaoh's heart is hardened (v3;14) so that Elohim can judge Egypt and reveal Himself to His people Israel. Therefore, as we see the darkness drawing close, that of the night time of the day of YHVH, the tribulation. We will see Elohim judge the nations as He reveals who He is to His people Israel, that of the House of Judah (the Jews) and the House of Israel (those grafted in), along with showing humanity there is an Elohim in Israel who seeks to know them!

Friends, there is much more I could go into, but I feel what I have said needs to be contemplated. We need to understand first that YHVH is an Elohim of patterns and that He has revealed to us the end from the beginning. That in the Torah He has revealed the end, within the Exodus Yah has revealed the gathering of the tribes, as the two sticks become one, and the tribulation that sees Messiah return. That just as the children of Israel could not conceptualise who YHVH is when in bondage, even when Moses spoke to them about YHVH, so too today the people of YHVH cannot fully understand because of the spiritual captivity they are in bondage to. Therefore, as YHVH judges the nations and defeats the gods of this age, just as He did during the Exodus events, which saw the people know Elohim as YHVH. We too will see the same. Thus, let us like Moses continue to declare the word of YHVH, as a prophetic act, as we make known the purposes and mysteries of YHVH to the principalities and powers in the heavens, as we prepare for the return of our King Messiah Yeshua.

Let us as we prepare cry out to YHVH to deliver us and save us, yet let us ensure that we remain resolute in our stance on the word of YHVH as we maintain our focus upon Messiah, the author, and perfecter of our faith.

May YHVH bless and keep you

Shabbat Shalom

Nathan

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

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'.